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LIFE AND LIGHT

FOR

WOMAN.

PUBLISHED BY THE

WOMAN'S BOARDS OF MISSIONS

1895, VOL. XXV.

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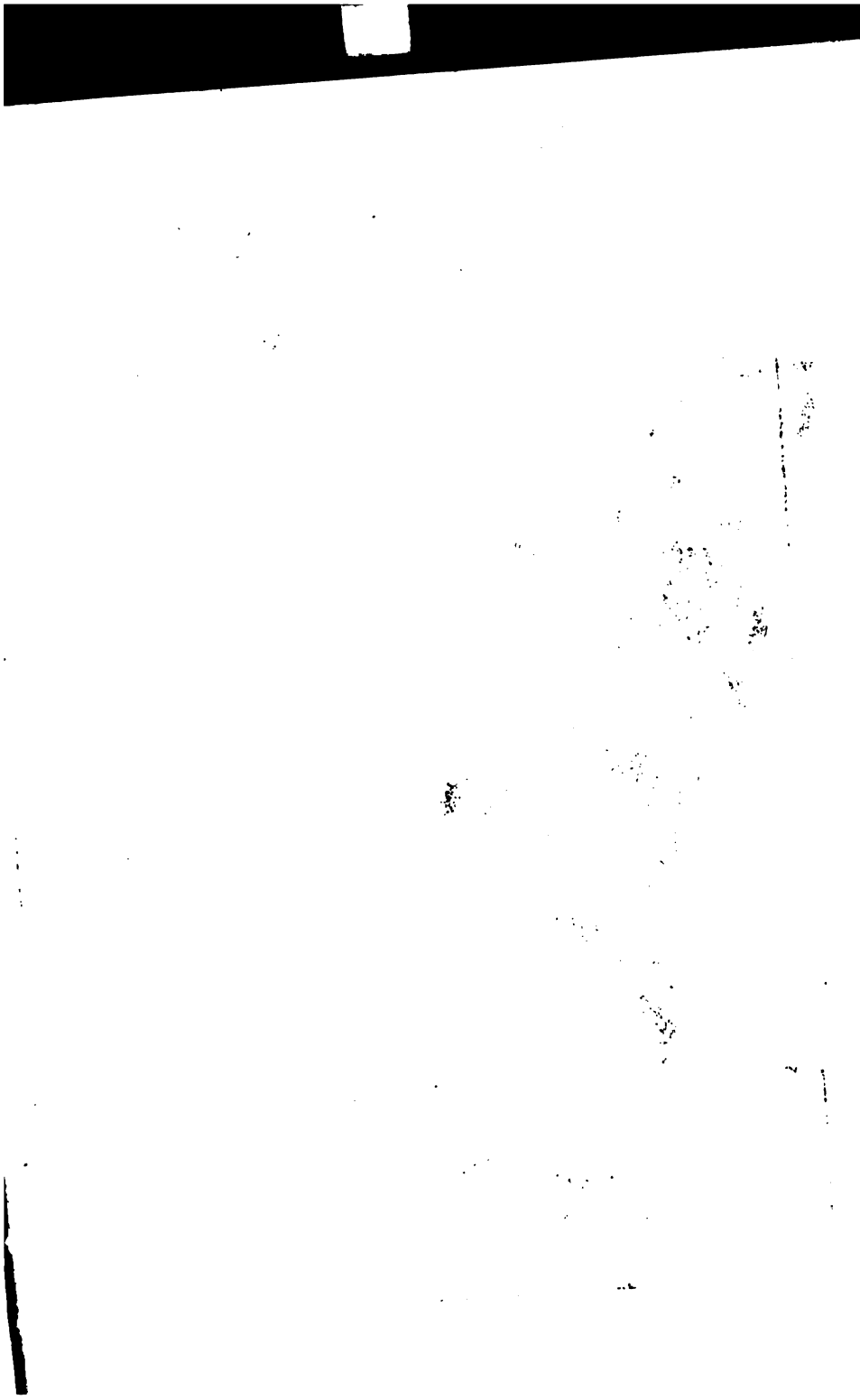
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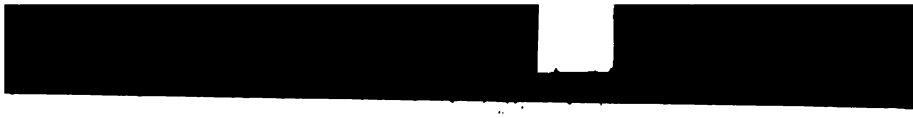
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MISS ANNIE STOCKBRIDGE, HER BIBL



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VOL. XXV. JANUARY, 1895. No. 1.

Expect Great Things from God. Attempt Great Things for God.

WE wish all our readers a Happy New Year! Happy in home life, in church life, and especially in a life of service for our Lord Jesus Christ. For our auxiliaries, senior and junior, and our mission circles, we wish a year of definite progress in numbers, in intelligence, in gifts; for each leader and member, the wisdom, zeal, and consecration needed to bring each society to its highest efficiency. For the Christian women who have no part in this particular work for their Lord, we wish the untold blessing that has come to so many from their connection with it. For one and all we wish that new, deep consecration that brings its own unspeakable reward.

"Another year is dawning!
Dear Master, let it be
In working and in waiting
Another year with thee.

"Another year of service,
Of witness for Thy love;
Another year of training
For holier work above.

"Another year of progress,
Another year of praise;
Another year of proving
Thy presence all the days.

THE topic for auxiliary meetings in February is "Thirty Years in India; the Work of Mrs. S. B. Capron." Mrs. Capron laid broad foundations in three departments of work in the Madura Mission,—Educational, Evangelistic, and Medical. For that reason we give our space largely to these

three kinds of work in that mission. A recent development in Bible women's work in India, has been the establishment of training schools for these women in buildings erected especially for the purpose. We give the plans and purposes of the one in Ahmednagar, which is under the care of our Board. There is a similar one already started in Madura, which is supported by the Board of the Interior.

Many of the friends of Miss Maria A. West, so long a missionary in Turkey, who have mourned her death, which occurred some months ago, will be glad to know of her last days. The following particulars have been recently received:—

Miss West left her home at Winter Park, Fla., more than a year and a half ago, and went to England. She spent the winter at Cannes, in the south of France. Last February she was obliged to submit to an operation for the removal of a tumor from her mouth; this to save her life. The operation involved the cutting off of the entire right upper jaw, and was very successfully performed under direction of Dr. McDougall and several assistants. For a time she seemed to be doing well, and sailed from Marseilles for London, where she expected to have a plate inserted to take the place of the part removed, and so be able to use her voice again in private and public address. The sea voyage, and the colder, damper air of London, acted unfavorably upon her, and she began to decline. She never fairly recovered from the operation, and probably her whole system was affected by the state of her blood before it was performed.

Miss West died in the Deaconess' Home, in Mildmay, London. The superintendent writes of her: "I felt it to be a great privilege to minister to her; and I had the great happiness of knowing that she was quite happy and contented with us. She had two nurses and a most kind and attentive doctor, to whom she was much attached. . . . To show her love she would stroke my cheeks, and as I bent over her, I said, 'Do you know me, dear?' She tried to raise her feeble hands to give me the old caress. I then said: 'And do you not long to see the dear Lord Jesus? You are almost at the golden gates; do you not long for his welcome?' Her emphatic 'I do,' were her last words. Her sufferings were very great, and when the last breath had been drawn I only felt the greatest thankfulness to know that she was at rest. She lies in Aubery Park Cemetery, close to a dear old Mildmay deaconess recently called home."

While it seems sad that she should die so far away from home, and among people comparatively strangers, it is comforting to know that every care and attention that Christian kindness could furnish was bestowed upon her. She had been longing for rest, and has gone to enjoy it. "She hath done what she could."

Now we open our Calendar for 1895 with much anticipation and pleasure. Those who have not already purchased one will wish to do so at once. Many testimonies show that they have been a blessing in many homes the last few years. The friends to whom we have given them will greatly miss them if they are not continued. There are others to whom they would prove a delightful New Year's remembrance. Let the orders come in promptly.

It is with great gratitude that we report an increase of $2,015.45 in contributions for the month ending November 18, over the corresponding month for 1893. There was a falling off of $1,850 in legacies for the same time, which makes the total figures from January 1 to Nov. 18, $724.58 less than last year. In the time between November 18 and Dec. 31, last year, the total receipts were $23,751.03. Contributions will be gratefully received even to the eleventh hour of the twelfth month. This magazine will reach our readers very near the beautiful Christmas time. In our many remembrances of those we love, let us not forget those whom our Lord loves over the seas. We believe that the "inasmuch" is never applied with stronger, sweeter meaning than to those whose deepest woes and dreadful degradation come from an ignorance that can be removed by women in Christian lands alone.

We bespeak the earnest prayers of God's people for those living in the region of the Armenian massacre. It seems that last summer some Armenians who had been robbed of their flocks, made an attempt to recover their property, and in the struggle some Koords, enrolled as Turkish soldiers, were killed. In the reports given this was magnified into an insurrection; troops were sent to restore order, and an indiscriminate slaughter of men, women, and children followed. Our missionaries, while loyal to the government under which they work, will be taxed to the utmost to relieve suffering, and their work will suffer. Surely they and our native friends in distress need our prayers.

INDIA.

THE MADURA GIRLS' NORMAL SCHOOL.

BY BESSIE B. NOYES.

At the eastern end of the Madura Mission Compound, beyond the dispensary and the missionaries' houses, and as far as possible from the street, stands Otis Hall, the main building of the Girls' Normal School. It is a long, one-storied structure, with a fine veranda shaded by luxuriant flowering creepers, whose white and crimson blossoms, as well as the hanging acid

fruit of the graceful tamarind tree in front, are a constant temptation to the gayly clad, brown-skinned little children who come here daily to school. They do not enter Otis Hall, which is reserved for the higher classes, but go through a door in the high wall beyond into the pleasant schoolyard, beautified by great shade trees and towering cocoanut palms, but rendered unhealthful by a sluggish, noisome stream on its outer boundary, which serves as a channel to carry water from the Vaiga River to the rice fields near by.

As this is a training school for teachers, we must also have a practicing school, in which the normal students may teach, so that here are all classes, from the Tamil kindergarten to the English High School. Nearly all the little children in the primary department are day scholars, who are gathered in from the streets around us by a woman sent out for the purpose. Some of them are like little Arabs when they first come, with their unkempt hair, and more jewels than clothing. They soon learn to love their young teachers; and it is delightful to see them grow gentler in manners and neater in dress from day to day. These lower classes are held in the dormitory and on the verandas, and even under the old tulip trees close by. After morning prayers the first hour is given to the Bible lessons. The little ones repeat the catechism and whole chapters of verses, and enjoy telling the Bible stories they are taught, enlivening them with much local coloring, and many appropriate oriental gestures.

The education of girls in English is coming to be more and more demanded, both by the girls themselves and their parents. To meet this demand, and the need for women teachers, whose knowledge of English will enable them to read good books, and thus widen their range of vision in all subjects, as well as to teach English themselves, English is taught in all the classes, and we have started an English High School for girls. This has recently been recognized by Government as one from which girls will be admitted to the matriculation examination of the Madras University.

There are now nearly two hundred pupils on the rolls, one hundred and twenty-five of whom are boarders. The girls in the boarding department come from the surrounding villages, and from our outstation boarding schools. After they pass the fourth or fifth grade they are sent to us to continue their studies, and afterwards, perhaps, to be trained as teachers. The school is primarily one for daughters of Christian parents, since we want all such to be refined, earnest Christian women, who can carry light and knowledge to their sisters who "sit in darkness." Yet occasionally we receive heathen girls, some of whose relatives have become Christians, or who are the affianced brides of educated young men who have been converted to

Christianity, and wish their wives to be educated as Christian women. It is very touching to watch these large girls sit humbly on the floor with the little children, trying to learn to sew, and read, and cipher, and to see how eager they are to improve in their dress and manners. True, they are generally dull, and do not take naturally to book-learning; but they soon learn of Jesus, and if they are better wives and mothers for the few months spent with us, we cannot think the effort in vain. They especially enjoy learning to sing our Christian hymns, for the Tamil people are very fond of music, though their voices are often harsh.

The religious atmosphere of the school is very marked. Several of the girls have united with the church this year, six of them at the last communion service. I have never known a graduate who was not a Christian. The girls hold so many meetings among themselves that we have felt it necessary to make a quiet effort to lessen the number. We want them to do everything for Jesus, and to serve him by faithfulness in daily duties as well as in religious services. When girls do wrong, the surest way to convince them of their error is to show them how they have grieved the Lord Jesus. I shall never forget how one girl taught me never to be discouraged in prayer. She was very hot tempered, and in a quarrel with a fellow-pupil had used vile language. This was the third or fourth offense, and she seemed so hardened and indifferent to all I could say, that after telling her that a repetition of this fault would necessitate her leaving school, I dismissed her without the usual word of prayer. She burst into tears, saying, "Oh! why don't you pray with me?" From that time she was a changed girl, and is now one of the most earnest Christians in the school.

The graduates of the school are scattered far and wide. There are now many schools for girls throughout our district, — boarding schools, Hindu girls' schools in the city and large towns, and little day schools in the villages, — to which our girls are sent as teachers. Even in the Government schools, and in the non-Christian schools established by native princes, their services are eagerly sought, and applications for teachers have come from almost every part of the Madras Presidency. As we go to our various Mission stations, we find Madura girls everywhere. Some are teachers, some are Bible women, some are the wives of the pastors of our churches, or of the teachers and catechists, who are working in lonely villages. Often they are the only educated women in the place, and help their husbands in the little school, or go from house to house telling the women of Jesus, and showing them how to keep themselves neat and take care of their houses and their families. Whenever our graduates come to Madura they visit us, and tell us their memories of the past: of the time

when dear Mrs. Rendall used to bring her baby and talk to them as they sat on the ground about her, and ate their dinner of rice and curry; of the precious words Mrs. Capron used to speak to them during the time she had charge of the school; of the growth of the school from the time of Miss Ashley and her successors to the present. These women are the precious fruits which testify to the value of the work our school is doing for the Madura girls; and who can measure the results of the life of each in her own sphere, and of the influence which an earnest, educated, refined Christian woman must have upon the darkened, hopeless lives of the poor, degraded heathen women about her?

THE BIBLE WOMAN'S TRAINING SCHOOL IN AHMEDNAGAR.

BY MRS. JAMES SMITH.

In May, 1892, at the suggestion of Dr. Clark, the mission decided to establish a training school for Bible women, for more advanced study of the Bible, the evidences of Christianity, and kindred subjects. A committee was also appointed to select a suitable site, prepare plans for a new building, and draw up a course of study for the first class. In October following, the committee presented their plan of the building, as shown in the accompanying cut, and reported that a convenient and suitable site had been offered by the cantonment committee at a nominal price,—Rs. 500. A course of study was suggested, viz.: (1) Bible study, beginning with Luke's Gospel, followed by the Acts; a selected portion from the Old Testament, to be prepared each term in addition to the New Testament work. (2) Murray Mitchell's Evidences of Christianity (for those who understand English). (3) Manual of Hinduism, Part II. (4) Theory and Practice of Teaching.

The first class was formed on the 1st of November, 1892. There were nine women in all, of whom two understood English. Two more women joined the class later in the year.

As soon as our plans and estimates were approved, the work of putting up the new building was proceeded with and was completed, and the building opened in July, 1893.

In the second year, which we are now completing, sixteen women entered the class, all but one of whom appear in the accompanying photograph. Of these, four take the course in Scripture and theory and practice of teaching only. The rest take the full course.

Besides their daily instruction in the training school, all visit at least two heathen homes daily in the city. The homes visited are those of all classes, from the lowest to the highest. As far as possible those taught are grouped,



THE BIBLE WOMAN'S TRAINING SCHOOL IN AHMEDNAGAR.



PUPILS IN THE BIBLE-WOMAN'S TRAINING SCHOOL, AHMEDNAGAR.

so that a visit to one house in many cases serves for the instruction of several neighboring families. Some of the women have such centers, which they visit daily for months together; other such centers are visited once or twice a week. The family group shown with Miss Stockbridge,* for example, is taught in the house of the city magistrate, the highest native official in the city, twice a week.

The women are doing good work in the training class and in the homes. We find that they are more regular and systematic than at first. This is owing in some measure to the improved facilities for the supervision of their work. Oral and written examinations are held monthly in all the subjects.

When the school was opened we were promised a lady from home specially fitted for this work. It is a work demanding the undivided attention of one capable worker. We knew, of course, that such a worker from home could not take charge of the school without a knowledge of Marathi, to acquire which would require some time; and on this account, at the request of the mission, I consented to begin the work and carry it on till such time as the lady appointed was ready to take it up. Two years have gone by, and no one has been appointed. I have done the best I could with the help of Christian teachers, but my home cares and my children demand part of my time; and I have in addition my work in the heathen homes, which I began before the training school was organized, and which I do not wish to abandon. I feel very strongly that there should be some one at the head of this school who has no other care or work. The instruction of the class and the supervision of the work of the Bible women is quite enough for one person to look after, and if the work does not receive this undivided attention it must suffer in consequence.

SOME MADURA BIBLE WOMEN.

Miss Swift, of Madura, sends items with reference to individual Bible women under her care, of which we give specimens:—

Among the patient toilers here is Antoniammal. Both Antoniammal and her mother, Paripuranam, are working in the same cause. Antoniammal's house is on the opposite side of the city, in the West Gate. She daily walks the mile and a half to the East Gate to attend our first Bible lesson in the Bible Woman's Training Institute, and after that she walks out of the city four miles to the villages where she has her pupils. It is wonderful to see that these village women, who are almost all laboring, working from morning till night, can be induced to learn to read. How few women in America would take a book and study it over the wash-tub, or kitchen stove, or in the

* See Frontispiece.



BIBLE WOMEN IN MADURA AND VICINITY.

fields reaping grain. Antoniammal has about thirty such pupils, whom she has persuaded to read, and in order to teach them she must follow them up about their work. She has to work hard and walk far. All the work of reading is preparatory to reading the Bible, and during the time these women are learning to read, the Bible women have opportunities to speak to them of Christ, and so we find this method of holding the women an excellent one. Teaching them of Christ while they learn to read his Word, and then putting the Word into their hands, so that they can learn for themselves—such is the simple work Antoniammal has to do. But while doing it she is called upon to combat prejudice and ignorance, and she sees the people about her ridiculing the women who are willing to try to learn, so it requires great faith and patient endurance to work on day after day. Surely we know that His word will not return unto him void, however it may appear to us, so we can well afford to wait the revelation of his will and time as we work together with him.

When Martha was in a state of depression that might have blighted her life, she was helped out of herself by being sent out to help others. . . . She was in a weaver's house one day, where the people received her somewhat brusquely, and did not make her feel at home. She remained talking to them, and after a while she noticed that a wall near which the men were weaving appeared to be almost ready to fall. She begged them to take their work away, but they only laughed, and refused to heed her. "What does a Bible woman know about walls?" The next day she returned, and besought them not to work next the wall. She was so kind and so insistent that they finally removed their work to please her. They had hardly done so when the wall fell. The whole household was thoroughly startled, and began to say that Martha must be a prophetess, and now she meets with a kind reception all along that street. So the Lord opens hearts and houses by his providences, and the workers go on in the assurance that the Word sown will, after a time, be reaped in the rich harvest time.

Harriet is a woman past middle life, who has been engaged for many years in the work in Madura. She had a sad history. Her husband was not an unkind man, but when Harriet's child died and no other child came to take its place, her sister-in-law so worked upon the husband's mind as to bring about a separation. . . . We have lost many of our pupils from cholera the past year. Two of Harriet's pupils died very suddenly, but before they died they gave beautiful testimony to their faith in Christ. Harriet's anxiety for "her dear souls," as she calls them, is beautiful, and I have known her to go out to her work when she was not well enough to do so. I told her the other day that it was really necessary for even God's children to live upon

something besides meditation and prayer. Harriet says, and I believe sincerely, "All I want of this world is enough rice to keep me alive and a good burial when I must go, but my work is my real life."

Annal lives in a tiny mud house in my own yard, and goes out every morning on a tiny, springless bullock cart to her villages along the Melur Road—famous for its highway robbers—to a distance of eight miles. I could not send her to such a distance alone, so I provide a companion for her—Mariammal. Their little cart looks like a shaker bonnet on two wheels. Their bullock is about as large as a yearling calf, and a boy goes along to drive the stubborn little animal. A rope run through the small creature's nostrils, after the way of the country, is the substitute for reins. All this outfit—cart, bullock, boy, and helper—makes Annal's far more expensive than the others. Many of her pupils are field laborers, and she often follows them out to the fields. She not infrequently comes at night with her throat worn out, and so hoarse she cannot speak above a whisper, from overuse of her voice. Some time ago a man stood listening while she and her companion were talking to the women. The man followed them about until they began to feel a little timid. They finally spoke to him, and asked him to go away, as they had come to talk to the women. He then told them that he had heard them in three other villages, and wished to become a Christian. His wife was violently opposed to it, and he had been waiting for her, but now he was coming without her. He was with us in Madura for several weeks, and seemed very firm and earnest. He has now gone to a neighboring place for work, and we trust he will be baptized soon. So God is honoring his work in most unexpected ways. Not a few of the women are believers in Christ, but as long as women are so painfully bound by social custom, we are not surprised that they are so slow to cut loose from every earthly tie to confess their Lord in open baptism. Will you not continue to pray that the day may soon come when they may dare to be Christians openly? And may we not praise God now with the full assurance that whatever the appearances may be, he has, indeed, much people in this place?

MEMORIES OF MEDICAL WORK.

BY DR. PAULINE ROOT.

THE medical work for women was started and flourishing in Madura long before I took charge of the dispensary.

Mrs. Capron, through her wonderful interest in and influence over Hindu women, had for years been called upon to help them in their most perplexing

illnesses, and one, at least, of her successful operations was of such peculiar interest as to find a place in a valuable paper presented before the Philadelphia Medical Society. Because of the demand upon her and a natural skill in relieving physical and mental suffering, she gave much thought, and so far as she could, study, to Indian diseases. Thus equipped with spiritual, mental, and physical healing, she gained the favor of all people. Daily there came to the dispensary women and children,—as well as men,—and on Thursdays Mrs. Capron gave the morning to seeing those women from all castes who desired to consult her. I reached Madura on a Wednesday night, and on the first morning in my new home went with Mrs. Capron to the dispensary.

The consulting room was small, the walls of roughened mud plaster, the roof of thatch. As I sat in that room beside Mrs. Capron and watched the forty women who came to consult her, my heart did not at first turn with love to those whom I had especially come to help. Their diseases and their dirty, unkempt condition repelled me. Mrs. Capron repeated to me bits of the talk, and interpreted special spiritual as well as medical hints which she gave to one and another. As I watched face after face light up as the hearts responded to the gentle touch of the hand and the kindly heart-searching words, I received my first lesson for my new work,—a lesson which I never wholly forgot. From that time I began to love my people; they were no longer repulsive, but dear women whose hearts were weary as ours grow weary, and whose bodies ache as ours ache. But ah! much more; women who suffer from hunger of body and hunger of soul; drudges or playthings,—whose minds lie fallow, to whom there is no ambition, no hope, and who move in a cloud of superstition which has more of darkness than our darkest imaginations! Was it strange that almost at once my heart went out to them with love and a tender longing to be used of God to brighten their lives!

That afternoon, riding behind Mrs. Capron's white bullocks, we went to call on a poor sick woman, and found her very ill, lying in an inner room on the hard, damp clay floor. As I knelt beside her to make my examination, I watched my friend eagerly as she talked to the woman and her friends, for my heart was tender that day, and I wanted to know the best way to come near such a woman.

With the night came a call to go to one who before morning was a mother, and I went, accompanied only by Mrs. Capron's faithful helper, Yahammal. I can still see the little room, the smoky, open oil lamp, the strange—to me—people coming and going, the restless sick woman on the floor, the few brass vessels,—apparently the only furniture,—and the children running about or dropping asleep on the floor near my patient. I could feel that all were

cordial toward me, and intensely interested in all that I did, but I could not talk to them or they to me, and so that night of new experiences passed slowly by.

How precious were the days—alas! how soon were they only a memory—when I lived alone with Mrs. Capron. I used sometimes to sit in the big chair in which Mr. Capron sat on the day when he was called home, while about Mrs. Capron, in a circle two or three deep, her Bible women and inquirers would sit, and she would open to them in her marvelous way the Scriptures. I could understand little, but the few words which she now and then interpreted for me put me with them in thought; and—the prayers needed no interpretation. It was inspiration and rest simply to hear the voices of those women as they prayed, so mellow were they, so filled with love and trust. All day, from before six in the morning till darkness came, except for the one hour at noon when she closed her doors, and rested or talked with her God, and the hours when she was in the schools or teaching in the houses, the people were at liberty to come to her; and they came, and went away with better impulses and a picture of the Christ in their hearts. Even when darkness came and we sat in the gloaming, troubled souls would quietly steal up and would pour out their sorrows sitting at her feet, while I, knowing they knew I could not understand, would draw my footstool to her side and sit with my head against her, half wishing that the women would not always come,—so selfish was I in those last days.

One more dear memory: alone at last,—evening prayers,—so simple, so different from any "prayers" I had known! What, do you ask, has all this to do with the medical work?

All this time and under a competent guide I was learning to know the people; it was a training and an unconscious inspiration for the work and for the long, lonely, weary days when, having lost my missionary mother, I had no one with whom I could talk over my perplexities. When I could no longer lean on her strength I turned to Him who was the source of all her power. When one difficult case followed hard upon another, and I could consult with no man, it was something to have learned to throw the burden of such life-sapping responsibility on the ever-ready Burden-bearer—our Lord! When the heart was made sick by vile, anonymous notes, which came regarding myself or my assistants, it was something to have learned that nothing was too mean or too trivial to pour out to that "sure retreat for times of hopeless trouble"—our Father. It was much to have learned to speak plainly of certain evils, to know when to be righteously indignant, when to be tender and forbearing. And so I took up the work (which was such a small part of her great work); and as it was all my work

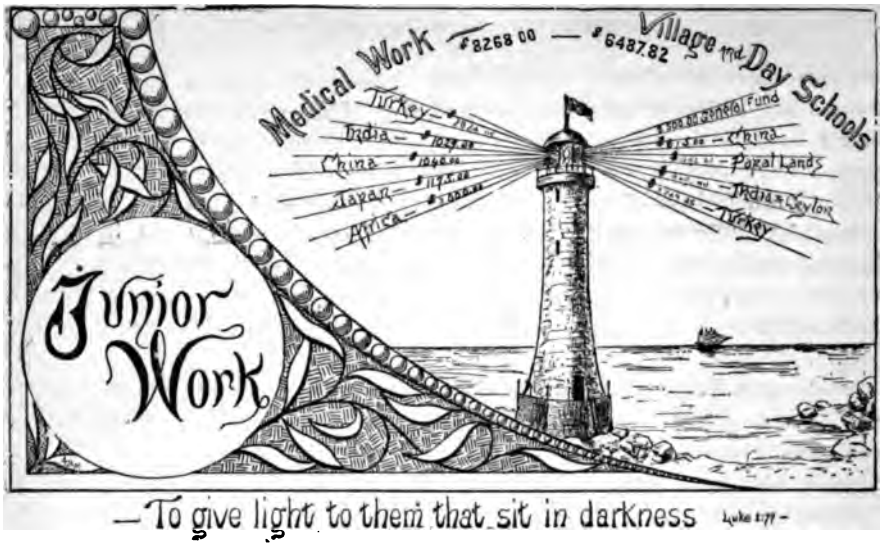
I wanted to do it as unto the Lord Christ. Spiritually, have I helped any? I hope so, and yet not as she did, not as she would have done. Professionally I tried to do my best, and the people came more and more, year by year, and I could see that I had more influence. Changes came into some lives: a few girls went later to their husbands' houses than was the time-honored custom in their families; rooms were built in some houses to accommodate sick women, who before had been sent to the courtyard, street, or field; and the little hospital was patronized by high caste as well as low, and menial tasks and services, which caste make hard to do, were done for love.

We greatly needed, and so began, a new dispensary and hospital for women and young children. Since then, what? Providence detains me in this country, and no other woman has been sent out. A woman in charge, women assistants, and a resident matron who is following Christ,—that is the ideal, but for some reason which we do not see, we are not allowed to see this realized. Instead, a young man, overburdened with his own work, has added to his load the oversight of the woman's hospital and dispensary. He has no time to train women assistants, and no money to employ those who are already trained, and who might make the hospital a power for good in the community which so cordially welcomed it.

From the first I found a warm welcome in the houses, and in many of these I have heard Mrs. Capron spoken of with love. I doubt not that it was largely due to her work in the dispensary, the schools, and the houses, that we who have entered into her labors have been so kindly met. We try to have the Bible teaching carried into all houses where the Doctor works, but are not always able to accomplish it. In the dispensary, however, all hear the gospel daily. Our beloved Annal had daily prayer services and quiet talks in the hospital, and in the touring work, which of all the work I most dearly love, she was invaluable.

Year by year more confidence is shown in English treatment, and advice, even where it offends caste prejudices, is followed more faithfully, even in regard to nourishment, bathing, and hygienic care. Instead of banishment and neglect to those who are seriously ill, companionship and kindly care is often manifested.

So we do not lose heart, but pray the Father that he will, in his own time and way, bless the women of Madura through this branch of the service which is offered to them In His Name.



WHY SHOULD THE KINDERGARTEN WORK IN JAPAN BE EXTENDED?

BY MARY H. SHED.

THAT Japan is far in advance of the other nations of the East we cannot doubt; the war news of the past few months would convince us had we needed a new argument. We look to her to lead Asia onward, upward, Godward. Can she do it?

Several years ago, as we all know, she adopted a public school system of education closely resembling that of the United States. As a part of that system she has in many places kindergartens (so called). Some will ask, Why should the Japan Mission at this time, when the calls upon the Board are so numerous and urgent, with the treasury depleted, the whole country suffering from "hard times," ask for a special grant for kindergarten work in connection with the Mission? Some here at home may feel at times that too much money is spent on educational work, and not enough on what is called the strictly evangelistic work; but those of us who have lived and worked in foreign lands know that the work of the schools is the far-reaching and ever-widening work; that the school must, for the present at least, do more than school and home together are expected to do in Christian lands.

It is the earnest pupil returning to his native village of non-Christians, that makes it possible for an audience to be gathered there by the missionary. It is the pupil who, day by day and week by week, in the boarding school, hears words of prayer and hymns of praise, who hears Christ's teachings and

has them applied to daily conduct, who is the most eager to gather others around her and give them new aspirations. The man converted to Christianity, in middle or later life, is no more likely in any country to do effective work for Christ, than if he had begun twenty or thirty years before. He has the habits of a lifetime to battle against, besides the temptation from without.

We lament that in the public schools even of this Christian land, many harmful things are learned by the children from one another; but think what it would be to send your child into a class at school in which all the other children (and probably the teacher also) come from families where lying is habitual, and where all sorts of immorality are freely discussed and often witnessed. One of our thoughtful girl teachers said to me one day, "We ought to begin earlier in this work of Christian education, the girls who come to our school in their teens have so much bad to unlearn. I wish that we could have them from the beginning."

An evangelist brought his young wife to one of the inland towns. As soon as the women saw that she was educated, they begged her to teach the little ones, saying, "We cannot keep them with us all the time; they are too young even to enter the Government schools, and so they learn only low talk and dirty plays from the other children." She caught eagerly at my offer to lend her a kindergarten guide and a few "Gifts," and with these she did what she could. By keeping those children hours of every day in a pure and sunlit atmosphere, with little tasks and Christian plays, she also won the mother' hearts, even though our trained friends would have called it a poor apology for a kindergarten.

She loved "God, and flowers, and little children"—the prerequisites for a kindergartner. To love God with heart, and mind, and soul, and strength; to delight in all the glories of earth and sky—looking always "up through nature to nature's God," seeing "books in the running brooks, sermons in stones, and good in everything"; to love children with absorbing love, and such realization of their worth as to say, "Give me a child till he is six years old, and I care not who has him afterward,"—this is the creed—nay, the life and breath of the kindergartner.

Less than seven years ago one woman with that creed went to Japan. Some at home shook their heads, wondering if this were preaching the gospel to the heathen—if this were legitimate work for the Board to do. Do we wonder that some of the missionaries even, those who had known little or nothing of kindergarten work at home, said by their actions, if not in so many words, "Our hands and hearts are more than full with the teaching and preaching to the older ones who are coming to us; wouldn't it be better for her to help us than to play with the children?"

The new kindergartner, burning with desire to speak helpful words to mothers, accompanied one of the older missionaries on an evangelistic tour. Wherever they went crowds came to listen; others made addresses, but the newcomer had no place upon the programme except as singer.

After that tour she resolutely turned to her special, untried work, with consecration, enthusiasm, heroism. She set her standards high; she would take no students for her training department except those well qualified in education and character. She made the kindergarten so delightful that the grandmother and nurse girl, one or the other the inseparable companion of the Japanese child when not with its mother, felt that no harm would come to their little one even though they were banished from his sight.

True to her ideals, before long she had made hers indeed the model kindergarten for Japan; had disarmed prejudice within the Mission, for she has no warmer advocates of kindergarten work to-day than those who seemed doubtful at first about her work. More than this, she had disarmed prejudice among the Japanese; not only were the children implicitly trusted to her, but she lectured in the largest cities of the empire on kindergarten work. Before her first class was ready to be graduated from the training school all its members already promised for mission kindergartens could easily have secured positions in the Government kindergartens, and many were the applications for admission to the training class from those not qualified to enter; but she works not for quantity but for quality, and she must be sure that her pupils have caught the spirit of her own teachers, that they are able to go alone, resisting temptation to lower their ideals, before she could allow them to establish other kindergartens. But now, having been established, these testify quite as much as the one that she personally supervises, to her ability to train thoroughly and to communicate enthusiasm, and we see that the spirit of Froëbel, like that of the Great Teacher, is not for one place or race only.

Japanese educators are flocking to the Glory Kindergarten to discover, if possible, the secret of the marvelous success of the foreigner's kindergarten; all the more noticeable because in many cities the Government is acknowledging failure by closing its own kindergarten doors.

Here some may ask, But why do the Government kindergartens fail when the secondary and higher schools succeed? I answer, Chiefly because the kindergarten is the most distinctively Christian part of our system of education; it is its flower and crown, its glory; and how can a pantheistic people, with no knowledge of a loving Heavenly Father or of an individual immortal soul, with little altruistic sentiment, apprehend even, not to say carry out, Froëbel's spirit?

Even if the kindergartens were not overcrowded, thirty or more children to a teacher; even if the ubiquitous nurse girl, with her ignorance and foolish fondness, and far graver faults, did not nullify the little the teacher tried to do; even if the children were not at recess herded in a crowded yard with older children from all the regular grades; even if the Government school were not secretly, when not openly, hostile to Christianity,—if all these were not, alas! true, can the fountain rise higher than its source?

The Japanese are expert in making artificial flowers; these fastened on a dead branch are so lifelike that the deception is perfect. Have they not also tried to fasten the flower and fruit of our American civilization upon dead branches, not heeding that our schools and colleges have strong roots and a living trunk, which one generation cannot produce, even were that generation a Christian one?

I have not spoken of the wide-open door that there is for the Christian kindergarten into the homes of the children. She who loves the child, and whom the child loves, has already won the mother. Let us do what we can to make Japan Christian by beginning with the children, and I doubt not that the children of to-day will go forth as men and women of to-morrow for the evangelization of Asia.

FOR CHILDREN'S MEETINGS.—THE WORK OF MRS. S. B. CAPRON IN INDIA.

BY MRS. JAMES L. HILL.

THE missionary heroine whom we this month introduce to the boys and girls is set in a frame of striking facts. Let six girls in quick succession make these statements: (1) India is our oldest missionary field. (2) Upon this field, for example, in the Telugu Mission, the greatest triumphs of the Cross have been accomplished that have been known in all history since the days of Pentecost. (3) Here Carey, and Henry Martyn, and the brilliant galaxy of early missionaries shone. (4) Its area is almost one half as great as that of the United States, but it has five times as many inhabitants. (5) Columbus was searching for a short route from Spain to India when he discovered America. (6) The first Indian convert was brought in by a physician, Dr. Thomas. Rev. Mr. Carey and himself had labored for six years without apparent fruit. One day a carpenter, who was working on the mission house, fell, and broke his arm. While Dr. Thomas was setting it he took the opportunity to tell the good news about Jesus to the curious crowd who gathered around. The carpenter's heart was touched, and he came to hear more, and soon became a Christian. In spite of bitter perse-

cution, he took, and held, a firm stand for Christ, and for more than twenty years did faithful work for him. He wrote many tracts and hymns, one of which begins,—

O thou, my soul, forget no more
The Friend who all thy sorrows bore;
Let every idol be forgot,
But O, my soul, forget Him not.

Turning now from the frame to the picture in it, you see Mrs. Capron, who is justly famed as the "Beloved Mother" of the Bible women of Madura. From the letters of Mrs. Capron, which are wonders of composition, I have arranged a dialogue called, "A Missionary's Visit," which can be presented, as it oftentimes has been, at a missionary meeting. Some simple directions are given in it respecting the costumes, which are arranged from a single piece of cloth over the dress. Through the Woman's Board I shall be glad to supply, gratis, copies of this dialogue to persons who will use it.

Mrs. Capron's history illustrates how a foreign missionary is made by home missionary prayers. Her father, Dr. Hooker, a saintly man, said to his daughter, about to be married to Mr. Capron, to go with him to India, "How came you ever to think of going abroad as a foreign missionary?" feeling the bitterness of the separation. "Why, father," she replied, "I do not count it strange. I have heard you pray for missions all my life, and now I am going to answer your prayers." While Mrs. Capron is a woman of intensest and sweetest piety, her intellectual endowment is uncommonly great. Some of her sentiments and sentences have become proverbs in our churches. Here is one which we ask the boys and girls to commit to memory: "Nothing clarifies judgment like serenity; and nothing produces serenity like communion with God." One of the reasons for missionary meetings in the churches at home is found in one of her sentences, in which, while still in India, she exclaims, "Oh, dear Heavenly Father, put it into the heart of some good woman in America to pray for me while I go to minister to these, Thy little ones." An experience of Mrs. Capron's ought to be explained to the boys and girls: First, she is loved for her personal worth. Next, she is loved for the work's sake. Mrs. Capron labored in India thirty years. During this time Mr. Capron died. Widowed, she followed him to his grave, which was beneath a palm. People supposed she would then return to her native land. "But no," said she, "I must remain and more completely organize the work which we have planned." Returning home at length, she said, "I will take no more appointments than will allow me time for prayer and Bible study."

Our Work at Home.

CONSIDER THE DAYS OF OLD.

THE early records of the American Board show a great interest in foreign missions on the part of Christian women. Doubtless then, as now, many of their contributions were included in those of the churches; but during the first ten years of its existence more than $20,000 were acknowledged as from women,—about one tenth of the total receipts. How much of unwritten history there must be with regard to individual donations, in many cases anonymous! We would fain know more of the Female of Color, $5, the Indigent Female, $3, the Aged Widow, $5, the Pious Lady, $10, the Unknown Female, $1, Lucy, $1, the Little Girl, .06, the Poor Woman, .50, the Elderly Lady, .75, the Pious Females, $2, the Two Children and Hired Girl, $3, the Servant Girl, .40, the Two Widows, $1.25, and many other "Female Friends of Missions," whose names are written in heaven. We have a glimpse of sacrifices in the gift of a gold watch, in the avails of gold beads, a bracelet, a necklace, and other jewelry, of a chaise, and of ten cents, a premium obtained in Sunday school; and there were especial thank offerings recorded, as for the birth of a fourth son, and the safe return of a friend from a distant voyage.

But more than this, there were numerous organizations of women under various names. The Cent Societies, which for some years had contributed to the Massachusetts Missionary Society for work in our own country among new settlers and among the Indians, soon sent at least a part of their gifts to the American Board for foreign work, as did sundry female religious, female benevolent, and female charitable societies; but it does not appear whether all their contributions went in that direction.

In March, 1812, the month after the departure of the first missionaries to India, we find the Female Foreign Missionary Society of New Haven sending to the Board $108.55, with subsequent contributions the same year amounting to $48.51; and in June the Female Foreign Missionary Society of New London and vicinity sent $146. These two societies continued to give steadily through 1820, and perhaps longer. Contributions from other societies of the same name at Stepney, Wethersfield, Tyringham, and Plymouth were reported in 1812; from Franklin, Conn., and Cornish, N. H., in 1813; and from Stratford, South Preston, and Plainfield, Conn., and Westfield, in 1814.

There was also in 1813, a Female Heathen's Friend Society at New Bedford, with branches subsequently at Dartmouth and Plymouth. After the death of Harriet Newell various Newell Societies sprang up at North Bridgewater and several Connecticut towns. It is said that by the year 1839 there were six hundred and eighty such woman's "auxiliaries" to the American Board.

It is possible that the records of many of these societies are still extant, and might prove full of interest to the descendants and successors of those godly women who prayed and gave for missions, but died without that sight of results which is granted to us.

From one such volume containing the records of a society formed in a village of Eastern Connecticut, and covering a period of eleven years, some extracts are given herewith.

"At a meeting of a number of ladies at the schoolhouse in South Preston for the purpose of forming themselves into a society for the aid of Foreign Missions, on the third Wednesday in April, 1813, Mrs. Lydia Barstow was nominated moderator, and Miss Louisa Tyler scribe, for the day. The meeting was opened with prayer by Mrs. Susan Hyde, after which the following constitution was adopted:—

Constitution of the Female Foreign Mission Society of South Preston.

The age in which we live is wonderfully marked with the footprints of Divine Providence. Both the political and moral world teem with events that astonish the beholder and fill him with admiration. To stand by as an indifferent spectator would betray a stupidity not only criminal, but also ill becoming those who ought to feel for their fellow-creatures in affliction. . . . The Christian world is now remarkably excited to benevolent efforts for the spread of the gospel. Christians are beginning, though but just beginning, to awake. . . . A number of missionaries with their wives have recently arisen up in our country. These have already sacrificed everything dear in their native country, have literally forsaken father and mother, brothers and sisters, and gone to carry the gospel to pagans in a foreign land. We are not insensible that those who have gone already, or may go in future, upon this hazardous, self-denying, and benevolent design, must be supported at present from Christian countries. We feel deeply interested in the missionary cause generally, but feel particularly desirous to do something to the aid of the foreign mission, to which the attention of the public and the friends of Zion have of late been so much called. To this end we form ourselves into a society agreeably to the following constitution.

Then follows the formal constitution in fourteen articles: stating name, object, terms of membership (fifty cents a year, and seven dollars at one time constituting the donor a member for life); the officers, president, three vice presidents, a secretary, treasurer, and an auditor, together with eight to officiate as standing committee, their various duties being described. The committee being expected to solicit donations from both males and females.

There were to be monthly meetings for the purpose of reading, conversation, and the obtaining of knowledge on the subject of missions; an annual meeting to be held on the third Wednesday of April at 1 P. M., to elect officers and hear the treasurer's report.

Arrangements are made for the officers to continue at least one year, if the annual meeting is prevented by storm or other providence; also for filling vacancies in case of death during the year; for meeting incidental expenses; for withdrawal from membership; for the election of the president by ballot, if it be the wish of the majority; for a quorum who might conduct the business of the annual meeting; for a public lecture by the minister or some one provided by him on the day of the annual meeting at 2 P. M.; and if the sermon should not be delivered, for other exercises to be conducted by the president.

Then follow the names of the fifteen officers. The president, Mrs. John Hyde, was wife of the minister settled over the church in 1812, and was also a minister's daughter. Her father, Rev. Samuel Nott, was pastor for seventy years of the church in Franklin, Conn., and her brother, Samuel Nott, Jr., was one of the five men who were ordained at Salem in February, 1824, and who embarked for India that month. What significance to her in the statement in the above constitution about those who for Christ's sake had forsaken father and mother, brothers and sisters. The Female Foreign Missionary Society of Franklin, the native place of both Mr. and Mrs. Hyde, was probably formed one year earlier than this, and may really have been the parent society.

No less than thirty-five names are recorded in this book as members of the society, and this in a country church, which at the death of Mr. Hyde's predecessor, in 1808, only numbered twenty-eight members.

The monthly meetings were held with great regularity, averaging at least eleven a year for eleven years. On one occasion it was voted, "That if it storms on any day appointed for the meeting, this body shall convene the first fair day succeeding," but five years later the subject of these monthly meetings was reconsidered, and the society agreed that "The vote concerning their being regulated by the weather on such days be rescinded and erased from the secretary's book, and they be guided by the constitution solely." The former vote was duly erased, as may be plainly seen. No fair-weather Christians, these!

The annual meeting seems to have been held invariably on the third Wednesday in April. The Constitution was always read at this meeting, and occasionally at other times. Several times Rev. Mr. Hyde preached the annual sermon, and at other times it was delivered by a neighboring

minister, Rev. Levi Nelson, Rev. Daniel Waldo or Rev. Timothy Tuttle. After Mr. Nott's return from India he delivered the sermon in April, 1817, and it was voted, "Considering the situation of the Rev. Samuel Nott, who has labored with us this day, we agree to present him with one half the sum subscribed this day; likewise our most grateful acknowledgments for his very appropriate discourse." And a committee was appointed to carry the same into effect.

It is interesting to note that South Preston tried the experiment of combining home and foreign work. The society was urged to become auxiliary to the Religious Tract Society of Norwich, and to aid the American Education Society, and perhaps other causes in the home land. It was voted in 1816, "There be an alteration in the name of the society; that it now be termed a 'Society for Missionary Purposes, both Foreign and Domestic,' two thirds of the money requisite to make a member of the society to be given to the foreign, and the remainder to domestic missions." But after one year, at the next annual meeting, the constitution was read and restored to its original form.

Although there was no Woman's Board to draw together different societies, we find glimpses of their fellowship in correspondence with a Female Cent Society, and with the Boston Female Society for Missionary Purposes. The letters received from Mr. Evarts, treasurer of the A. B. C. F. M., were highly prized.

The treasurer's accounts were duly presented and approved, but the secretary does not say much of the amounts received. The first annual contribution in March, 1814, was ten dollars, and the *Panoplist* makes subsequent acknowledgments of sums ranging from eight to twenty-one dollars.

The minutes of all meetings, annual and monthly, were carefully recorded, —a scribe being appointed if the secretary was absent,—and the copy attested by the secretary.

The monthly meetings, held at private houses, were always devotional in character, "Held for mutual improvement and the obtaining of religious information on the subject of missions." We know what passages of Scripture were read, what hymns were "read and unitedly sung," "with proper and becoming solemnity," and who were the different women who led in prayer. If we smile at some of the quaint phrases which describe the prayers as "appropriate," "suitable," "short, but interesting and humble," "solemn and interesting," "a prayer in which we were affectionately exhorted to be diligent," "the throne of grace addressed in a humble, supplicating manner," "in a manner adapted to the occasion," "in a solemn and impressive manner," it is but for a moment. There were

seventeen women accustomed to lead in prayer at South Preston, in contrast to the two or three in so many auxiliaries of our day.

Missionary intelligence was less abundant then than now. No LIFE AND LIGHT, no *Mission Studies*, no *Mission Day Spring*, no such leaflets as are issued by our various Woman's Boards, but there was always something to read, often quite a variety. These sisters believed that the field is the world, and they rejoiced in the accounts of religious revivals in various places, and in reports of Sunday-school work (a new thing in those days). They read "a small tract, The Dairyman's Daughter," "some beautiful poetry," extracts from private letters of the Notts, Newells, and Judsons; extracts from religious biography; from various sermons, among others that preached by Dr. Woods at the ordination in Salem, and that by President Dwight at an annual meeting of the American Board, with selections from the *Guardian*, the *Religious Intelligencer*, and the *Panoplist*. A donation on two occasions from the Prudential Committee of back numbers of the *Panoplist*, was acknowledged by a letter of thanks, and it was voted "to circulate these magazines, and have all papers, etc., stored at the house of the president, as her residence is more central." Money was raised to bind the *Panoplist*, and it was voted to buy a box for the use of the librarian. Later, the receipt of the *Missionary Herald* for the past year, with annual report and sermon at the ordination of missionaries to the Sandwich Islands, is acknowledged.

The book closes with the minutes of the meeting held in November, 1824. Is there not some later account of this society? We cannot think that it disbanded so long as Rev. John Hyde and his wife remained in South Preston, but we would like to find the missing link between this organization and the present auxiliary of the Woman's Board. Enough, however, has been cited to stimulate us to be followers of those "who through faith and patience inherit the promises." E. S. G.

LETTER FROM DR. N. G. CLARK.

[Read at the meeting of the Board in Montclair.]

WEST ROXBURY, MASS., Nov. 1, 1894.

To the Ladies of the Woman's Board of Missions in meeting assembled: My fellow-workers unto the kingdom of God:

DEAR FRIENDS,—I have been so in the habit of trying to do whatever you asked of me, that I could not refuse the request that I send you a letter at this meeting. I do this the more readily because, in a recent review of the years of my connection with the American Board, I have been led to an

appreciation even higher than before of the value of your work, and of the manifest blessing of God upon it. A special blessing upon such a work was to have been expected, in view of the interest manifested by our Lord, when upon earth, in children,—his sympathy for women in the most varied circumstances,—his tender thoughtfulness for his mother, even in his dying hour; and the blessing has come.

To your missionaries in the foreign field is due in no small degree the threefold increase in the number of communicants in the native churches within the last few years, as compared with twenty years ago, especially the increase in the proportion of women among these communicants. In the early days of a mission the majority of converts are men; later, when women can be reached, and through them the homes, the work is established upon firmer foundations. Whatever the form of labor,—whether directly evangelistic or educational,—the results mark the presence and blessing of the Holy Spirit. The great majority of those who go forth from our high schools and colleges for young women go out as Christians, and become centres of light and blessing in the communities to which they go. The young people of both sexes in the educational institutions of our missions are to be the leading men and women of the next generation,—a generation trained under the influence of Christian ideas. We are thus come to the opening of a new era in the history of missions, to which your institutions are largely contributing. Who shall estimate the influence, for example, of the American College for Girls at Constantinople, of the International Institute under Mrs. Gulick's care in Spain, of the Kobe College for young women in Japan? or of the less conspicuous, but not less important work of your Bible women among the homes of the people, or of the Kindergarten, bringing the little ones from their earliest years under sweet Christian influences. The light of this new era is already dawning in the changing sentiment of the higher classes in India, in the new estimate of woman throughout the Turkish Empire, in the new conceptions of Christianity inspired by its effects upon the life and character of woman wherever brought under its elevating and enlightening power.

In view of the great work accomplished through the special blessing of God, and the yet greater work in prospect,—accept gratefully, I pray you, the responsibility and the privilege bestowed upon you. Let your missionaries in every field be assured of your loving sympathy and constant support. Let them never be forgotten in your prayers. Let not your sons and daughters be esteemed too precious an offering to help them in the work for which our Lord and Saviour gave himself. Rather count it your highest honor and the crown of your rejoicing when they are permitted to enter upon this high service.

And may I be permitted, as one who has for so long enjoyed your sympathy and support in our common work, to bespeak for those who succeed me in office the same cordial co-operation which you have given in my day to the American Board. Be assured that while I live I shall never cease to follow your work with deepest interest, and to rejoice with you in all its growth and its success.

Most sincerely,

Yours for the cause,

[Signed] N. G. CLARK.

OUR BOOK TABLE.

Report of the Missionary Conference, London, 1888 (2 vols.). Edited by the Rev. James Johnston, F.S.S., Secretary of the Conference. Published by Fleming H. Revell Co. Pp. 560 and 624.

This Centenary Conference on Protestant Missions of the World, held in Exeter Hall, London, June, 1888, has been called "the grandest Œcumenical Council ever assembled since the first Council in Jerusalem!" Every Evangelical Church in the world having any agency for the extension of the Redeemer's Kingdom, was represented there. Missionary experts and specialists, workers at home and workers at the front in foreign fields of all denominations, were in that immense gathering for ten consecutive days, to consult together in regard to the best way to carry out the last, great command of the Master. In these two volumes we have a full report of the Conference.

There are probably no other two volumes of equal size that could compare with these in the discussion of strategic subjects along missionary lines. Besides the secretaries of the various Boards, such names as Dr. George Smith of Edinburgh, Dr. A. J. Gordon of Boston, Dr. J. Murray Mitchell, Dr. F. F. Ellinwood, Dr. G. W. Knox, Sir W. W. Hunter, Professor Drummond, our own Miss Child and Mrs. Capron, each giving most valuable and suggestive papers, will show the scope of this famous conference. No one profoundly interested in missionary matters can afford to omit these volumes from his private library.

Sketches of some Distinguished Indian Women. By Mrs. E. F. Chapman. With a preface by the Marchioness of Dufferin and Ava. London: W. H. Allen & Co. Pp. 139.

This London publication is not yet in our Circulating Library, but whoever is interested in representative Hindu women, should not fail to read these five brief biographies. Lady Dufferin, in her prefatory note, says:

"No one will read these sketches without a feeling of intense sympathy and admiration for the subject of each one of them; or without pride and pleasure in the fact that so much talent, perseverance and determination should be found combined with so much gentleness, and with so many truly feminine qualities. One might, perhaps, have feared that women who had had to break through the hard and fast rules of caste and custom, would have lost their more lovable characteristics in the struggle; but one rises from the perusal of each one of these biographies with as much affection for the woman as admiration for the student." It is to Lady Dufferin's everlasting credit, that when her husband was Viceroy of India, she interested herself in the welfare of the women of that great empire. What she did in the establishment of hospitals for women will insure her a warm place in the hearts of these caste-bound sisters of ours who suffer in many unreportable ways from the abominable custom of child marriage, and yet who cannot be seen by a man doctor. Few English women living in India ever learn the native language. Lady Dufferin studied the vernacular, having for her instructor Miss Isabella Thoburn, the sister of Bishop Thoburn.

The five bright stars in the Hindu firmament, as depicted by Mrs. Chapman, are the Pundita Ramabai, her cousin, Dr. Anandibai Joshee, that daughter of Keshut Chunder Son who is known as the Maharani of Kuch Behar, Toru Dutt, and Cornelia Sorabji. A sister of Cornelia Sorabji, Miss Jeanne, was a prominent speaker at the Parliament of Religions. She has since married, and her present name is Madame Cavalier. Her purpose in remaining in this country is the hope of raising money to establish a medical hospital in Bombay.

ANNUAL MEETING.

THE twenty-seventh annual meeting of the Woman's Board of Missions will be held in Berkeley Temple, Boston, on Wednesday, January 16, 1895. Morning session at 10, afternoon session at 2. Although the meeting in Montclair, in most respects, took the place of the annual meeting, it is still necessary to hold the legal meeting in January, at which time the annual reports will be presented, and officers elected. Although entertainment for the night is not offered to delegates, it is hoped that a large number will be present at this meeting. Credentials used at Montclair will be sufficient for this meeting.

TOPICS FOR AUXILIARY MEETINGS.

January.—Missionary Literature. See LIFE AND LIGHT for December.
February.—Thirty years in India.
March.—Young People's Societies of Christian Endeavor in Mission Fields.
April.—The Apostle of Japan.
May.—Earliest and Latest Missionaries in Japan.
June.—Medical Work in Mission Fields.

THIRTY YEARS IN INDIA.—THE WORK OF MRS. S. B. CAPRON.

TOPIC FOR FEBRUARY.

MRS. CAPRON'S work is best described by her own inimitable pen. Those who have back numbers of LIFE AND LIGHT will find abundant material in all the years between 1869 and 1886. For those who have not access to these numbers we make selections. The lesson leaflet for the month will contain a personal sketch of Mrs. Capron. We suggest that this should make the framework for the meeting to be filled in by papers on the three departments of work established, and so successfully carried on, under Mrs. Capron's care,—the educational, evangelistic, and medical work.

THE EDUCATIONAL WORK comprises the boarding schools in Madura, Mana Madura, and Hindu Girl's Schools in Madura. See LIFE AND LIGHT, December, 1883 (general). *For Mana Madura School*, see LIFE AND LIGHT for September, 1875. *For Madura Boarding School*, LIFE AND LIGHT for May, 1880, "Historical sketch," December, 1882; "Building of Otis Hall," June, 1885; "Forming of the Normal Department," September, 1878; "Typical Work Done in the School," January, 1895, page 3. *Hindu Girls' Schools*, August, 1884 and January, 1888; "General Description," December, 1882 and September, 1887; "Results," June, 1886 and June, 1885 (incidents).

THE EVANGELISTIC WORK, LIFE AND LIGHT for December, 1878, and October, 1885; March, June and September, 1883; April and May, 1885 (incidents).

MEDICAL WORK, LIFE AND LIGHT for May, 1879; June, 1880; March, 1888 (general description); February, March, and April, 1887.

WOMAN'S BOARD OF MISSIONS.

Receipts from October 18 to November 18, 1894.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas. Waldoboro, Aux., 10; Newcastle, Aux., 21; Foxcroft and Dover, Cong. Ch., Jun. End. Soc., 10; Bath, Central Ch., Jun. End. Soc., 5, Winter St. Ch., Willing Workers M. C., 5; South Berwick, Cong. Ch., 30; Augusta, E. M. Nason, 5; Searsport, Givers and Gainers M. C., 5; New Gloucester, Aux., 25; Portland, Y. L. M. B., 70, St. Lawrence St. Ch., Aux., 14, State St. Ch., Aux., 33.70; Gorham, Aux., Thank Off., 48; Bangor, Aux. (of wh. 16 Thank Off.), 25; Bremen, S. S., 2; Woolwich, S. S., 2; Rockland, Aux., 50; Bethel, First Ch., Aux., const. L. M. Mrs. Francetta A. Purington, 25; Auburn, Y. L. M. B., High St. Cong. Ch., 30, 415 70

Total, 415 70

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntire, Treas. Alton, Aux., 1.50; Bedford, Aux., Thank Off., 7.92, Friends in Pres. Ch., 7.42; Dunbarton, Hillside Laborers, 2; Durham, Aux., 3; Exeter, Aux., 8; Francestown, Aux., 6; Franklin, Aux., 15; Hampstead, Aux., 14; Keene, Second Ch., Aux., to const. L. M. Mrs. Albert W. Green, 25; Lyme, Aux., 18.65; Manchester, Franklin St. Ch., Y. P. S. C. E., 5; Mont Vernon, Aux. (of wh. 25 const. L. M. Mrs. Emily T. Gilson), 27.50; Nashua, Young Ladies' Miss. Band, Pilgrim Ch., 25, Talent Miss. Circle, First Ch., 5; Northwood, Aux. (to complete L. M. Mrs. Martha A. D. Grace), 3.55; Rochester, Aux., 30; Salmon Falls, Aux., 4.50; Seabrook and Hampton Falls, Y. P. S. C. E., 5; Swanzey, Aux., Thank Off., 7; Tilton, Aux., 13.90; Walpole, Aux., 30; Warner, Girls' Miss. Band, 2.50; Wentworth, Aux., 10; West Lebanon, Aux., 9.90, 287 34

Total, 287 34

LEGACY.

New Hampshire Branch.—Exeter, Legacy of a Friend, 400 00

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. "A Home Missionary's Daughter," 25; Berkshire, East, 12.50; East Corinth, Cong. Ch., 14.60; Newburg, 10; Poultney, East, 6.69; Pittsford, two S. S. Classes, 15; St. Johnsbury, North Ch., a few ladies, 25, Mrs. Emerson Hall, to const. self L. M., 25, Aux., 20; Swanton, 10; Waterford, Lower, 5; Windham, 5; Windsor, Mrs. Sarah H. Freeman, to const. L. M. Dorothy Fairbanks, 25, 198 79

Total, 198 79

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. C. E. Swett, Treas. Wakefield, Aux., 60; Reading, Y. P. M. B. (of wh. 50 const. L. M's Mrs. Grace L. Marston, Mrs. Kate K. Hallett), 250; Melrose Highlands, W's League, 17.64; Lowell, Kirk St. Ch., Aux., 75; Reading, Aux., 65; Bedford, Golden Rule Soc., 3.78; Andover, Sunbeam M.C., 12.78; Lawrence, Lawrence St. Ch., Aux., 27.50; Winchester, Aux. (of wh. 25, by Mrs. Jennie Herrick, const. L. M. Mrs. Lizzie P. Adrience), 96.50; Bedford, United Workers, 25; Andover, Young Ladies' Soc., 30; Lexington, Aux., 17, 680 20

Essex North Branch.—Mrs. Wallace Kimball, Treas. Ipswich, Aux., 50; Georgetown, Memorial Ch., 40; Amesbury, Aux., 73, Cradle Roll, 50 cts., 163 50

Essex South Branch.—Miss Sarah W. Clark, Treas. Beverly, Dane St. Ch., Ivy Leaves M. C., 80, Cradle Roll, 15, Washington St. Ch., Aux., 70, Y. L. Aux., 23.63, Mission Circle, 10; Boxford, Aux., 25; Gloucester, Aux., 97, Tabitha Soc'y, 10, Lower Lights M. C., 6; Ipswich, Aux., 30.85, Earnest Workers M. C., 6; Lynn, Central Ch., Aux., 17.50, Lower Lights M. C., 50, Chestnut St. Ch., Aux., 15, Little Light Bearers M.C., 2, First Ch., Aux., 35, Mission Stars M. C., 1, North Ch., Aux., 25; Marblehead, Jun. End., 5; Middleton, Willing Workers M. C., 5.50, Cradle Roll, 3.31; North Beverly, M. C., 18.61; Peabody, Aux., 1.50, Morning Star M. C., 35.40; Salem, Crombie St. Ch., Aux., 43, Jun. End., 5, South Ch., Aux., 374, Streams in the South M. C., 10, Tabernacle Ch., Aux., 156.20, Y. L. Aux., 30, Prim. Dep't, S. S., 15, Jun. End., 5.70, Kookoo M. C., 5.76; Saugus, Children's M. B., 9; Swampscott, Aux., 54; Topsfield, Aux., 30; Wenham, 12; Lynn, North Ch., Golden Rule M. C., 7.70; Peabody, Aux. (prev. contri. const. L. M. Miss Mary J. Floyd), Thank Off. at Annual Meeting, 129.25, 1,474 91

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Conway, Aux., 41; Greenfield, Aux., 11.43; Shelburne, 10.50; Sunderland, Aux., 10; Montague M. C., 7, 79 93

Hampshire Co. Branch.—Miss H. J. Kneeland, Treas. North Amherst, Whatsoever Soc., 20, Northampton, Aux., Thank Off., 90; South Hadley, Aux., const. L. M., Mrs. Alvin L. Wright, 25; Southampton, Aux., 30; Greenwich, Aux., 24.90, 189 90

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Dover, Aux., 7; Wellesley, Aux., 11; Sudbury, Helping Hand Soc., 7; Saxonville, Aux., 22; South Framingham, Aux., 163; Northboro, Aux., 13.50; Marlboro, Aux., 52; Sudbury, Aux., 20; Maynard, Mrs. Lorenzo Maynard, 10; Southboro, Aux., 20; Natick, Aux., 79.70; Framingham, Schneider Band, 8.84, Aux., 1; Wellesley, Miss Julia Eastman, 11.25; Saxonville, Edwards Cong. Ch., M. B., 20, 446 29

New Bedford.—A friend, 80

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Hanover, Aux., 19.70; Braintree, Aux., 6.50; Hingham, Aux., 12; Milton, Aux., 13.50; Holbrook, Aux., Thank Off. (of wh, 25 const. L. M., Mrs. Helen M. Whitcomb), 76.65, 128 35

North Middlesex Branch.—Mrs. Elizabeth Hunt, Treas. Westford, Aux., 11., Y. P. S. C. E., 10; Acton, Aux., 10; Townsend, Aux., 51.73, Y. P. S. C. E., 10; Lincoln, M. C., 25, 117 73

Old Colony Branch.—Miss F. J. Runnels, Treas. Attleboro, Second Cong. Ch., Weekly Offerings, 46.20, Aux., 94.02; Edgartown, Aux., 33.50; New Bedford, Wide Awakes, 25; Fall River, Willing Helpers, 80.22; Rochester, Aux., 41; Somerset, Aux., 20, "Whatsoevers," 15; Norton, Aux., 50; New Bedford, Aux., 210; Attleboro, The Lenses, 5; South Attleboro, The Lenses, 20; North Dighton, Aux., 65; Middleboro, Aux., 76.17, Henrietta Band, 25, Christian Endeavorers, 20; Fall River, W. F. M. Soc'y, 40.90, Willing Helpers, 17.75, 884 76

Springfield Branch.—Miss H. T. Buckingham, Treas. Agawam, Aux., 40.19; Brimfield, Aux., 36; Blandford, Aux., 56; Chicopee, First Ch., Aux., 17 60; Chicopee Falls, Aux., 50; Feeding Hills, Aux., 20; East Granville, Aux., 15; South Hadley Falls, Aux., 10.44; Hampden, Aux., 11; Holyoke, Second Ch., 355.46, I'll Try Band, 13; Longmeadow, Aux., 21.50; East Longmeadow, Aux., 27; Ludlow Centre, 13.25; Mitteneague, Aux., 10, The Gleaners, 5; Springfield, Hope Ch., Aux., 174.09, Mission Reserves, 10, Memorial Aux. (of wh. 25 by Mrs. J. H. Southworth, const. L. M. Mrs. J. D. Stratton, 25 from Mrs. S. L. Griffin, const. L. M., Miss Lucy Mason, 25 from Mrs. J. L. R. Trask, const. L. M., Mrs. L. S. Hawks), 100.70, Y. P. S. C. E., 7, North Ch. Aux., 71.05, Park Ch., Aux., 21.87, Olivet Ch., Aux., 78.89, Olive Branch, 50, Golden Links, 40, South Ch. Aux., 40.50, Jun. Aux., 5.30; West Springfield, First Ch. Aux. (of wh. 25 const. L. M. Mrs. Jennie S. Perkins), 46 50, Park St. Ch. Aux., 52; Westfield, First Ch. Aux., 303.60, Light Bearers, 40, Second Ch., Aux., 121.10, Scatter Goods, 50; Monson, Aux., 63.35; Thorndike, Aux., 16.54; Chicopee, Third Ch., Aux., 31.77, Annual Meeting Contribution, 120.61, 2,148 31

Suffolk Branch.—Miss Myra B. Child, Treas. Auburndale, Aux., 54.75; Boston, In Memoriam, Mrs. E. A. Rupp, 10, In Memoriam, L. J. B., 100, A Friend, 100, Old South Ch., Aux. (of wh. 25 const. L. M. Mrs. Susan P. Adams), 182.41, Union Ch., Aux., 73.14, Y. L. Soc., const. L. M. Miss Helen S. Gay, 25, Shawmut Ch., Y. L. Aux., 155, Berkeley Temple, Jun. C. E., 5, Mt. Vernon Ch., "A Member," 5; Brookline, Harvard Ch., Aux., 120; Dedham, Aux., 175.75; Dorchester, Second Ch., Aux., Thank Off, 54 65, Y. L. M. C., 42.30, Central Cong. Ch., Y. P. S. C. E., 9, Pilgrim Ch., Y. L. M. S., 10; East Somerville, Franklin St. Ch., Aux., 5.34; Jamaica Plain, Central Ch., Y. P. S. C. E., 10; Newton, Eliot Ch., Aux. (of wh., a Friend, 100, a Friend, 25, to const. L. M's. Mrs. N. E. Jones, Mrs. Lydia A. Wales, Mrs. A. F, Emery, Mrs. H. B. Williams, Mrs. D. G. Harrington), 158; Newton Highlands, Aux., 26.20; Roxbury, Eliot Ch., Aux., by Mrs. Geo. H. Milliken, const. L. M's. Florence E. Marshall, Mrs. George F. Jewett, 50, Aux., 100, Immanuel Ch., Aux., 26.35, Walnut Ave. Ch., Aux. (of wh. 50 const. L. M's. Mrs. Mary A. Haley, Mrs. Sara V. Childs), 100, S. S. Prim. Dept., 5; Somerville, Prospect St. Ch., Aux., 10; West Boylston, a Friend of the Cause, 5; West Newton, Aux., 25; West Roxbury, Ladies' Aux., 8, 1,650 89

West Berlin.—A Friend, 1 40

Worcester Co. Branch.—Mrs. C. L. Sumner, Treas. Athol, Aux., 106; Ashburnham, Aux., 3; Brookfield, Aux., 5; Charlton, Aux., 10; Clinton, Aux. (of wh. 25 const. L. M. Mrs. H. B. Vroom), 53.23, Primary S. S., 10; Fitchburg, Rollstone Ch., Aux., 75; Grafton, Aux., 59.29; Lancaster, Y. L. M. S., 31.79; Leominster, Aux., const. L. M. Mrs. Sumner Frost, 100; Millbury, First Ch., Aux., 79.42, Second Ch., Aux., 34.55; Northbridge Centre (of wh. 25 const. L. M. Mrs. Bertie Harris), 50, Lamp Lighters, 5; North Brookfield, Aux. (of wh. 57, Thank Off.), 85.55; Oxford, Aux., 26.14; Paxton, Aux., 20.50; Princeton, Aux., 77.50; Rockdale, Aux., 42.50; Royalston, Aux., 35.65; Saundersville, Aux., 10.70; Spencer, Aux., 62; South Royalston, Aux., 5; Upton, Aux., 11; Warren, Aux., 18.35, Y. L. M. C., 20; Westborough, Aux. (of wh. 46.10 Thank Off.), 81.10; West Brookfield, Ch., 22 50; Westminster, Aux., 50; Whitinsville, Aux., 40, Extra Cent-a-Day Band, 16.72, King's Daughters, 75, Mrs. J. W. Abbott, 5; Winchendon, North Ch., Aux. (of wh. 125 const. L. M's. Mrs. C. J. Rice, Mrs. H. I. Allen, Mrs. E. A. Converse, Mrs. G. F. Wood, Miss E. G. Clement), 134; Webster, Y. P. S. C. E., 16; Worcester, Union Ch., Willing Workers, 7.50, Piedmont Ch., Aux. (of wh. 131, Thank Off.), 315.15, Plymouth Ch., Aux., 25, Old South, Aux., 20, Sen. Y. P. S. C. E., 20, Park Ch., Aux., 4 38, Extra Cent-a-Day Band, 7.42, Salem St.

Ch., Aux., 3, Hope Ch., Aux., 15, Pilgrim Ch., Aux., 29.92, 1,924 76
Wrentham.—King's Daughters, 20 00

Total, 9,911 73

RHODE ISLAND.

Rhode Island Branch.—Miss A. T. White, Treas. Kingston, Cheerful Givers, 25; Newport, Aux., 12.28; Riverside, Y. L. M. C., 3; Barrington, Aux., 15; Peacedale, Aux., 2.70; Central Falls, Jun. S. C. E., 5; Woonsocket, Aux., 12; Providence, Pilgrim Ch., Aux., 10, North Ch., Aux., 56, 408 28

Total, 408 28

CONNECTICUT.

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. Norwich, First Ch., Mrs. Dwight Avery, 10, Park Ch., Y. L. A., 10; Hampton, Aux., 16.45; Preston, Long Society, Aux., 4.10; New London, Second Ch., Aux., 79.05; Mystic, Aux., 36.96; Windham, Aux., 8; Wauregan, Aux., const. L. M., Mrs. Henry Johnson, 25; Norwich, Broadway Ch., Aux., 67.19, 256 75
Goshen.—Mrs. Moses Lyman, 5 00
Hartford.—C. M., 2, a Friend, 40 cts., 2 40
Hartford Branch.—Mrs. M. Bradford Scott, Treas. Enfield, King St. M. C., by Mrs. Horace Patten, const. L. M. Mrs. Frances B. Allen, 25; Glastonbury, Jun. Aux., 10; Granby, Aux., 14.30; Hartford, Asylum Hill Ch., by Mrs. Chas. B. Smith, 25, First Ch., Warburton Chapel, S. S., 31.70, South Ch., Aux. (of wh. 25 const. L. M. Mrs. Edmund W. Buck), 58.50; Plainville, Aux. (of wh. 20, by a Farmington lady), 116; South Coventry, Jun. End. Soc., 5; Tolland, Aux., 14; Unionville, Aux. (of wh. Cradle Roll, 2.35, Thank Off. 31.06), 49.41, 348 91
New Haven Branch.—Miss Julia Twining, Treas. Chester, Aux., 34; Danbury, First Ch., Aux., 118; Darien, Aux., 35; East Haven, Aux., 15 04; Falls Village, C. E., 9.61; Greenwich, Aux., 31 50; Litchfield, Aux., 1 10; Middletown, First Ch., C. E., 20; New Haven, Ch. of Redeemer, S. S., 25, Welcome Hall, M. S. S., 7, College St. Ch., Aux., 26.50; Davenport, S. S., 70, United Ch., Aux., 54, Cradle Roll, 1.25; North Haven, C. E., 11.39; North Madison, Aux., 1; North Stamford, Aux., 1; Portland, Aux., 7.50; Prospect, Aux., 13; Redding, C. E., 3.63; Salisbury, Aux. (of wh. 25, by Mrs. S. D. Holley, to const. L. M. Mrs. Eliza J. Graham), 45.37, 530 89
Tylerville.—Mrs. A. W. T., 1 00

Total, 1,144 95

NEW YORK.

Deansville.—Cong. Ch., Ladies' Miss'y and Aid Soc'y, 4 50
East Bloomfield.—Mrs. Eliza S. Goodwin, 4 00
New York City.—Mrs. Frederick Vinton, 5 00
New York State Branch.—Miss C. A. Holmes, Treas. Brooklyn, Lewis Avenue, Earnest Workers, 10, Home Circle, 4.80, Central Ch., Aux., 150, Puritan Ch., Aux., 70; Buffalo, Niagara Sq., People's Ch., Aux., 19; Binghamton, First Ch., Aux., 11; Candor, Young Ladies' Miss. Guild, 5; Coventryville, Aux., 10; East Bloomfield, Aux., 19.63; Flushing, S. S., 10; Lockport, First Ch., Aux., 3.20; Norwood, Aux., 6.50; Napoli, Aux., 10; Phœnix, Aux., 25; Seneca Falls, Aux., 10; Syracuse, Good Will Ch., Golden Rule M. B., 5; Sherburne, Aux., 68; Ticonderoga, Aux., const. L. M. Miss I. D. Hubbard, 25; Westmoreland, Aux., 14; Warsaw, Y. P. S., 4.50; Molyneux Corners, Ladies' Miss. Soc., 10, 490 63

Total, 504 13

PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas.—*N. J.*, Glen Ridge, Aux., 150; Newark, First Ch., Aux., 27.85, Y. P. S. C. E., 15; Paterson, Aux. (of wh. 25 const. L. M. Mrs. Cornelia G. Chase), 45, 237 85

Total, 237 85

GEORGIA.

Savannah.—Second Pres. Ch., Infant and Bible Classes, 24 00

Total, 24 00

FLORIDA.

Waldo.—A Friend, 2 40

Total, 2 40

IOWA.

Beaman.—Mrs. W. M. Carver, 5 00

Total, 5 00

KANSAS.

Abilene.—Mrs. H. M. Hurd, 5 00

Total, 5 00

CHINA.

Pao-ting-fu.—Miss Annie A. Gould, 5 00

Total, 5 00

General Funds, 13,150 17
Variety Account, 194 94
Legacy, 400 00

Total, $13,745 11

MISS HARRIET W. MAY,
Ass't Treas.



EXTRACTS FROM THE CORRESPONDING SECRETARY'S REPORT.

[*Concluded.*]

In May we had our delightful meeting in Berkeley, and rejoiced in the beauty our Heavenly Father had so lavishly spread around us in the rose gardens of Berkeley. At this meeting we were favored by the presence of four missionaries, who had seen long and hard service in their respective fields; viz., Mrs. Arthur H. Smith, Mrs. A. N. Burwell, India, Mrs. Price, formerly in China, now destined to Micronesia, Mrs. Logan, whose very name suggests the great and noble work done by herself and husband on those islands. It was pleasant, also, to hear extracts from the letters of our youngest missionary, Miss Barker, who is a member of this Berkeley Church.

Our June meeting, by the kind invitation of Mrs. French, of the First Church, took the form of a farewell "reception" to our outgoing missionaries, Rev. Mr. and Mrs. Price and little daughter Helen; and little Helen will have her mission, too, by the side of her parents. They were to sail on the 28th, meeting the Morning Star in Honolulu. This meeting assured them of our love and good wishes, and prayers, which would follow them over the long ocean voyage. A number assembled on the wharf the following day for the farewell words.

The July meeting was omitted, on account of the absence of so many during the summer vacation.

August we were in the Oakland First, with a large attendance, with interesting addresses and letters.

Each of our meetings we feel brings us into closer connection with the work and the workers, and a deeper sympathy with the far-distant laborers in the harvest fields.

ORGANIZATIONS.

Our Society, though having its headquarters in San Francisco, and most of its Executive Committee residents of San Francisco or Oakland from necessity,—else we would rarely have a quorum,—we do not forget not only

represents the State, but the Pacific Coast, including the States of Washington and Oregon, Arizona, Nevada, and Utah. The latter is nominally connected with us, though our interchange of communication is very small. From this, our central tree, we have four branches; viz., the Southern, the Young Ladies', Washington, and Oregon. Each of these will tell its own story. Connected with these branches are our numerous auxiliaries; the number and condition of each we will hear from its own secretary, or from our own Home Secretary.

OUR LITERATURE.

Every organization as well as individual grows by what it feeds on. Especially is this true of a foreign missionary society. We are far distant from the fields of operation. Aside from personal letters from our missionaries we must have the monthly journals, to keep us informed of how the work goes on all along the line. The church, as a whole, has the *Missionary Herald*, now in its ninetieth year, from the American Board, the parent society. But as the work grew and took on a woman's department, it had also its journal, confined entirely to woman's work,—our own LIFE AND LIGHT. This, our beautiful magazine, which in point of execution, literary ability, and the information we need, excels, is only sixty cents a year, and should be in the hands of every member of our society; and we often wonder that we do not more often see it on the tables of our Christian women with the secular magazines. From year to year we watch its subscription list, hoping to see a steady increase. The present number is three hundred and forty, including all the States of our coast. We are represented in it by four pages each month, so it has some local interest as well. The beautifully illustrated little *Mission Dayspring* for the children should be in all our Sunday schools, and at $12 a hundred is a very cheap publication. The Board of the Interior publish *Mission Studies*, a most invaluable little monthly, for thirty-five cents a year; and we have our column in the *Pacific* each week, still conducted by Mrs. Jewett. We are also represented in the little *Missionary Banner*, a new periodical issued by the W. H. M. Society. And what biographies are equal in thrilling incident, in great achievements, and noble self-denials to the missionary biographies which come out year by year. "Forty Years in the Turkish Empire," by Dr. Goodell; "Forty Years Among the Zulus," by Dr. Josiah Tyler; "Mary and I: or, Forty Years Among the Sioux;" and, lastly, the autobiography of the year, "My Life and Times," by Dr. Hamlin, formerly President of Robert College; which, on its beautiful eminence on the heights overlooking the Bosphorus, is a grander, more eloquent monument of Christian philanthropy than any mere pile of stone or marble could possibly be. The

Young Ladies' Branch, with their energetic and persevering president, Miss Williams, have started a missionary library, with a room of their own, at No. 735 Market Street, where these volumes may be found.

OUR MISSIONARIES.

These names will simply be given here; the details of their work will be given by our Foreign Secretary.

In Japan, Miss Gunnison (now with us), Miss Denton and Miss Harwood; in Zululand, Mrs Dorward; in Western Turkey, Mrs. Baldwin; North China, Mrs. Arthur H. Smith (now with us); in India, Miss Perkins and Miss Barker; in Micronesia, Miss Wilson. To the support of these we are pledged, in whole or in part; also toward Mrs. Gulick's work in Spain, and the running expenses of the Morning Star.

OUR TREASURY.

With all these obligations, amounting in all to $5,996, we anxiously ask, How do we stand? We look for about $1,000 from the Young Ladies' Branch, for $1,000 from the Southern Branch, for possibly $1,500 from Oregon and Washington Branches, and $300 from the Sunday schools. We have also a little yet remaining of the precious legacy of our dear Mrs. Richards, who, though dead, has still spoken to us through the past years by this loving gift. This gift has been to us a sort of "contingent fund," enabling us to meet some pressing demands in the way of unexpected expenses, without drawing upon our general fund. We have another legacy in prospect which has not yet materialized. Various plans have been in operation to gather in the needed money.

The envelope system seems to us the best of any; for our envelopes, lying in our glove or handkerchief boxes, are a constant reminder of the sacred cause in which we are enlisted; and it also enables us to carry out the Scripture injunction, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him." Ways and means must be carefully considered for collecting the needed money. It will not come of itself, except with the few who need no prompting.

It will be a year of great suffering and embarrassment in missionary fields, if the threatened retrenchment is rigidly carried out. And in many fields there is great suffering from famine, which our missionaries must relieve to the extent of their ability. In other places it is not a famine for bread alone, but for the word of God, for which newly awakened souls are hungering. May the little that we do, like the loaves and fishes the Master blessed by the Sea of Galilee, be multiplied in his own way for the refreshment and saving of multitudes in all lands whither the messengers of the gospel have gone.

TREASURER'S TWENTY-FIRST ANNUAL REPORT.

ENDING SEPTEMBER 1, 1894.

RECEIPTS.

Berkeley, Aux., 140.90, Aux., Special, for debt of A. B. C. F. M., 50; Campbell, Aux, 10; Cloverdale, Aux., 18.50, Aux., for Report Fund, 1; East Oakland, Aux, of wh. 25 to const. L. M. Mrs. M. Willett, 114.30; East Oakland, for Report Fund, 2; Fresno, Aux., 25 80; Grass Valley, Aux., 25, for Report Fund, 1; Honolulu, for Leaflets, 50 cts.; Highland, Willing Workers, special, for a pupil, care of Miss Harwood, Japan, 25; Little Shasta, 19.25; Los Angeles, Mrs. Clara Hutchins, for Report Fund, 1; Lodi, Aux., 7.65, Aux., Thank Off., 10.25; Lincoln, Parsonage Mitebox, 8.55, Y. P. S. C. E., 2, Individual Endeavorers, 3; Mills College, Tolman Band, 25; Murphys, 5.50; Nordhoff, Jun. C. E., for Morning Star, 75 cts., Oleander, Mrs. Harris, 1; Oroville, to const. L. M. Mrs. J. H. Bullard, 25; Oakland, First Ch, Aux., of wh. 25, to const. L. M. Mrs. A. H. Smith, and 100 for an honorary membership in A. B. C. F. M., 356.85, First Ch., Aux., for Report Fund, 3.50, First Ch., Friends, for debt of A. B. C. F. M., 15, Plymouth Ave., Aux, 25.25; Plymouth Ave., Aux., for Report Fund, 1, Fourth Ch., Willing Workers, 5, Fourth Ch., Sunday School, for Morning Star, 4.76, Fourth Ch., Friends, 15, Fourth Ch., for Report Fund, 1; Oregon Branch, of wh. 25 to const. L. M. Mrs. E. H. Marsh, and 25 for Miss Gunnison's Salary, 149.67; Pacific Grove, Mayflower, Aux., 22, Mayflower Aux., for Report Fund, 1; Petaluma, Aux., 20; Pescadero, 7; Rockin Cong'l Ch., 7.53; Rio Vista, Aux., 40.05; Redwood, for Report Fund, 2; Santa Cruz, Aux, of wh. 25 to const. L. M. Mrs. J. A. Cruzan, 77.55; Saratoga, Aux., 52; San Jose, Aux., 60; Sonoma, 4; Sacramento, Aux., 40; a friend, 3; San Francisco, First Ch., Cephas Soc., 191.30, First Ch, Cephas, for Report Fund, 2.25, Plymouth Ch., Aux., 104.15, Plymouth Ch., Aux., for Report Fund, 1, Plymouth Ch., Morning Sunday School for Morning Star, 7.50, Bethany Ch., Earnest Workers, 41 65, Bethany Ch., for Report Fund, 2.50, Third Ch, Aux., of wh. 25 to const. L. M. Mrs. Eva O'Brien, 91.61, Third Ch., for Report Fund, 1, Olivet Ch., for Report Fund, 50 cts.; Southern Branch, of wh. 25 to const. L. M. Mrs. A. W. Thompson, 605, Special for Pupils, care of Miss Denton, Japan, 10, Special for Pupil, care of Miss Noyes, India, 15.15; Stockton, Aux., 25, Y. P. S. C. E., 10, for Report Fund, 75 cts.; Tulare, Mrs. H. J. Harding, 5; Vacaville, Aux., 20, King's Daughters, 7; Washington Branch, of wh. 25 to const. L. M. Miss Eva G. Smith, 417.30, for Report Fund, 10; Young Ladies' Branch, 1,154, 4,158 77

Total Receipts for year, $4,158 77

Sept. 1, Cash on hand in Richards Fund, 1,575 48

Total, $5,734 25

EXPENSES.

Mrs. A. H. Smith, Traveling Expenses from Washington and return, 55; Mrs. Taylor, Traveling Expenses, 10; Mrs. Davis, for deficit in Woman's Congress of Missions, 5; Miss Goodhue, Contribution from Oregon Branch for Miss Gunnison's Salary, 25; L. S. Ward, for "Specials" as Designated, 129.15; L. S. Ward, to Constitute Miss Mabel Wills, Oakland, an Honorary Member of A. B. C. F. M., 100 00; Sundry Expenses for Young Ladies' Branch, 12.30; Leaflets, Mite barrels, Copies of *Pacific*, Printing Programs, 24.78; Expense of Column, 50; Postage, Express, Exchange on on Draft, etc., 19.09 $430 33

From Richards Fund.

L S. Ward, for Miss Barker's Traveling and Furnishing Expenses, 450; L. S. Ward, for Pledged Work, 28; L. S. Ward, for Miss Wilson's Salary to Jan. 1, 1894, 100; Bolton & Strong for Engravings, 46; Bacon & Co., for Printing Reports, etc., 152.20; Enquirer Publishing Co., for *Missionary Banner*, 22.50; Mrs. A. S. Burnell, Traveling Expenses, 41; Miss Child, for World's Congress of Missions, 5.00, 844 70

Total, $1,275 03

Balance on hand in General Fund, 3,728.45; Balance on hand in Richards Fund, 730.78, $5,734.25

STATEMENT.

Appropriations for the Current year, $5,996.00
Paid L. S. Ward for Miss Barker, 450; Paid L. S. Ward for Miss Wilson's Salary, 100; Paid L. S. Ward for Honorary Membership, 100; Balance on hand in General Fund, 3,728.45, 4,378 45
Deficit, 1,617 55

$5,996 00

SAN FRANCISCO, Sept. 4, 1894.

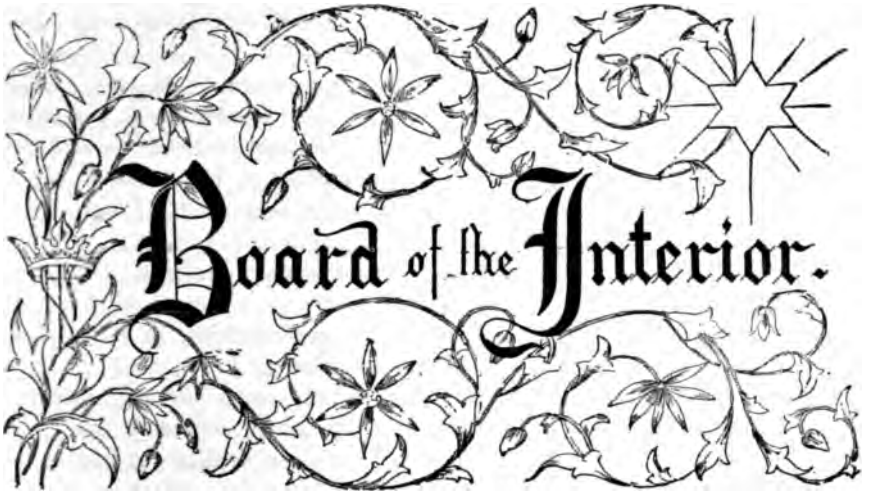
I have examined the accounts of the Treasurer of the W. B. M. P. for the twenty-first year, and find the same correct. I also find correct vouchers for the disbursements.

WALTER FREAR, Auditor.

Since the Treasurer's books were closed, and the annual report audited, the following sums have been reported:—

Grass Valley, Aux., 10; Alameda Aux., 37.10; Southern Branch, 278; Oregon Branch, 123.69; Collection and Pledges at annual meeting, 133.65, $582 44

Sept. 6, 1894. BESSIE B. MERRIAM, Treas.



EDITORIAL COMMITTEE.

Mrs. JAMES G. JOHNSON.
Miss SARAH POLLOCK.
Mrs. G. B. WILLCOX.
Mrs. H. M. LYMAN.
Mrs. GRAHAM TAYLOR.
Mrs. W. H. RICE.

JAPAN.

LETTER FROM MISS ANNIE HOWE.

KOBE, Oct. 9, 1894.

WITH all the burning questions out here in the East, I ought to write you pages, but I doubt if you get even a full one this time. The editorials in the American papers seem to report the war correctly; so you know as much as I could tell you about the movement of the armies in Corea and China. But they — the editors — cannot see as we can the wonderful unity with which this whole nation moves in the matter; whether her prime motive be to rid Corea of the slavery (so to speak) to China, and give her a chance to become independent; or whether China's insolence toward Japan needs a check; or whether—as Japan says—the spirit of progress makes the war necessary; or whether, as some people strongly suspect, Japan having

gotten her army and navy in trim, wishes to see how they will work, and at the same time, show the world that she is equal to the best of them, — whatever the motive may be, every man, woman, and child in Japan has but one thought these days, and that is a buoyant belief that Japan will win, because she is perfectly able to do so.

Thousands and thousands of troops, baggage, and ammunition have been sent out of Japan, and much of all this has gone through Kobe, and not a ripple on the surface of daily affairs, beyond the upsetting of the railroad time-table. But while the public has been confined to three trains instead of a dozen or more each day, and for those trains only a limited number of tickets, still, no one has growled.

Every detail of the movement of troops has been perfectly as well as secretly arranged, and so these immense numbers are moved with perfect ease and quick dispatch. The Emperor has moved down to Hiroshima, and the Diet will be open there this fall, instead of in Tokyo.

There is very little fuss and feathers about the war here in Japan, but people in authority are dead in earnest. When one considers how well prepared Japan is with her troops, which have been drilling for years, her fine navy and modern equipment for war, her soldiers on fire to subdue China and bring glory to their land; and then considers China, with her troops of raw soldiers, working, not for China, but for the pay they will get, — frightened to death; of the unruly state of the people at large; the probability of a rebellion on her hands besides the war with Japan; the lethargy and superstition, the opposition to progress of China compared to the alertness and progress of Japan; the deadened condition of the Chinese soldiers through opium smoking, — when one considers all this, it does not look as if there was much chance for China, in spite of her size and her money.

Japan has always had a warrior spirit, and this, although the country has been busy with the arts of peace for twenty-five years or more, has never been allowed to die out. Not only has she been busy drilling her soldiers, but even the boys in the higher normal schools, and in the middle schools, have daily military drill, with guns, bayonets, swords, knapsacks, leggings, caps, and all.

There is a normal school just opposite here, so I have a good opportunity to observe. Only this morning I saw a lot of the students marching up the street, and I took them for a body of soldiers. Then, fencing is largely practiced. I have no doubt it is encouraged to foster the warlike spirit; it ought to, for of all the hideous screeching emitted from the throats of the fencers!

I sometimes see little boys of ten and twelve all done up in the fencing armor,—hood, and wire net for the face, padded trunk protector, etc., — and then they are prancing wildly about with their fencing sticks, and yelling fiendishly. They ought to be warlike!

Another method of keeping alive this feeling is the sword practice. It is an accomplishment among men as music is among women. At social gatherings it is much in vogue. Men sing some sort of a soul-stirring song meanwhile posing in the most tragic attitudes, and using the sword in a very skillful style, holding the unsheathed blade in their teeth during some postures, whacking death blows at imaginary foes, and so on, and so on.

I have been greatly puzzled this fall about the state of things in the Kindergarten. The youngsters are full of the war. The boys come with flags and soldier caps, and they shout and attack the enemy in a most fearful style. I do deplore the roughness and rudeness which comes from such rough play, and it seems to me as if the little children might be spared such education; they will get it soon enough. I am pleased to find that the editor of a prominent religious paper has come out strongly against exciting in the children of the public schools this warlike spirit.

We are all well. I wish I had time to tell you of a sweet woman who is visiting us now from Peking, and of an interesting Scotch woman I met yesterday, but time is up.

A GOOD SUGGESTION.

A FRIEND was deploring the fact that she had come away from home for a day or two and forgotten her book, and so could not fill in her half hour. When I inquired "What half hour?" she replied, "O, I belong to a Half-hour Club, in which the members promise to spend half an hour of every day on some solid, instructive book,—history, travel, science, etc."

And then it occurred to me, "Why couldn't that same idea be used to advantage in missionary societies?" For it is, first of all, after love of Christ, information that we want: that begets love of the work; and if we love the work we shall find it easy to do and give for it. For to many people, alas, missions and the heathen are abstract quantities,—a remote and scarcely acknowledged obligation to be taken up and considered when everything else around us has been straightened out and set in order. So I propose that societies make to themselves "Half-hour Clubs" for missionary reading from among their members of those who are willing to join; each one pledging herself to half an hour's reading a day, the account being rendered at each meeting of the society to the secretary. We can, many of us, find unread books on the subject in our own homes that we have carelessly passed over.

With half an hour each day spent upon such lives as John G. Paton, Mackey of Uganda, Livingstone, Scudder, and others, and histories of missionary work and experiences that read in many cases like stories, societies will come to feel that the work of Christ in foreign lands is a tangible and an imperative duty, and will be inspired by the examples of these devoted lives to do all that in them lies for the furtherance of the kingdom.—*Mission Gleaner.*

AFRICA.

THE AMANZIMTOTE SCHOOL.

BY MRS. F. W. BATES.

THE majority of our pupils are from the various mission stations, though quite a number are from the heathen kraals. They range all the way from the third to the sixth readers, and study the three readers; also grammar, history, physiology, etc., and Bible,—which latter is, so far as possible, taught in the Zulu language, the others all in English. We have two terms a year, of eighteen or twenty weeks each. The fee for a term is two pounds five shillings,—about twelve dollars. Some of the boys are too poor to bring even so small a sum, so they work five hours a day to pay their way. All the boys are required to work two hours daily. You would be amused, and almost imagine yourself back in Bible times, were you to go out some day and hear Mr. Bates assign the boys their work. For instance, to-day Joel and Meshack worked in my kitchen; Elijah swept the parlor and Zebulon the dormitories; Jonathan and Jerico scrubbed two of the dormitories; Simeon, Levi, and Joseph worked in the shop; Philemon, Ephraim, Micah, and Ishmael hoed in the garden; Samuel ironed, Belteshazzar took care of the horses, and Phineas did dining-room work. Aaron went home sick some time ago, and Mordecai did not return this term at all, neither did Adam. The boys often have a native name as well as a "civilized name," so to speak. Frequently when they are baptized they request that another than their native name be given them, especially if the latter has some unpleasant meaning attached to it.

Were you to see their clothing, you might possibly be reminded of Joseph's coat. White trousers are just as likely to be patched with black or blue as anything else, and *vice versa;* ragged elbows are treated in the same way, though, as far as possible, we try to have them use some judgment in selecting their patches. Shoes are a luxury, and indulged in by some, and

worn when in "full dress"; but it is very evident that they are not enjoyed by the wearers. At a wedding, recently, one of the bridesmaids, unable to endure the torture any longer, while the ceremony was in progress stooped and took off her shoes from her aching feet. You would be shocked at the way they murder the Queen's English. I found a boy wearing his friend's new shoes one day, and on asking why, he answered, "Because they bite;" *i. e.*, he was breaking them in. "He pinched me with a pin," said one little fellow, in complaining of another. Another boy gave as an excuse for tardiness, "I come from the ground." Remembering that he was the one who did the grinding, and that the past of "grind" is "ground," I made out that he had just returned from the "mill." I asked a grammar student one day what the abbreviation "A.M." stood for, and was shocked by his answering, "Amen."

The climate of Natal is delightful during the cooler months. We have no such terrible storms as are common at home, but once since we came there was a heavy hailstorm. I was then at the girls' school at Inanda. The buildings are covered with corrugated iron roofing, and such a din as the hail did make! It was enough to deafen one. Before it had entirely stopped, the girls rushed out with tin pans over their heads, to protect them from the stones, and gathered up a dishpan full. It was a rare treat to see ice once more. But that was not all. Mrs. Edwards hastened to the pantry and brought a small pail of cream, or milk, rather. Miss Phelps put the ice in a larger bucket and put in some salt. I put the pail of milk in and stirred it, and soon we had some nice ice cream,—the first I'd had in Africa. We took the patent ice-cream "freezer" to the schoolroom to give the girls an object lesson in frostwork, as some of them had never seen any before.

Zulu cows are very distant cousins of our American cattle, I think. One that gives six or eight quarts a day is quite a rarity. We buy it by the "bottle," instead of quart,—about one and one-half pints,—and pay threepence a bottle. You would smile to see us churn. We scald the milk, say two bottles, and perhaps wait till we have a cupful or a small bowl of cream; then we take a silver fork and churn it, and get a quarter of a pound or so of butter. I have been making enough for the table from two bottles for some time. It is not of from "hand to mouth" sort of living, but is far better than canned butter. Irish potatoes are expensive, and sometimes we do not have any for months. Rice is the staple vegetable, and we have sweet potatoes, though not so nice as those at home. Oranges and bananas, lemons and pineapples, etc., abound; but I miss apples ever so much. Nearly all kinds of ordinary vegetables can be raised, with care. Corn is a staple product. Our boys have corn-meal mush for breakfast and supper,

with one tablespoon of sugar each to sweeten it. For dinner they have rice and meat twice a week, or beans, or green corn, or hominy, or some native food. They sit at long tables, have tablecloths, crockery plates, iron cups enameled inside; also water pitchers and spoons. The food is brought to the table in large tin dishes, and served with ladles, etc. The boys who are prompt at the beginning of the term sleep on iron bedsteads on mattresses filled with dried grass, and pillows made of sugar sacks filled with grass. Those who are tardy have to sleep on mats on the floor, or pay two shillings and sixpence for a bedstead. Each furnishes his own blankets, and the school furnishes his sheets, pillowcases, and towel. They are all required to go to the river for a daily bath.

THE WORK OF THE BOARD AND WOMEN OF MEANS.

BY MRS. JAMES GIBSON JOHNSON.

A CERTAIN missionary society, auxiliary to the W. B. M. I., had moved on for six years with a uniform flow from its treasury into the coffers of the Woman's Board. "It is strange how little our contributions vary, and how few changes come into our membership," read the secretary of the society from her annual report. "Occasionally a newcomer into the church looks in upon us to see what is going on. If she is not nailed then and there she seldom comes again; but if she comes two or three times we exult over her as one of ourselves, though we often have to look after her as carefully as if she were a feeble voter to be carried to the polls."

The president of the society was an optimist. "I think that for our numbers we make a very good showing," she remarked, after the reading of the reports. "It is a good deal to hold our own in these hard times, and as we are few in number, our gift will have the blessing which the widow's mite received. The secretary will now read us a new leaflet entitled, 'The Last Nickel; or, Sarah's Self-denial.'"

"I think I must be excused from reading this to-day," said the secretary; "it comes too near home, for a dear old friend I have just been to see has almost broken my heart by her self-sacrifice to any cause she thinks is Christ's. It would be like reading for entertainment a sketch of the sufferings of a friend. I think we have read enough about such people, and fallen back too much on the poor widow in the Bible, who has been made accountable for enough meannesses already. There were other givers in the Bible more blessed with worldly goods; let us look them up a little, and let us look up their representatives in our own church."

"But one such woman with her heart in her work could do great things for us," said the treasurer. "It is by littles the large sums collect that keep all Christian forces in the world at work. People of wealth will form syndicates to increase their wealth or pleasure. A rich firm sends out a Stanley, but it does not support a Mackey. Wealth floods Africa with New England rum; but will it distribute Bibles or teachers in the Dark Continent?"

"Perhaps it is doing more of the missionary work than we imagine," remarked another lady. "Men and women of wealth are growing sensitive as to their responsibility in the use of it. The needs of the world are being laid bare, and money was never spent so freely for reforms and benevolent enterprises as now, and in increasing ratio. This is the time to show that our foreign missionary work aims to bring these reforms into the lives of those we work for; that we are using the very methods which rich and influential people are interested in. A rich woman may refuse to give to foreign missions because she misconceives them, but she loves the kindergarten work, and would come to a meeting to hear of its progress, and perhaps would support one of its schools in Turkey or elsewhere."

"The term 'foreign missions' seems to repel some people," spoke up a young lady. "I have two prejudiced friends—rich women—who told me never to ask them to these meetings. I believe some one had tried to set their duty before them in a way they did not like. They say, 'I believe in them for my mother's sake, because she did before me.'"

"I wish all fathers and mothers had believed in them," said a dear old lady. "That would mean generations of givers."

Perhaps the ladies whom our young friend speaks of are probably intelligent women with many demands upon their purses. They do not wish to be dictated to as to what calls are most important; they must see for themselves. God's causes are many. He may use these friends for other important needs. It shows that we cannot afford to risk inadequate presentation of this missionary work. Let us look up winsome and wise representatives, as well as earnest ones, to plead this cause. Thoreau says that neither men nor things have any true mode of invitation but to be inviting. Mrs. Ballington Booth has won many friends and rich gifts for the Salvation Army by her attractive personality, her earnest, devoted life, and eloquent words. Mr. Moody knows how to ask, and he knows where the people of means are; he can lay his hand upon them. Cannot we look them up in our church and denomination?

"The hour is long past," said the president, rising. "If I take the sense of this meeting aright, it is that while still receiving with gratitude widows' mites and all littles, we make an effort to find out and interest women of

means; that we secure gifted, intelligent pleaders for our cause; and that we have the best of literature and live meetings. We can then appeal with more chance of success to a growing sense of responsibility, to a love of benevolent enterprises, and to whatever works for righteousness; to patriotism, for we are trying to purify the sources of streams that threaten to overflow our land; and to a desire to do the will of God."

"May I read," said the secretary, "one beautiful sentence from 'Drummond's Ascent of Man'? 'Each worker toiled in his own little place. . . . Suddenly these workers looked up; they spoke to one another. . . . Henceforth their work was one, the world was one, and mind, which had discovered the oneness, was one.' The thought is inspiring. It points to a time when all workers for better things will know themselves and each other as working for a common object. Intensity will no more take on forms of narrowness; ignorance will disappear in the light of a larger knowledge. Then our beloved work will make its irresistible appeal to those who can respond with the gold of Sheba as well as with the widow's mite. Remember, gold is mentioned in the prophecy before prayer, which will surely follow: 'To Him shall be given of the gold; prayer also shall be made continually.'"

The meeting closed with singing:—

"Kings shall bow down before Him,
And gold and incense bring;
All nations shall adore Him,
His praise all people sing.
With offerings of devotion
Ships from the isles shall meet,
To pour the wealth of ocean
In tribute at His feet.

THE BIBLE WOMAN'S TRAINING INSTITUTION.

EXTRACT FROM LETTER OF MISS EVA M. SWIFT.

MADURA, Sept. 12, 1894.

THE work of the school progresses,—not upon a large scale as to numbers, but in such ways as are possible to us. The necessity of choosing older women will for some time to come keep our numbers down, and the educational standard is, for the same reason, lower than I could wish. The class taking the whole course numbers thirteen; but besides these students I have twenty-eight Bible women regularly employed, thirteen in the city and fifteen in the villages. Eight of the latter live in or near the city, and go out

to the villages daily. As so large a number of workers are near, I have, since the opening of the school in December, 1892, given them the privilege of attendance upon the classes; hence for at least one hour a day we have a class of more than thirty women, and a very pleasant sight it is. On June 1st we moved into two rooms kindly given us by Dr. Van Allen in the upper story of the Woman's Hospital. I divided the class into first and second years' classes. This division had not been possible before, owing to lack of room for conducting two classes, and also to the fact that no suitable assistant had been found; but I have now the assistance of an excellent Bible teacher in Mr. David, whom Mr. Perkins kindly gave up for this work. We have made some additions to our curriculum, and shall add from time to time such studies or make such changes as experience proves useful or desirable. All of these students are actively engaged in a variety of work,—house-to-house visitation, prayer meetings for women, Sunday-school work, evangelistic work on special feast days among the large crowds that assemble at stated places, street preaching on any occasion that serves, etc., etc. Almost every visit to the house of a pupil is made the occasion of a direct address to the gathered company, so that all these women are in a very special sense evangelists. I feel that I cannot speak too highly of the faithfulness and efficiency of most of them, too glowingly of the immense field for usefulness opening before them. Five years ago it would not have been possible for these women to have mingled with the crowds on festival days and speak to them of Christ and his salvation; but now hundreds of men and women give a respectful hearing to their message, and not infrequently will ask to hear more. I say hundreds without the least fear of exaggeration. There is nothing at home to compare with the extent of the opportunities before these women every day, and, so far as I know, nothing to compare with it in any other country. The immobility of the Hindu is a marvel, but I think that Dr. Pentecost's impression that hundreds of those Hindus outwardly are Christians, inwardly assumes the form of a conviction in the minds of those more closely associated with the people; and this fact is what gives to Bible woman's work its special significance and importance, which are far above any estimate which can be formed from noting the number of public confessions. The work is being done in the simplest and most unassuming way by humble women, but the glowing appreciation of their work is shown by the fact that for many months I have rarely heard a sermon or a prayer, or a report in ordinary service or special meetings, that did not contain some allusion to the work of the Bible women, and native pastors and catechists as well as our brother missionaries join in kind and appreciative words.

I think I wrote you of our missionary meetings, which look forward to an advance in interesting the churches in securing Bible women of their own. Three women in Madura are being supported by the churches, and we have money on hand for a fourth, and a small beginning for a fifth. A woman in Pasumalai works in connection with the church there, and I have recently heard from several native pastors that they hope their churches will be able to do something toward the support of a woman. Indeed, I feel sure that every church would be glad to have such assistance, but the question of support seems a difficult one. I believe, however, we are going to solve that for them by organizing auxiliary missionary societies through the district and inducing the many to give their little, and before many years we will see a number of Bible women, as well as pastors, supported by the people. To this end I hope to conduct a special meeting while our agents are in for the September meeting, which begins September 18th. Not a few Hindu women are sending me monthly contributions while they themselves do not dare to come openly to visit me.

I have lately started a new movement, which I trust will be of use in another direction. The secret disciple is an anomaly, and the problem of our situation is a very difficult one. There can be no rounded Christian life hidden away in a zenana with Christ unconfessed, while there may be the faith which our merciful Lord will accept. But how to get these women into church relations, or how to teach them the simplest forms of Christian worship when they have never seen a Christian gathering, is a perplexing problem. With the idea of breaking down the exclusiveness which keeps one Hindu from joining with another in a religious service, I am trying to establish cottage meetings in heathen houses where we have one or more pupils who, we think, are believers. Then to get the other women in the neighborhood to come in and join will be the next step. Then to have such an order of service as shall oblige these women to take part in the exercises themselves, instead of sitting by while the Bible women talk, and read, and pray, and sing. Could we get a few—three or four or more—together for simple Christian worship in this way, the step from this into the church will be far less formidable than it now appears to be. This seems very simple, and you may wonder that I should consider it worth mentioning, but I assure you that under these conditions it will be a most difficult thing; and if we succeed in our effort, it may even yet create a deal of persecution from the "men folks," of whom these Hindu women stand in terror. I wonder how many of our professing Christian American women would attend a cottage meeting or a church service, if they were perfectly sure of a merciless beating and a thousand petty persecutions from those in whose power they live?

I mention this new work, hoping the friends at the Rooms may ask God's blessing upon it. Trusting that all these efforts may find their fruitage in life and service for Christ among those who now know him not, I am the more anxious that we should have the house we need for a center. But I must wait patiently for this as for other things we need still more.

EXTRACT FROM LETTER OF MISS SUSAN A. SEARLE.

KOBE, JAPAN, Oct. 27, 1894.

DEAR MRS. WILLCOX: Since the letter I wrote describing the dedication and my report for the year ending April 1st, I have not written much. Dr. Holbrook's absence during the spring term left heavier burdens for us who stayed, though Miss Clara Brown came to our assistance, and took her class work. Miss Kent has been ill since the middle of July, and though I have not had the care of her, except for a few days, her illness has not made things easier. She is staying now with Mr. and Mrs. Hill, because it is more quiet there than at the school, and I see her every day. She is gaining, and is able to go down stairs to her meals a part of the time, so we hope she will be ready for work after the holidays. Mr. Allchin and Miss Torrey kindly come from Osaka every week to give assistance in the music, and in that way we are able to give the girls a part of what they should have this term. But the advance and systemization Miss Kent was planning for the fall term in our beautiful new building, is not being carried out at all. Perhaps our pride needed a fall, but we are all much disappointed.

However, that cannot hinder us from enjoying the comfort of the building. Dr. Holbrook is back and at work again, and that makes matters look brighter. The school is somewhat smaller than last year, partly, no doubt, owing to the war, but other causes are working against us. The school is "too foreign" for some of our Japanese friends, and I think that is the reason for the small numbers, though the school in Osaka, which makes quite a point of being purely Japanese just now, is also smaller than last year. We graduated the largest class in school from the academic department last summer, and as few of them have come back for the college course, we feel the loss.

I am specially pleased this fall with the spirit of some of the teachers and others about money matters. Two of the teachers have offered to take extra work without extra pay, knowing that money was scarce. Two others, who were doing a little less work than usual, offered to give back a part of their salaries, saying we had paid them too much. This morning one of the assistant teachers who graduated from the college course last summer, said to me that she had received so much help from the school that she wished, in turn, to help some other needy student, so she would like to give one tenth of her salary every month for that purpose. She said her classmate felt in the same way; so they are going to help a girl who could not otherwise come into the school.

Another thing which touched me very much occurred the other day. A former pupil wrote to me that her conscience had troubled her for some time on a point which she wanted to confess. Three or four years ago her class was studying algebra with me. I had asked them to see if they could work all the examples on a certain page alone. She happened to overhear another girl say that one of them could not be worked without extracting the cube root. Acting on that hint, which she is not sure she would have thought of herself, she worked the example, and handed it in without telling me of the hint she had accidentally received. But her conscience would not let her rest without confession, though at the time she thought little about it. Oh, Mrs. Willcox, it does pay to work for these girls!

I have just been reading over again your letter received so long ago. I want to thank you especially for the assurance of your prayers. We have felt the comfort of them many times.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS.

1895.

January.—Children's Work.
February.—The Work of Woman's Boards.
March.—Bright Bits of History in Turkey.
April.—Miss Maria West.

CHILDREN'S WORK.

Its Importance: This branch of the work is of supreme importance, both with reference to its influence upon the children themselves, and the future of the missionary work for which they are now in training. We ask the senior societies to give it their careful attention, and devote the January meeting to prayer for its enlargement, at home and abroad. *Mission Studies* for January contains a stimulating paper by Mrs. H. B. Humphrey on this theme.

What is the Aim of the Children of the Interior? Their aim, and course of study, may be found in the Children's Department of the *Mission Studies.*

State some of the Results of their Work.

How many of the Churches of the Interior have Children's Missionary Organizations?

What Advantage has the Mission Band over other forms of organization?

How can the Junior Society of Christian Endeavor be Organized for Missionary Work?

How can the Work of the Band and that of the Junior C. E. be Harmonized?

How can Children best be Trained to Give?

Some Available Helps.

Various papers and suggestions will be given in the January *Mission Studies* on all these topics.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM OCTOBER 18 TO 26, 1894.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Aurora, First Ch., 3; Big Rock, Mrs. M. Fox, 2; Chicago, Lake View, Ch. of the Redeemer, 9, Kenwood, Ev. Ch., 197.86, Lincoln Park Ch., 34, New England Ch., 28, Mrs. B., 50 cts., Plymouth Ch., 75.95, Mrs. J., 1, South Ch., 179.25, Union Park Ch., 193.20; Emington, 1; Englewood, Trinity Ch., 4.18; Evanston, 83.74; Forrest, 2.25; Glen Ellyn, 5; Glencoe, 1; Griggsville, 3; Hamilton, 1, Mrs. G., 2, Mrs. F., 3; Geneva, 22.35; Joy Prairie, 5; Loda, to const. Mrs. Hattie Curtiss L. M., 40; Marseilles, 64.30; Oak Park, 15; Princeton, 10; Rollo, 7; Rogers Park, 7; Rockford, Second Ch., 1; Roscoe, 9; Sandwich, 7.25; Stark, 6.25; Western Springs, 16, 1,036 88

JUNIOR: Chicago, Union Park Ch., Miss J. T. Martin, 5; Englewood, Pilgrim Ch., 41.42; Lake Forest, "A Builder," 1.50; Ontario, Willing Workers, 5; Pittsfield, Rose Miss'y Soc., 11, 63 92

JUVENILE: Chicago, Lake View, Ch. of the Redeemer, 3, Warren Ave. Ch., 15.89; Glencoe, Opportunity Club, 20.43, 39 32

C. E.: Cobden, 2.25; New Windsor, 5; Chicago, Kenwood Ev. Ch., 25; Warren Ave. Ch., 100, 132 25

JUNIOR C. E.: Abingdon, 12; Huntley, 23.85; Loda, 6; La Grange, 4; Summerdale, 1.61, 47 46

THANK OFFERINGS: Avon, 4.80; Chicago, S. Pollock, 3, Covenant Ch., 21, Lake View, Ch. of the Redeemer, Mission Band, 10, Plymouth Ch., of wh. 15 Mrs. A. P. C., 19, South Ch., 100, Union Park Ch., Y. L. Soc., add'l, 4, Warren Ave. Ch., Mission Band, 2.28; Forrest, 6.65; Ottawa, add'l, 5; Fort Byron, 4; Rollo, 20; Rogers Park, 18.75, 218 48

Total, 1,538 31

INDIANA.

BRANCH.—Miss M. E. Perry, of Indianapolis, Treas. Fort Recovery, 5; Fort Wayne, 2.55; Hobart, 3; Indianapolis, Mayflower Ch., 71, Plymouth Ch., 11, People's Ch., 5; Kokomo, 30; Ontario, 1.54; Porter, 1, 130 09

JUNIOR: Indianapolis, Mayflower Ch., Y. P. Soc., 2, Plymouth Ch., King's Daughters, 5; Kokomo, Y. P. S. C. E., 10; Whiting, C. E., 5, 22 00

JUVENILE: Hobart, S. S., 1, Junior C. E., 1, 2 00

Proceeds from Miss Wright's tour, 33 27

Total, 187 36

SECOND REPORT.

BRANCH.—Anderson, 2; Andrews, 3; Angola, 5; Elkart, 16.08; Macksville, 70 cts.; Porter, Ladies' Aid Soc., 2; South Vigo, 3.54; Terre Haute, First Ch., 8.70, Second Ch., 2.73, 43 75

JUNIOR: Terre Haute, Opportunity Club, 5 30

JUVENILE: Angola, S. S., 1.24; Elkhart, Birthday Box, 3.65; Annie L. Horn, Mission Band, 4; Lake, S. S., 2; Lake Gage, Busy Bees, 1; South Vigo, 3; Terre Haute, First Ch., S. S., 28. Warren Keys, 5, Helen Cooper, 50 cts., Jun. C. E., 10, 58 39

Total, 107 44

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Bear Grove, 8.75; Burlington, 19.50; Cedar Rapids, 1.35; Chester Center, 3.80; Dinsdale, 5.50; Fort Dodge, 10.35; Grinnell, 3.50; Humboldt, 5; Keokuk, 40; Le Mars, 12.93; Lyons, 16.65; Miles, 6; Mondamin, 2; Nashua, 3.70; Ogden, 1; Onawa, 8.52; Sibley, 16.32; Traer, 51.55, a Friend, 3, 219 42

JUNIOR: Muscatine, 2 15

C. E.: Council Bluffs, 5; Traer, 75 cts., 5 75

JUVENILE: Cedar Rapids, Busy Bees, 1.75, Grinnell, Busy Bees, W. Br., 3.65; Traer, Coral Workers, 4.70; Wayne, M. B., 1, 11 10

JUNIOR C. E.: Montour, 5 00

SUNDAY SCHOOL: Grinnell, 24 71

THANK OFFERINGS: Burlington, 27.50; Lyons, 21.10; Ogden, 2.70; Onawa, 28.13, S. S., Birthday Boxes, 1.25; Sabula, Mrs. H. H. Wood, 5; Shenandoah, 3.25; Traer, 19, 107 93

Total, 376 06

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Arkansas City, 4.40; Carson, 3.25; Goshen, 1; Neosha Falls, 2; Topeka, First Ch., 1; Vernon, A. E. W., 5, 16 65

C. E.: Kansas City, 50

JUVENILE: Carson, 1 25

Total, 18 40

SECOND REPORT.

BRANCH.—Alma, 5; Centralia, 5; Dover, 5; Garnett, 4.50; Goshen, 10; Hiawatha,

5; Highland, 5; Irving, 1; Kansas City, 39; Lawrence, 31.47; Leavenworth, 46; Linwood, 2.75; Manhattan, 52.29; McPherson, 1; Ottawa, 18.40; Olathe, 16.38; Oneida, 7; Paolo, 10; Partridge, 3; Plevna, 4.70; Sabetha, 26.50; Sedgwick, 5; Seneca, 12.82; Sterling, 15.60; Topeka, First Ch., 34.61, Central Ch., 13.45; Udall, 3; Wabaunsee, 7.75; Wakarusa Valley, 7; Wellington, 15.73; Wellsville, 5; Western Park, 6; Wichita, Fairmont Ch., 3.95; Central Association Fund, 31, 450 90

JUVENILE: Lawrence, 2.61; Sabetha, 2.09; Sterling, 18.05; Manhattan, 4.10; Partridge, 5, 31 85

C. E.: Kansas City, 15.36; Lawrence, 5; Sabetha, 40; Sunnyside, 3.61, 63 97

JUNIOR C. E.: Kansas City, 5; Sterling, 1.35, 6 35

SUNDAY SCHOOLS: Lawrence, Plymouth Ch., Primary Dept., 2.09; Topeka, First Ch., Primary Dept., 5.10, a Friend, Y. P. S. C. E., 3.25, 10 44

563 51

Less expenses, 8 25

Total (included last month), 555 26

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Ann Arbor, 1.10; Allegan, 3.25; Cadillac, 3.70; Columbus, 8; Covert, 3; Detroit, Woodward Ave. Ch., F. D. W. M. U., 60.35; Flint, 19.75; Grand Rapids, South Ch., 7; Greenville, 8.70; Jackson, First Ch., 50; Mattawan, H. M. S., 6.65; Owosso, L. M. U., 30; Port Huron, 13; Stanton, 2.75; South Haven, to const. L. M. Mrs. C. T. Bryant, 25; St. Joseph, 29.50; Wayne, 5, from a Friend, 8, 284 75

JUVENILE: Flint, Children's Soc., 3 00

THANK OFFERINGS: Church, from a Friend, 25 cts.; Manistee, 49; Owosso, 26.35; Stanton, 18.10, 93 70

Collected by Miss Alice C. Little, of Micronesia: Allegan, 2; Cooper, 4.14; Covert, Mrs. Packard, 3; Hopkins, 4.05; Kalamazoo, 11.11; Lowell, 5; Olivet, 2.57; South Haven, 6.70, 38 57

Total, 420 02

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 E. University Ave., St. Paul, Treas. Barnesville, 7.30; Brainerd, 7.20; Dodge Center, 42 cts.; Hartland, 60 cts.; Little Falls, 2.50; Minneapolis, Miss A. E. Harman, 1, Bethany Ch., 7.50, Pilgrim Ch., 7.10; Rose Creek, 61 cts.; St. Charles, 4.20; St. Paul, Pacific Ch., 5, Plymouth Ch., 5; Waseca, 5; Winona, First Ch., 64, 117 43

JUNIOR: Northfield, 25; Winona, First Ch., 5, 30 00

C. E.: Claremont, 50 cts.; Little Falls, 6.50; Lyle, 81 cts; New Richland, 5, 12 81

JUNIOR C. E.: Minneapolis, Pilgrim Ch., 3.25; St. Paul, 3, 6 25

Total, 166 49

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas. Hannibal, 3.10; Kansas City, First Ch., 9; Lamar, 9.75; Springfield, First Ch., 3.05; St. Louis, Compton Hill Ch., 37.50, 62 40

JUNIOR: Kansas City, First Ch., Y. L., 11 30

Total, 73 70

MONTANA.

UNION.—Mrs. Herbert E. Jones, of Livingstone, Treas. Missoula, 5 00

Total, 5 00

NEBRASKA.

BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Arborville, 6; Ainsworth, 4.01; Ashland, 25.51; Arcadia, 2.89; Bertrand, 5; Blair, 20.64; Crete, 23; Camp Creek, 4; Crawford, 1; Campbell, 52 cts.; Columbus, 17, Rev. A. Rogers, 5; De Witt, 4.50; Exeter, 26.02; Franklin, 9.50; Fremont, 37; Genoa, 5; Holdredge, 3.41; Hastings, 10; Irvington, 5, Mrs. Knight, 1; Indianola, 9.75; Lincoln, First Ch., 20.50, Plymouth Ch., 19, Vine St. Ch., 1.50; Loomis, 1.46; Norfolk, First Ch., 11.50; Nebraska City, 7.50; Neligh, 9.70; Omaha, St. Mary's Ave. Ch., 13.30, Mrs. Tiffiny, 1, First Ch., 63, Hillside Ch., 10; Red Cloud, 4.92; Rising City, 4; Riverton, 3.40; Sutton (O. P. J.), 12.20; Scribner, 6; Trenton, 2.92; Urbana, 1.85; West Point, 1.50; Weeping Water, 4.10; Wallace, 4.55; York, 12.65, 442 28

JUNIOR: Franklin, 4.75; Lincoln, Plymouth Ch., 9; Omaha, St. Mary's Ave. Ch., 25, First Ch., 50; Pierce, 11, 99 75

C. E.: Blair, 7.36; Exeter, 4; Fremont, 12.50; Irvington, 19.77; Lincoln, Plymouth Ch., 5; Norfolk, First Ch., 10, 58 63

JUNIOR C. E.: Columbus, 1; Lincoln, First Ch., 2, 3 00

JUVENILE: Blair, 2; Bladen, 25 cts.; Crawford, 1; Exeter, 1; Norfolk, First Ch., 9.85; Omaha, First Ch., 6; Riverton, 3.15; Wisner, 4, 27 25

SUNDAY SCHOOLS: Arborville, 3.50; Bisbee, 15; Omaha, Pilgrim Miss. S. S., 1.76, 20 26

651 17

Less expenses, 45 00

Total (included last month), 606 17

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Alexis, Mite-box Soc., 2.94; Ashtabula (part of wh. in memory of little Grace), 18; Berea, 1.45; Bristolville, 50 cts.; Brooklyn, 1.40; Brownhelm, 12; Chester, 7.25; Cleveland, Franklin Ave. Ch., 13, Mt. Zion Ch., 10, Plymouth Ch., 22; Hampden, 1.04; No. Amherst, 5; No. Bloomfield, 5; No. Monroeville, 12; Oberlin, Miss R. Elizabeth Pratt, 25; Toledo, Central Ch., 7; Wellington, 11.85, 155 43

JUNIOR: Lyme, 20; Mt. Vernon, 14, 34 00

C. E.: Columbus, Plymouth Ch., 5; Newark, 2; Wakeman, 2.50, 9 50

JUVENILE: Cortland, Laurel Band, 2.78; Lexington, 5, 7 78

THANK OFFERINGS: Alexis, Mite-box Soc., 1.50; Berea, 13.55; Edinburg, 5; Toledo, Central Ch., 9.31; Wellington, 75.18; Painesville, Y. L. M. S., 7.50, 112 04

Total, 318 75

ROCKY MOUNTAIN.

BRANCH.—Mrs. C. S. Burwell, of Denver, Treas. Boulder, 15; Buena Vista, to const. Mrs. Louis R. Slater L. M., 25; Colorado Springs, First Ch., 33.91, Second Ch., 6; Crested Butte, 20; Denver, Second Ch., 5, So. Broadway, 7, Boulevard Ch., 70 cts., to const. Mrs. Anna Nock L. M., 25, Third Ch., 16, Plymouth Ch., 83.90, North Ch., 3.41; Golden, Jessie Hesse, 2; Longmont, 10; Pueblo, First Ch., 15, Pilgrim Ch., 3.10; Whitewater, 2.90, 273 92
JUNIOR: Denver, First Ch., C. E., to const. Martha A. Morrison L. M., 25; Highland Lake, S. S., 3.30; Longmont, S. S., 10, 38 30
JUVENILE: Denver, Boulevard Ch., Miss. Band, Busy Bees, 3.05, So. Broadway Ch., Jun. C. E., 5.80, Plymouth Ch., Miss. Band, 3; Whitewater, Miss. Band, 1.65, 13 50

Total, 325 72

SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Huron, 20 00
JUVENILE: Armour, Sunshine Band, 2 00

Total, 22 00

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Clintonville, 1.50; Footville, 2.50; Menomonee, 5; River Falls, 13.15; Stoughton, 2; Roberts, 2.60; New Richmond, 1.25; Necedah, 5, 33 00
JUNIOR: Burlington, 35 cts., Edgarton, 2.35; River Falls, 13.15; Stoughton, 2; Viroqua, C. E., 1.72; Waukesha, 6, 25 57
JUVENILE: Beloit, Mrs. M. M. Green, 1; Brandon, 1.80; River Falls, 13.15, 15 95

Per Miss Little: Edgarton, 4.25; Evansville, 75 cts., Mrs. Coburn, for Wisconsin, 2.90, 7 90

82 42
Less expenses, 1 44

Total, 80 98

ALABAMA.

Jenifer.—Misses M. J. and E. M. Smith, 5 00

Total, 5 00

CHINA.

Family of a returned missionary, Thank Off., 50 00
Pang-Chuang.—Misses Wyckoff, Thank Off., 10 00

Total, 60 00

CONNECTICUT.

Black Rock.—Y. P. S. C. E., 5 00

Total, 5 00

IDAHO.

Boise City.—Aux., 10 00

Total, 10 00

MICRONESIA.

Miss Alice C. Little, to const. L. M. Miss Dorothy Garland, 25, 25 00
Ponape.—Miss J. Estelle Fletcher, 6 00

Total, 31 00

MISCELLANEOUS.

Sale of key badges, 4; calendars, 6.50; cash, 11.07, 21 57
Receipts for month, 3,772 80
Previously acknowledged, 61,416 29

Total for year ending Oct. 27, 1894, $65,189 09

RECEIPTS FROM OCTOBER 26 TO NOVEMBER 18, 1894.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Canton, to const. Mrs. Alice Abbott L. M., 25; Chicago, Bethany Ch., 14, Douglass Park Ch., 6.58, Forrestville Ch., 11.84, Millard Ave. Ch., 5, Union Park Ch., 25; Decatur, 5; Dover, 10; Eola, Big Woods Miss. Soc., 15; Elgin, 15; Garden Prairie, 4.93; Granville, 11.70; Griggsville, 2; Hinsdale, 31; Lyndon, 10; Naperville, 3.30; Onarga, Second Ch., 2.25; Peoria, First Ch., 16.03; Poplar Grove, 3.70; Shabbona, 13.75; Udina, 4.30; Wyanet, 3.70, 239 08
JUNIOR: Evanston, 72.50; Illini, const. Mary Hall L. M., 25; Rosemond, 3.86, 101 36
JUVENILE: Chicago, Millard Ave. Ch., 4.04; Galesburg, Old First Ch., 17.48; Shabbona, Silver Leaf Soc., 50 cts., 22 02
C. E.: Sandoval, 50
JUNIOR C. E.: Chandlerville, 5; Greenville, 6; Jacksonville, 5; Naperville, 3, 19 00
SUNDAY SCHOOLS: Chicago, Leavitt St. Ch., Primary Cl., 5.32; Rockford, Second Ch., 20, 25 32
THANK OFFERINGS: Chicago, Forrestville Ch., 25 02, South Ch., add'l, 10; Dover, add'l, 75 cts.; Evanston, Y. L. Soc., 22.50; Kewanee, 12; Peoria, First Ch., const. Mrs. Campbell, Mrs. Houghton, Mrs. Mercer, L. M's, 58.97, 129 24
FOR THE DEBT: Chicago, Forrestville Ch., Mrs. C., 5, Plymouth Ch., Mrs. C., 5, Miss D., 6, Union Park Ch., Mrs. I. N. C., 15, 31 00
FOR THE DEBT: Collection at 26th Annual Meeting at Plymouth Ch., Chicago, November 1st, 297 29

Total, 864 81

INDIANA.

BRANCH.—Miss M. E. Perry, of Indianapolis, Treas. Marion, 3 00
C. E.: Hobart, 2.50; Indianapolis, Mayflower Ch., 5.13, 7 63

Total, 10 63

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Blairstown, Mrs. J. F. French, 1; Cedar Rapids, 1.10; Charles City, 2; Davenport, 5.56; Des Moines, North Park Ch., 25 cts., Grinnell, 15.85; Magnolia, 2.75; Mortimer, 5; New York, Mrs. H. L. Burton, 10; Pilgrim, 3; Riceville, 5; Winthrop, 5, 56 45
JUNIOR: Clay, 2.40; Council Bluffs, Junior Guild, 2; Grinnell, Iowa College, Y. M. and Y. W. C. A., 4.15, 8 55
C. E.: Cresco, 3 00
JUVENILE: Cedar Rapids, Busy Bees, 1 00
THANK OFFERINGS: Davenport, 1.50; Eldon, 1.45; Grinnell, Mrs. Arnold, 5; Webster City, 2, 9 95

Total, 78 95

CORRECTION.—In October report Council Bluffs, Aux., should be credited with 22.25, instead of 23.25, and Mondamin with 1.

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Burlington, 3.75; Eureka, 18.61; Louisville, 3; Topeka, Central Ch., 8.30,	33	66
JUVENILE: Maple Hill,	8	25
	41	91
Less expenses,	13	50
Total,	28	41

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Calumet, 20; Detroit, First Ch., a bequest from the late Mrs. Curtiss for L. M. Miss Harriet L. Curtiss, 25; Edmore, 1; Flint, 4.29; Grand Rapids, Park Ch., a special gift from a Friend, 50, First Ch., 150.71; Ludington, 13.96; Pontiac, 5.40; St. Clair, 40; Reed City, 3.65,	314	01
JUNIOR: Ann Arbor, C. E., 15.39; Detroit, Woodward Ave. Ch., 26.66; Pontiac, 10; St. Clair, C. E., 11,	63	05
JUVENILE: Reed City, Cheerful Workers,	1	00
THANK OFFERINGS: Flint, 16.25; Manistee, 5.25; Reed City, 10; Stanton, Y. L., 3.50,	35	00
Total,	413	06

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 E. University Ave., St. Paul, Treas. Cottage Grove, 7.50; Dexter, 1.12; Faribault, 23.75; Grand Meadow, 76 cts.; Madison, 1.08; Mantorville, 50 cts.; Mazeppa, 2.95; Minneapolis, First Ch., 14.80, Mrs. L. T. Scriver, 12.50, Lowry Hill Ch., 19.44; Lyndale Ch., 2.43, Silver Lake Ch., 12.40; Northfield, 56.05; Plainview, 75 cts.; Rochester, 3 33; Stewartville, 47 cts.; St. Paul, Park Ch., a Friend, 40; Taopi, 1.41; Winona, First Ch., 5.60; Zumbro Falls, 1.50,	208	34
JUNIOR: Northfield,	9	35
C. E.: Minneapolis, Bethany Ch., 3.10; Northfield, 35.48; West Duluth, Plymouth Ch., 12.50,	51	08
JUVENILE: New Ulm, Wide Awake M. B.,	5	00
JUNIOR C. E.: Zumbrota,	5	00
SUNDAY SCHOOLS: Minneapolis, Park Ave. Ch., Junior Dept., 55, Silver Lake Ch., 3.74,	58	74
THANK OFFERINGS: Moorhead, Friend, 25; New Ulm, Aux., 8, Wide Awake M. B., 2,	35	00
	372	51
Less expenses,	34	32
Total,	338	19

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas. Brookfield, 5; Kansas City, Southwest Tabernacle Ch., 5; Silver Springs, Ark., Mrs. and Miss Bailey, Thank Off, 5; St. Louis, First Ch., Legacy from Mr. Platt, 80, Pilgrim Ch., Thank Off., 104.50, Central Ch., 7.65,	207	15
JUNIOR: Kansas City, Olivet Ch., C. E.,	2	50
JUVENILE: Kansas City, Olivet Ch., Jun. C. E.,	2	50
Total,	212	15

NORTH DAKOTA.

BRANCH.—Mrs. G. L. O'Neale, of Buxton, Treas. Ladies of Grafton Ch., 2.50; Fargo, First Ch., 8.46; Harwood, 4.58,	15	54
C. E.: Carrington,	10	00
JUVENILE: Mayville, Coral Workers,	9	99
Total,	35	53

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, First Ch., 20; Cleveland, Euclid Ave. Ch., 20, Hough Ave. Ch., 2.25, Mrs. M. E. Erwin, 5; Kelloggsville, 5.50; Lindenville, 3; New London, 7.55; North Ridgeville, Mrs. M. J. Seelye, 9; Oberlin, 60; Penfield, 2; Ravenna, 35; Sullivan, Mrs. M. E. Ingraham, 3,	172	30
JUNIOR: Marysville,	7	25
C. E.: Austinburg, 5; New Oberlin, 3; Ravenna, 3.67,	11	67
JUVENILE: Marysville, Willing Workers, 2.51; Painesville, C. M. C., 3.50,	6	01
JUNIOR C. E.: Ravenna,		54
THANK OFFERINGS: Cleveland, Hough Ave. Ch., 7.10; Conneaut, 5; Painesville, C. M. C., 1.50; Tallmadge, 23.70,	37	30
FOR THE DEBT: North Ridgeville, Mrs. M. J. Seelye,	1	00
COLLECTION: At Annual Meeting,	8	13
Sale of salt spoon,	5	00
SPECIAL: Toledo, First Ch.,	11	00
	260	20
Less expenses,	36	15
Total,	224	05

SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Earlville, Mrs. Zook, 1; Henry, 2.54; Webster, Miss Dickenson, 1,	4	54
From a Friend,	20	00
JUNIOR: Sioux Falls, King's Daughters,	6	00
FOR THE DEBT: Oahe,	5	00
Total,	35	54

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Arena, Second Ch., 3.70; Durand, 7.20; Delavan, 14.25; Grand Rapids and Centralia, 13; Koshkonong, 13; Platteville, Mrs. Beardsley, Birthday Gift, 1; Union Grove, 10; Waupun, 20.20; Whitewater, 3.05,	85	40
FOR THE DEBT: Beloit, Second Ch., 7; Delavan, 12; Evansville, 2,	21	00
SPECIAL: Endeavor, Mrs. Child, 5.56; Milwaukee, Mrs. S. N. Millard, 5; Rosendale, a Friend, 5,	15	56
JUVENILE: Eau Claire, Jun. C. E., 10; Waupun, M. S. Band, 1,	11	00
	132	96
Less expenses,	13	24
Total,	119	72

MICRONESIA.

Miss Alice C. Little, const. L. M. Miss Eleanor Eva Walkup,	25	00

MISCELLANEOUS.

Sale of leaflets, 17.45; envelopes, 3.32; boxes, 9.90; articles donated, 1,	31	67
Receipts since Oct. 26, 1894,	$2,417	71

MISS JESSIE C. FITCH,
Ass't Treas.



VOL. XXV. FEBRUARY, 1895. No. 2.

Expect Great Things from God. Attempt Great Things for God.

OUR financial year has closed, and the report of receipts is as follows: The total receipts in contributions were $101,898.52; less than in 1893 by $10,465.21. The special effort last year brought in about $8,000; so the decrease in ordinary contributions is about $1,500. The amount received from legacies was $24,550.60, which is an advance of $2,136.32, making a total decrease of $8,328.89. The estimates asked of us for 1895 call for about $2,500 more than for 1894. During the year, however, there has been less demand for extra appropriations for buildings and other items, so that by an adjustment of payments on buildings by which about $8,000 will be paid in 1895, we have not been obliged to cut off any existing work. Those who have labored so hard for this result will rejoice in it. Let us enter upon the work of another year with courage. With returning prosperity in the country, with a good beginning made for proportionate giving, and with the financial plan adopted at Montclair, sure of Divine guidance and blessing, let us go forward with hope and energy.

A BIT of conversation and its sequel: "O, no, I don't want one of those," said Mrs. T—— to a friend who was asking her to buy one of our Prayer Calendars for 1895. "I have a pile of pious things of that sort now, and I never look at any of them." But after a little persuasion, and for

friendship's sake, she was prevailed upon to add this one more to the "pile." The next day Mrs. T—— came again to her friend: "I just wish you would tell me," she said, in a far different tone from that she used the day before, "who did get up that Prayer Calendar? Why, I sat down to glance at it last evening, and I could not stop till I had read six months of it right straight through." The moral is too obvious to need any pointing from us.

Is there a lesson for any one in this country found in the following extract from a letter from Africa? The writer is Miss Stillson, who is at the head of our Umzumbi School.

WHEN I received the August LIFE AND LIGHT and read its sad statement of diminished receipts,—reading also of the self-denial of native Christians in India, China, and elsewhere, that they might bring an offering for missions,—I asked myself the question, What can we do? In the evening my native teacher came to my room for a talk. I told her of the financial stress in America, of the crying need of money for the Lord's work everywhere, and the possibility that for lack of funds some of our mission schools might be closed, or compelled to turn away those who wished to enter them. She asked if we could help in any way, and I told her of one way that I had thought of as possible.

You know, perhaps, that the food of these girls is very simple, consisting mainly of corn. They always have corn-meal porridge for breakfast and supper, and with it a spoonful of brown sugar, their one luxury. They are very fond of sweets, and there is no greater punishment for them than to be deprived of their portions of sugar. In this colony sugar is not costly, yet to supply sixty girls with two spoonsful a day through the year, means an outlay of several dollars. I explained to the teacher, Utoyi; loaned her the magazine to read and think over, and then to put the matter before the girls if she thought best. She held a meeting with them, showing them that if they chose, there was an opportunity to deny themselves, and so show their love to Christ. The result was that every girl decided to give up her portion of sugar once a day, and they were dismissed to retire for the night. As they went up stairs a girl said to Utoyi, "What if I should want to go without all my sugar?" "If you want to be one to go without it, I will be another," replied Utoyi. Before the bell rang for silence five or six others had joined the total abstinence band. At breakfast the next morning, for convenience, we wished to seat at one table those who had agreed to give up all their sugar. We explained the matter, and it was not long before every girl had joined the band.

A little later, the girls asked of their own accord to give up their rice, which they have once a week only, and the wheat bread, which is their "treat" for supper on Sunday nights. The first request I granted, but the flour was on hand and would spoil if it was not used; but I soon had offers from the station people to buy the flour, and at the girls' request sold most of it. So it was that quite cheerfully, and in part at their own suggestion, they took out of their diet every one of their special luxuries for the remaining three months of the term. Nothing could be a greater self-denial to them, but they make it freely and cheerfully, and I have not heard the first word of complaint or regret. They understand that they have reduced the expense of the school about thirty dollars, and they do it that we may not be obliged to send away girls from our school. I am sure the act will do them good, help them to appreciate their blessings, and open their hearts to generous feelings. We teachers have also given up tea, coffee, and sugar. We have not many luxuries of the table that cost money. We raise fruit, vegetables, milk, and eggs, and as there is no market they are wasted unless used; but we shall find ways to deny ourselves, and bring an offering, small, perhaps, but freely given.

As we go to press a most touching and acceptable gift comes to us with a "message," which the women of the Madura (India) Missionary Society write "with great respect to the Woman's Board." We regret that we have space only for the beginning and the end of the "message," which reads: "Having heard of the emptiness of the treasury, we feel great sympathy for you. . . . We, the members of the Madura Missionary Society, have gathered together a small sum ($10), according to our ability, to send you. We trust that you will graciously receive it. May God, who is gracious to help, bestow the desire on those able to give till the treasury of the Board is full, that the true God may be made known among the people who know him not. We pray that the Holy Ghost may carry out your desires and plans."

INDIA.

VISITS WITH BIBLE WOMEN.

BY MRS. H. C. HAZEN, OF THE MADURA MISSION.

I HAVE recently visited ninety-two women who are learning to read in their homes, with nine different Bible women, in four different large towns. There are over two hundred more whom I must visit as soon as I can, and there are some who will not let me come at all. "Why?" do you

ask? Some, because if I come to their houses their husbands will find out that their wives are learning to read, and will stop the reading with much anger, and possibly, yes, probably, beat their wives. Some others pretend to believe that I will not come alone, but will bring my husband with me; and they must not allow any man but their husbands, fathers, and brothers to see their faces; some may not even see their sister's husband unless they can steal a glimpse somewhere through a crack in the door, or in any way so that they may not themselves be seen. Some others object to my coming because such a crowd of people follow me and come into their houses with me; some fear by this that lower castes will come in and pollute their houses; while others do not wish to read and recite their verses before so many people. A few, especially among the Brahmins, say that I cannot come to their houses because I eat food that low-caste people have cooked, and therefore I have lost caste.

I would like to take you with me to some of these houses that I have just been visiting, but I am sure you will enjoy it better on paper than if you were really here. First of all we must walk, because so many object to the crowds that are attracted by a carriage. Moreover, it will not go in all the narrow alleys and lanes where we must go to find the women. The sun is very hot and the wind is blowing a gale. You will need four hands,—two to hold your umbrella, one to keep your hat on your head, and one to keep your dress down where it belongs. Stoop low as you enter the door; my poor pith hat got so many bruises this last month, although I bent very low every time, that I had to take off the cloth covering and paste paper over every inch of it. One great disadvantage in walking is that you cannot take a chair with you; and so you must be prepared to sit anywhere. A few have one chair, which they bring out with evident pride for me to occupy. Alas! they are always occupied with little insects that in civilized countries are content to occupy the beds of the less-respectable portion of the community. But it would never do to refuse the chairs, or the hard-wood bench which serves the purpose of a cot at night, but is the seat of honor for all visitors by day. In one house the whole room had just been plastered, and I found it a very damp, uncomfortable seat to sit on,—the wet plaster,—and I was very much afraid my heels would leave a print in the soft floor. In many houses I sat on the wooden mortar, turned upside down. In other houses I sat on the edge of a high platform. Sometimes I sat on a box, sometimes on a doorstep, sometimes flat on the floor, like a native, with my feet under me. Buttoned shoes do not add to one's comfort in that position. But any of these seats is preferable to another kind that is frequently offered; namely, *a little board* about fifteen by twelve inches in surface, about two

inches high on one side and five inches high on the other side. It is so low there is no place for knees, and so slanting I have constantly to be on guard to keep from sliding off. This is the favorite pillow of many of the men, but it is not a good substitute for a chair.

In one house they had a dais, or high platform in front of their house, covered with a roof, and inclosed on two sides with brick and mortar walls full of little niches where little idols stood, and hung full of grotesque pictures of their false gods. I hesitated whether I should sit in state on this platform in such an unholy shrine; but reflecting that an "idol is nothing," and that the family had tried to show me an honor by giving me the cleanest and best place they had, I said nothing. I am sure that the best way to cast out idols is to bring Jesus Christ in.

Here we must cross the river. There is only a little water, so I can jump across. But, oh, the long stretch of burning, hot sand into which my feet sink with every step! My feet burn for a long time afterwards, although they are not really blistered, as I feared they might be. The wind beats the sand into our faces, but our smoked glasses protect our eyes.

I am so glad the first house we enter across the river is large and cool, with windows and stone floor. One old lady, seeing me wipe the perspiration from my face and neck, brings a fan and insists upon standing to fan me. The breeze is grateful, but she seems so old and feeble I am ashamed to accept her kind attention. Here one woman refuses to come out of her dark room to read; so I bring my chair to the door, and she sits near it in her dark room, while I talk through a half-open door. But we must not linger too long in this comfortable house, although we linger a little to give some advice to one of the young women, in accordance with the old woman's request.

"Waft, waft, ye spicy breezes!" for never was perfume such a comfort, such a luxury, and such a necessity as on a round of visits to these lowly homes. One of the Bible women says she always takes a piece of camphor gum tied in one corner of her *seelie* during the rainy season. But this next house is worse than usual, and I wonder if they have been boiling horns and hoofs to make glue. Here a young woman gets up from her bed, which is only a mat, and comes with soiled clothing and tousled hair to read her lesson. She makes many mistakes, and as an apology says she has been having smallpox, and has not been well enough to bathe yet. Of course my first impulse is to run; but I do not, for if there is mischief to be done it is already done, as she has been sitting by my side fifteen minutes or more.

In another house a young woman who has been a great sufferer for years seemed almost like a Christian. She was married several years ago to a

wealthy old man living about seven miles from here. She lived in his house about one year, but was unable to do his cooking, so he sent her back to her mother's house. As she has not yet recovered her health the husband has married again, and this young woman, not yet twenty years old, belongs to the despised class of widows. The Bible woman and I knelt and prayed for her, which seemed to please both her and her mother very much, and they enlarged upon it with evident pleasure when another sister came in soon after.

In one house two Mohammedan women read, and one of them repeated Psalm after Psalm, Proverb after Proverb, besides many verses from the New Testament, singing several Christian lyrics. A young man came in, listened a short time, saying, "So this is what all you women are about while your husbands are away. We will see what will be done." The women were so frightened lest there be trouble, that I left them and visited several Hindu houses. While I was hearing the lessons in these houses the Bible woman went to three Mohammedan houses, to see if they were ready to receive me. In each house the husband having heard through that young man that I was around visiting their wives, had left their bazaars and gone home. As soon as the Bible woman entered they greeted her with, "Where is the white lady? Is she coming here with you?" Although the Bible woman replied, "No," and told where I was, they would not believe that I was not waiting at the door until they went to see. It was certainly providential that the Bible woman had gone ahead to see if the way was clear, for the men were very angry, and might have done violence to their wives, if not to me.

MICRONESIA.

"LAND HO! KUSAIE!"

BY MISS E. THEODORA CROSBY.

SUCH were the welcome words which greeted us at sunset one evening twenty-eight days out from Honolulu; twenty-eight days of water and sky, and sea birds, and bilge water, and sea food, and seasickness; twenty-eight days under a burning tropic sun, the glare on the water almost blistering our faces if we stayed on deck, whiling away the time by reading, playing on the organ, and sleeping, and making large plans, and sighing for *terra firma*, until night enfolds us in its grateful shades. A good Samaritan, or rather two good Samaritans in Honolulu, gave Mrs. Rife, Mrs. Price, and myself long bamboo steamer chairs, which, I think, will add several months at least to our stay in Micronesia; and we lie in them and study the heavens,

both the visible and invisible, and make wise remarks about the weather and the prospects for a breeze, or of steaming up if the breeze refuses to come. And so the days and nights go by, and we have an added topic for conversation and speculation,—when shall we see land? Of course the captain, with his superior wisdom, can tell us just how the winds and the waves will behave, and how many days, and hours, and minutes, and seconds it will take us to reach Kusaie; and so we make life a burden to him, and highly amusing to the officers, with our endless questions: "How many knots are we making?" "Could we go faster if we steamed?" "If this breeze keeps up how many more days will it be before we see land?" "What side of the island shall we sight first?" etc.; to all of which the captain replies with never-failing courtesy, and generally a grave face, though I suspect a laugh lies not far behind.

But one evening just after supper captain goes aloft and calls down, "Land ho! Kusaie!" We are all excitement, but my interest cools considerably when he reports "just a mountain peak, about the size of my thumb, visible above the horizon." This might be any land; I want to see Kusaie, and so I refuse to mount to the top of the pilot house, where the others go to see "the land as big as a thumb." We go to our staterooms at an early hour, sure that we shall not sleep a wink; whereupon I fall asleep at once, and awake at two o'clock in the morning to find my room flooded with moonlight, and a dark, shadowy something looming up outside my window. I scramble out of my berth and to the sofa, and there, within a mile of us, lies beautiful Kusaie, its hills rising like substantial ghosts in the moonlight; and here and there along the reef lights are moving,—some of the natives out fishing. You may be sure there is little sleep for me during the remaining hours of the night; it is hard for me to realize that the Kusaie of my waking and sleeping dreams is before me. "And so He bringeth them unto their desired haven!"

With the dawn of day canoes put out from the mission station, now in plain sight, and before they reach us we are at rest in Lee Harbor. A canoe manned by the Marshall boys, bringing Misses Wilson and Hoppin, reaches us first. I find myself trembling from head to foot as I hear the well-known cries of welcome, and the boys talking to one another in their native tongue. As I stand leaning over the side seeking a familiar face, and finding none, suddenly a boy looks up at me, and then rising to his feet with astonishment all over his face cries in rather an awe-struck tone, "Oh, Miss Crosby!" Then the other boys look up, and an eager chorus of "Where? where?" follows. They scramble on deck, and we shake hands with them, the three boys, who were my pupils before, coming back again and again to me to

shake hands. They are all so glad that the new missionaries have come; it is worth leaving home and friends to receive such a royal welcome.

All are well at the three schools, and after the first words are over we prepare to go ashore, Dr. and Mrs. Rife and myself going with Misses Wilson and Hoppin, with the Marshall boys, and the others with the Gilbert boys and Mr. Channon. It is low tide, so we go swiftly along outside the reef till we pass Morning Star Harbor, and round point after point till we come to the mission station; then the boys turn the canoe into the boat passage, and we go as far as we can,—which is not very far before the canoe grates on a rock. The boys jump into the water and pull it a little farther,—but only a few yards,—and then take us in their arms and carry us till a drier place is reached. Laki, one of my old boys, insists on carrying me; he is rather small in stature, though perhaps as old as any in the school, and I demur a little. I am too big and heavy for him to carry; but he joyously replies he could carry me if I were twice as big, and adds that "he is made strong by the joy of seeing his mother again." The others are carried by the boys, too, and soon we reach the land at the mouth of Mwot River. Here the girls from the girls' school meet us, accompanied by Miss Palmer; a little farther on and Mrs. Channon welcomes us most cordially. After a little talk we wend our way across our little beach, past the beautiful big tree, its drooping branches laden with ferns and mosses, and on up the winding path till we reach the stone steps at the steepest part of the hill; we mount these, and before us is the Marshall Island settlement—and home! I would like to write that word in capitals.

Before we have been ashore an hour we have been all over the house, not excepting the wood shed; then we examine the cottage I am to occupy, just a stone's throw from the family house. The first day we wander around, trying to take in the fact that the voyage is a thing of the past, and we are free to prepare for work. The second day we awake with an eager desire to be up and doing; sweeping, dusting, brushing, scrubbing,—needing eyes in the back of one's head in order to direct our corps of workers. Boys, boys, everywhere! all eager to work for us, and plenty for each to do, only you need an eye for each, else, in their excess of zeal, they will do just the wrong thing at the wrong time. But at last there is a diversion caused by the announcement that the boats are coming ashore with our goods and chattels from the Star, and every boy disappears as if by magic, all scampering down the hill to help unload the boats and bring up the boxes. Then the scene changes: brushes, and cloths, and buckets give way to nails, and nail pullers, and hammers; curtains appear, and as one set of boys unpack them, another set take them and put them up at the windows; matting appears, and willing hands

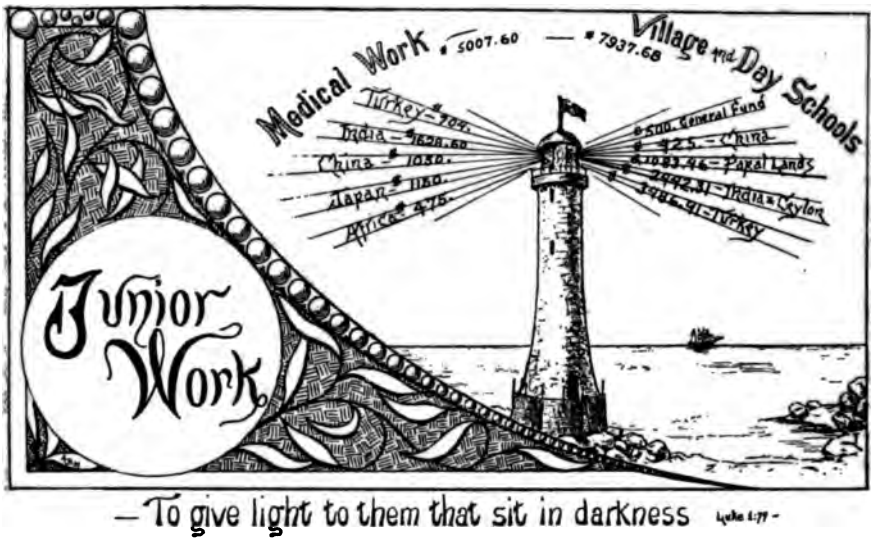
quickly lay that on the floors, under the direction of a missionary; furniture finds its place as if it knew just where it was needed. And so, little by little, we get settled, and in an incredibly short time things have a "homey" look and we have a restful feeling.

After each day's work we rest ourselves by taking a delicious plunge into the salt water, or climb the hill and call on the young ladies in the girls' school, or walk around the cliff to the Gilbert Island settlement and call on the Channons; sometimes when the tide is high we take a canoe ride along the shore, under the drooping boughs of the mangrove trees.

And do we have no trials, no vexations, do I hear some incredulous soul say? O yes, many of them. The stove we found here had seen its best days, and we had to post a boy at the oven door to hold it shut when we wanted to bake; the new stove is up now, so that is all right. My bedstead got wet on the Star, and came ashore coated with the newspapers in which it was carefully wrapped. It is true they were washed off,—and so was the varnish, and even now part of the daily news is indelibly printed on my headboard. Dishes were smashed; a bottle of ink broke in my stationery box, and deluged everything near it; my curtains are speckled and streaked from having been wet. Do you want to hear any more? One learns in Micronesia to "take joyfully the spoiling of one's goods"; and, after all, these and others are of minor importance compared with the blessedness of being here, and the love of our boys, and—everything!

ONCE, when I was visiting an Indian village, I met a woman leading a little girl about six years of age by the hand and carrying a baby in her arms. The woman was weeping bitterly, and I stopped to ask what was the matter. I was told that the little girl had sometime since beaten a calf, which had died, and it was supposed she killed it. The authorities of her village held a meeting, and it was decreed that for killing the calf the mother should go out begging with her two children for seven years.—*Ex.*

The Home Mission Monthly tells of a mission band which celebrated its twenty-fourth anniversary as follows: Knowing the peculiar straits of the Board they each resolved to earn a dollar extra, and tell in rhyme how it was done, inviting their friends to hear them and share in the happy evening. The programme consisted of music, an ode to George Washington, the reading of the rhymes, and a telephonic report of the condition of mission fields,—one member acting as telephone girl, the responses being given in another room loudly enough to be distinctly heard. The young men wore knickerbockers and powdered wigs of home manufacture, and the young ladies wore colonial costumes.



CHRISTIAN ENDEAVOR SOCIETIES IN MISSION LANDS.

BY MISS S. LOUISE DAY.

Soon after the organization of the Christian Endeavor movement in America, the value of such methods of Christian work commended itself to the missionaries, and as early as 1884 a Y. P. S. C. E. was formed in the Sandwich Islands. To-day we find these societies scattered throughout most of the countries where our missionaries are stationed, over one hundred being connected with our own schools and churches. Christian Endeavor is still unrepresented in Micronesia, and also in Austria, where the conditions of the country forbid this kind of work. The testimony of the missionaries is unanimous as to the helpfulness of these societies in developing the spiritual life of the young people, and leading them to work for others.

CHINA.

It is interesting to review briefly the circumstances which led to the organization of the first Christian Endeavor Society in China. It was formed early in 1885, in a church of the American Board at Foochow. At that time the missionaries were very much discouraged, because the native Christians, except those in missionary pay, were doing so little to advance the kingdom of Christ. They appealed to Rev. George H. Hubbard, who had

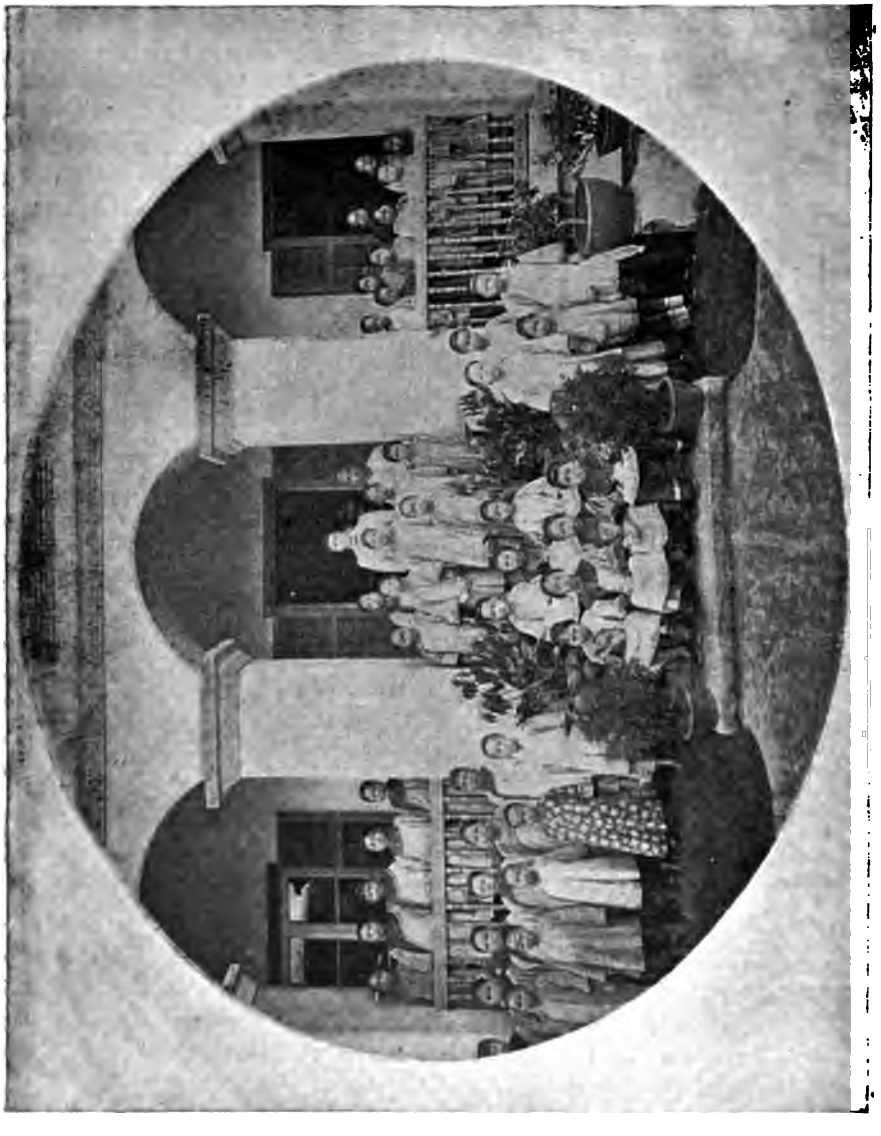
recently joined the mission, and besought him to suggest some means of arousing the church. He had known something of the Christian Endeavor movement in America, and at once organized a society, which rapidly increased in numbers and interest. As the outgrowth of this first society, there are now five regular societies connected with the American Board mission in and near the city of Foochow, and a few smaller ones in the country stations. The first convention of the United Society of Christian Endeavor in China, which includes thirty-seven societies, was held in Shanghai last June. During this convention the following characteristic speech was made by one of the native Christians of Foochow: "As the gospel has spread, the Devil has had to retreat. Now that he has nowhere to stay in Western countries, he has come to China to live. In 1885 we started our first Christian Endeavor Society, the object of which is to drive him out of China. If we succeed he cannot go back to the West, but must be driven into the Eastern sea, where he will meet the fate of the Gadarene swine, who perished in the waters."

There is a very successful society in the girls' school in Foochow, and one of the missionaries, Miss Elsie M. Garretson, writes in regard to it:—

"In our school the special helpfulness of the Christian Endeavor has been manifest in the more consistent daily life of the members, and in an enthusiastic earnestness to bring their schoolmates to Christ. They have sustained a daily twilight hour prayer meeting throughout the entire year; and during a large part of one term their weekly contributions of money, collected from their very slender purses, furnished food to one poor woman on Sunday, who was thus able to keep the Sabbath and attend church without anxiety about that day's supply of provisions. I would say most emphatically that Christian Endeavor has implanted new life and vigor in our native church."

JAPAN.

In this connection it is interesting to notice what Dr. F. E. Clark says about Christian Endeavor in Japan. He writes that there are many features about the Y. P. S. C. E. which admirably fit it for growth in Japanese soil, and among those that he mentions are these: "Its plans for service rejoice their hearts; the fact that the society strives to reduce noble theories to nobler practice; to give to every man his work; to solve the problem of the unemployed. It promotes Christian fellowship." A United Society of Christian Endeavor has been formed recently in Japan, where there is a large number of very flourishing societies.



INDIA AND CEYLON.

Christian Endeavor is well represented in Ceylon, and also in India, where it finds much favor among the missionaries of all denominations. The first society was organized about six years ago, and several others were started



A GRADUATE OF THE MADURA BOARDING SCHOOL.

soon after. During the past year many of these societies have been formed in all the principal stations, and the results have been most satisfactory. The young Christians have been stirred up to learn the Bible, to take part in their religious meetings, and to make a greater effort to reach non-Christians.

The Y. P. S. C. E. has also been found very helpful in the schools. An interesting account of one of these societies has been prepared for us by Miss Bessie B. Noyes, one of the teachers in the training school at Madura.



A PUPIL IN MADURA BOARDING SCHOOL.

"The Christian Endeavor Society in the Madura Girls' Boarding School was organized six years ago, and was probably the first of its kind in the mission, although it is only two years since it reported itself to the United Society of Christian Endeavor. It is regularly organized with a constitution and pledge, and with the usual officers. All of the one hundred

and twenty girls in the school are members—there being about fifty active members this year. The Junior Branch of the society numbers fifty-six. This has separate meetings and officers, but shares in the work of the older society. The schoolgirls are all most enthusiastic members. They seem to think their society the most important feature of the school, and will make any sacrifice in its behalf. Nearly all the prayer meetings they hold are in some way connected with the society, and are under the supervision of the Prayer-meeting Committee.

"Every big girl connected with the Christian Endeavor Society contributes one cent a month, and every little girl half a cent. Those who can afford it give more. Money is also raised in other ways. Every morning when the rice is measured out for that day's food, by the girls' own request half a measure is taken out and put by for the society,—thus taking a little from each girl's food,—and at the end of the month the amount thus saved is credited to the Christian Endeavor Society. Then there is a number of cocoanut trees in the schoolyard, whose fruit would naturally be used to put in the girls' curry, and would give it a much richer flavor. But the girls asked that they might do without cocoanuts in their curry, and have the products of the trees for their society. They take good care of these palm trees, and sell the leaves for thatch, the fiber from the outer shells for making ropes, and the fruit. In these and some other ways they raised about twenty dollars last year, and gave five rupees a month for the support of a Bible woman in some villages across the river. They take great interest in her work, and sometimes on Saturdays two or three of the older girls accompany her to the houses where she goes to teach the heathen women, and help her by singing, etc.

"At the suggestion of Mrs. F. E. Clark, when she visited Madura, in 1893, a Correspondence Committee was formed, and letters have been exchanged with societies in America, Japan, China, and Turkey. This has delighted the girls, and given them a world-wide interest in Christian work.

Christian Endeavor is still in its infancy in Africa, although there are several societies there, and some also exist in Madagascar.

TURKEY.

In Turkey, recent political events have caused the authorities to look with suspicion on all societies, and the government has pronounced its verdict that Endeavor societies must not be formed, nor Endeavor literature published. In consequence some societies have disbanded, and others are in a state of suspended animation. Those, however, which are in our

schools and colleges are under American protection, and the work flourishes in these places. The report of the Sunday school at Gedik Pasha, Constantinople, states that "the Christian Endeavor Society formed among the girls a year ago is most promising. We see how the movement is meeting a felt lack as to a feeling of individual responsibility." The society in the American College for Girls, at Constantinople, is eager and active, and we also find encouraging reports of those in the colleges at Marash and Harpoot. In the latter place the society has sent a box of clothing and books to a missionary in Koordistan, and one of the members has been on several missionary tours.

SPAIN.

The only Christian Endeavor Society in Spain which is reported, is that at the Girls' School at San Sebastian. Miss C. H. Barbour, one of the teachers, has written an account of the formation of this society and its methods of work.

"Several years ago some of the older pupils were very anxious to earn money to 'do good with,' as they said; so they asked Mrs. Gulick if they might give up their dessert, usually fruit, and have the money for benevolence. She did not think this wise, as they needed the fruit, but suggested instead the little cakes which they had at supper. They agreed gladly, and commenced their meetings and their contributions. Little by little others joined them, each new member adding her 'cent a day' to the fund and her interest to the meetings, until about six years ago the whole school came over to the ranks of this society, which bore the name of *Hijas Leales* (Loyal Daughters), afterwards transformed into the regular organization, and the change has been one entirely of form, not of spirit.

"Our only members outside of the boarding school are a few day pupils and teachers. But some of our girls who spent last summer vacation at their homes in Madrid, formed a society there, which includes both sexes and works in the same way as at home.

"Our society, including the Juniors, numbers about fifty. Our only division between active and associate members is in church membership, for all take part, and all, unless the very youngest, would be quite ready to take and carry out the active pledge. But in consecration meetings we make this division. The self-denial of the cakes continues, and to this, money is occasionally added by the sale of work done by the girls. The society thus contributes weekly to the support of the church, sustains a pupil in this school, and gives to various worthy objects which present themselves from time to time."

MEXICO.

The missionaries in Mexico write very enthusiastically in regard to the Christian Endeavor Societies in that country. They find them a great help in their work. Mrs. Eaton says, "Wherever our young people go they start these societies, in which they are exceedingly interested," and at another time, speaking of the day school at Chihuahua, "The teacher, a Mexican, is a member of the Christian Endeavor, and plans to form the children into a juvenile society."

We must not fail to mention one form of Christian Endeavor which is peculiar to the mission field,—those societies which are composed of missionary children. It is touching to learn that in their little meetings these children never forget to pray for "the dear ones at home."

Of the Societies of Christian Endeavor found in missionary lands, there are connected with our own schools and Congregational churches, twenty-nine in Japan, six in China, eighteen in India, four in Africa, fifteen in Turkey, one in Spain, seven in Mexico, and four in the Sandwich Islands.

FOR CHILDREN'S MEETINGS.—YOUNG PEOPLE'S SOCIETIES OF CHRISTIAN ENDEAVOR IN MISSION FIELDS.

BY MRS. JAMES L. HILL.

NOTHING less than a globe will suffice for our map study to-day. Before leaving our own continent we ought in imagination to visit the *Sociedad de Esfuerzo Cristiano* in Mexico. Rev. James D. Eaton, of the American Board, is the superintendent. While the Society of Endeavor is interdenominational, it is never undenominational. Hence in our study to-day we shall limit ourselves to those lands where our own much loved Congregational missionaries have planted societies. Let us now charter the Morning Star to take the boys and girls to the Sandwich Islands, where the society supports a Hawaiian boy in the Hilo Boarding School, and has contributed liberally to the support of the lepers on the Island of Molokai, and to the Chinese Sunday school in the Portuguese church in Honolulu. These societies made a great demonstration when Dr. Francis E. Clark visited them in his journey around the world. Using now the rapid transit of imagination, we visit Japan, where we find twenty-nine societies connected with the Congregational missions. One of the most important is found in the famous university of Doshisha, which means the "One Endeavor." This school was founded by Rev. Joseph Neesima, whose history and work we take up next month. Out of one of our Societies of Endeavor in our

home land two missionaries have lately gone, the Rev. Messrs. Ewing, of Danvers, to China, and some of our societies are contributing directly to their support. One of the first hymns they may learn can be Dr. Rankin's, which has been translated into Chinese.

When it comes to India, nothing will interest the boys and girls like the story of Precious Pearl, found in "Seven Years in Ceylon," by the Misses Leitch, page 94. This book and Dr. Clark's "Our Journey Around the World" can be obtained from the circulating library at the Woman's Board rooms.

Among the Asiatic societies, two of those in Turkey are at Tarsus, Paul's birthplace. A manual of Christian Endeavor principles written in the Armenian language was on the eve of being printed, when it was summarily suppressed by the Turkish censor. The societies at the American College for Girls at Constantinople and in San Sebastian, Spain, are a strong spiritual power.

The subject being perfectly world-wide, the boys and girls, from their general information, can answer many questions regarding the geography, the climate, the inhabitants, and the missionary work in the countries brought to their attention. Let each leader choose these questions as a review of whatever instructions she may have given the members of her circle at earlier meetings. It will be seen that there will be no lack of variety in the countries traversed.

It is a pleasure to state that the United Society of Christian Endeavor prefers to have all the Societies of Endeavor send their gifts to missions through the regular missionary boards of the denomination to which they belong. There is reason to distrust the piety of a young disciple if he develops no interest in foreign missions. The concerted study of missions is one of the features specially developed in Societies of Endeavor since the Cleveland Convention. A very excellent and interesting exercise in dialogue form for the little people, "World-wide Juniors in Story and Song," by Mrs. Alice M. Scudder, may be found in the printed report of last summer's Christian Endeavor convention at Cleveland.

THE football literature of 1893, published by the secular press and read by millions of people, would probably exceed in volume all that has been published by the Presbyterian Church in regard to foreign missions since their commencement, sixty years ago. Yet the Presbyterian Church (North) practically decided, when it suspended *The Foreign Missionary* some years ago, that it could not afford a monthly magazine for foreign missions; and even a consolidated monthly issue, embracing all the work of the church in our own and other lands, can secure only very moderate support.—*Dr. Ellinwood.*

Our Work at Home.

THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR AND THE YOUNG LADIES' FOREIGN MISSIONARY SOCIETY.

BY ANNA STOCKBRIDGE TUTTLE.

WHAT is the relation between these organizations? To determine this we must first answer two questions. First, what is the character of the membership in each of these organizations? and, secondly, what is their respective relation to the progress of Christ's kingdom in the world?

In our Young Ladies' Missionary Societies we necessarily find mostly young women,—Christian young women, many of whom have first learned at their mother's knee of these distant fields so white for the harvest, and who have caught from a mother's life and words that divine enthusiasm for missions which glorifies the young womanhood of the Church of Christ in our nineteenth century. From our Junior Auxiliaries will go forth into the world girls who are enthusiasts in the cause of foreign missions. From their ranks will come largely the future missionaries and workers of our Woman's Board.

And what of this great Christian Endeavor army, which, nearly two million strong, is literally sweeping round the world in a resistless march no obstacle can check?

In this army we find the rank and file of the youthful masses. Not all are from Christian homes. Many have not been taught of the progress of Christ's kingdom in the world. The wonderful story of missions, home and foreign, which so thrills our Junior Auxiliary, is to many of them a sealed book, an unintelligible volume.

The relation of these two organizations to Christ's kingdom in the world is not a difficult question to answer. The Young Ladies' Societies consider only the work of foreign missions. As an organization, their prayers and efforts are directed toward this one goal,—the salvation of heathen lands.

The aim of the Christian Endeavor Society, on the other hand, is to train all the young people of our churches, young men as well as young women, in Christian service, in every department of work which will aid in bringing the world to Christ. Its missionary committee is but one of many. A general Christian culture which makes earnest, all-round Christians is its aim.

Having answered the two questions before us, we are now in a position to consider the special relation between the Christian Endeavor Society and the Young Ladies' Auxiliary. Is it not similar to that between a full and a special college course? The Christian Endeavor Society trains its members in many lines of Christian work. The Junior Auxiliary gives a most thorough training in one line, and a very important one.

Now, there are some people who for physical or mental reasons should not pursue a general college course, good as it is for the majority. So there are those who, for perhaps similar reasons, should not pursue this full spiritual college course. Nor yet is it possible for every one to become a specialist, though it has been the greatest blessing to the cause of learning that some people have had the time, inclination, and ability to do this; for much of the grandest work in the onward march of civilization has been done by specialists.

So we see these two organizations, although their kinship is unmistakable, have each their separate and distinct work. Neither can do that of the other, yet each can aid the other. Is not one of the deepest needs of our church life, if the chariot of God is to move more swiftly, that these who will be the leaders in the church of the future, should be intelligent in things relating to the kingdom and its progress over the world?

It is a fact that even Christian men and women who would consider it a disgrace not to know what was "going on" in the political world, not to be able to discuss intelligently public men and public events, know absolutely nothing of this gigantic work of reclaiming a lost world. And from these people, the great uninterested masses, the Christian Endeavor Society is to draw many of its members; for, thank God, it will reach, is reaching, those whom the Junior Auxiliary has not succeeded in interesting.

And now let us ask again the old, old question which those who for years have been grieving and praying over the uninterested ones have so often asked: How shall they be interested? I answer, by the Young Ladies' Missionary Societies, through the Young People's Society of Christian Endeavor.

I think the latter is the connecting link for which we have been waiting so long; the link which is to connect our specialists on the one hand with the great uninterested masses on the other. Our Christian Endeavor Societies will reach and influence those whom our auxiliaries can not touch directly. But we must remember it will be impossible for the Christian Endeavor Society to do itself the work of a specialist.

Its missionary meeting will be held not oftener than once a month, and in this monthly missionary meeting must be considered not the foreign field

alone, but the home as well. A foreign missionary meeting will not be held in many Endeavor Societies oftener, perhaps, than once in three months. That seems very little, does it not?—to stop only once in three months to listen to the wail of India's millions, to hear Africa plead for the "spirit food," to see Japan, alert and eager, stretching out her hands to us! Yes, it is very little; but let us remember if that meeting once in three months is full of interest and inspiration, it may reach and interest those whom a Junior Auxiliary could not reach directly. There are perhaps between one and two hundred present, young men as well as young women, many who before joining the Christian Endeavor Society never attended a missionary meeting in their lives. Think of the opportunities of that missionary committee! Do they all realize the sacred responsibility laid upon them?

Now, how is the Junior Auxiliary to work through the Christian Endeavor Society and make its work, as a specialist, useful to those who are pursuing only the general course of Christian culture?

Let the auxiliary see to it that, so far as it is concerned, there is the utmost harmony and cordiality between the two organizations. If there is not, some one is to blame. There should be the warmest feeling between these two societies. Each must respect the sacred mission of the other. So, first and foremost, if there is any lack of such feeling, any sign of friction, see that it is removed. This is a vital step. Has your Christian Endeavor Society a missionary committee? If not, the Auxiliary must use its influence to have one appointed. Is the missionary committee alive to its opportunities? If not, the auxiliary must help here. Give the members of the committee leaflets and marked articles to read. Wake them up, first of all. The auxiliary must persuade the Endeavor Society to have a missionary meeting every month, and see that foreign missions have their share of the time and thought. Suggest that as half the members or more of the Endeavor Society are young women, the right proportion of the foreign missionary money go through the Woman's Board. Try to introduce systematic giving; for example, two cents a week for missions pledged by every member of the society. In addition, suggest a thank offering for missions at each consecration meeting.

See that occasionally, not too often, some enthusiast in foreign missions speaks before the Endeavor Society. Arrange, at least once a year, a union missionary social between the Endeavor Society and the Junior Auxiliary. Make it the best of the year. When at the missionary meetings you attend as members of the Junior Auxiliary you hear especially helpful, inspiring addresses or papers, report the same at the next missionary meet-

ing of the Endeavor Society. In all Endeavor Societies with which I am acquainted, at least one member of the Junior Auxiliary is on the missionary committee. Let that one see to it that the missionary work is kept well to the front. Happy the society which has an enthusiast on every committee. Secure subscriptions to the LIFE AND LIGHT, or some other missionary magazine, at the missionary meetings of the Endeavor Society. At one of these meetings I spoke of the help and inspiration I received from the LIFE AND LIGHT. At the close, five persons, some of them young men, came to me to inquire where they might subscribe for the magazine. At every Endeavor meeting have distributed carefully selected missionary literature. When the Junior Auxiliary has had an especially interesting meeting, have the same programme repeated at a missionary meeting of the Endeavor Society. This can be brought about by the member of the auxiliary who is on the missionary committee of the Endeavor Society.

Occasionally, perhaps twice a year, arrange an unusually interesting meeting, and give personal invitations to the members of the missionary committee of the Endeavor Society to be present.

How, now, can the Christian Endeavor Society aid the Junior Auxiliary?

First, and most important of all, by recognizing the work of the auxiliary as of God; by remembering that all the youthful zeal and consecration of our churches is not confined to the Endeavor Society, but that in these comparatively small bands of enthusiastic missionary workers is a singleness of purpose, an intelligence, and a devotion to a great cause, for which they should thank God, and to which they should give a strong and eager right hand of sympathy. At the monthly missionary meeting of the Endeavor Society, let the missionary committee of this society make it a point to give some report of the work of the auxiliary. Keep the auxiliary and its work constantly and prominently before the society, and urge all Endeavorers who can to unite with the auxiliary. Let the Endeavor Society invite the auxiliary, with the co-operation of the pastor, to unite with it at least once a year in a grand missionary rally, which shall take the place of the weekly church prayer meeting, and which will reach many never found at the usual missionary meetings of the church. At the first missionary meeting of the year let the missionary committee of the Endeavor Society invite a member of the auxiliary to give an account of its work during the year, including subjects studied, amount given, and objects aided. As the larger organization, let the Endeavor Society secure a good missionary library and a set of missionary maps, and place these at the disposal of the auxiliary.

Let the Junior Auxiliary recognize and thank God for the fact that from *the Young* People's Society of Christian Endeavor the cause of missions,

foreign as well as home, is to receive a wonderful and blessed impetus as the years go by; that ripples of influence are going out from it which will break at last on the shores of eternity; that its missionary work must be pushed at every hazard, for in the Christian Endeavor Society is the church of the future. If that church of the future is to be more zealous than the church of to-day in bringing the uttermost parts of the earth to Christ, a work which will tell on time and eternity is to be done with the Young People's Society of Christian Endeavor. In this work the members of the Junior Auxiliaries, our missionary experts, if they are wise to see and use their opportunities, will have a very large share.

OUR BOOK TABLE.

Protestant Missions: Their Rise and Early Progress. Lectures by Rev. A. C. Thompson, D.D. Charles Scribner's Sons, New York, 1894. 12mo. Pp. 310. Price, $1.75.

This book is wise, authoritative, and full of the author's well-known historical and spiritual insight. It is the ripe and precious result of a life time of study. For forty years Chairman of the Prudential Committee of the A. B. C. F. M., Dr. Thompson has been identified with the practical workings of foreign missions, both in connection with the Board and through a long pastorate. He has already given to the world two books on allied subjects—one entitled "Moravian Missions," and the other "Foreign Missions, Their Place in the Pastorate, in Prayer, in Conferences."

Dr. Thompson's private library of missionary literature numbers between three and four thousand volumes and pamphlets, which he designates as "helpful though incomplete." In the prefatory note to this volume Dr. Thompson defines his idea of what a lectureship on foreign missions in the theological seminary should include. He says it "should first occupy itself with such scriptural facts and principles as pertain fundamentally to this department. Reverent, patient, and scholarly attention should be given to the nature and scope of Christ's kingdom; its divinely appointed agencies; the obligations, motives, and methods incumbent, the obstacles to be overcome; the predicted earthly period; its varied fortunes and final triumph. There is eminent need that sound exegesis be applied to the prophecies, parables, and symbols in both Testaments which relate to the kingdom and to the church of our Lord."

The eleven lectures which form this volume, revised and adapted to the history of modern Protestant missions, were originally given before the Hartford Theological Seminary. As the sub-title implies, they deal with

the rise and early efforts of the Dutch, English, Colonial, Danish, and Moravian missions. Four of the lectures treat of individual missionaries. One is devoted to Eliot, the apostle of the Indians, that first American pebble thrown into the sea of missions. The second is a character sketch of David Brainerd, whose brief but intense life has been the inspiration of many an ardent missionary worker in our day. Dr. A. J. Gordon, in a recent number of the *Missionary Review*, writes of visiting Brainerd's grave under the snow at Northampton, and he traces his interest in missions to an early acquaintance with David Brainerd's life. A third lecture is devoted to Schwartz, the representative German missionary, who ranks with Brainerd, Eliot, and Carey. One evening as I stood at sunset on the Rock of Trichinopoly, and listened to the clang of heathenish music going on in the adjoining temple of Siva, it was a relief to look toward Tanjore, where Schwartz lies buried, and to think that in and about this town three thousand converts were the fruits of the faithful teaching of this man. A fourth characterization is that of Hans Egede, the Danish missionary to Greenland.

An appendix and footnotes show the numerous sources from which Dr. Thompson has gathered these valuable facts in the history of missions, and an index also enriches the volume.

Dr. Thompson's style is remarkable for lucidity, point, and emphasis, as well as condensation and grace.

Among the Tibetans. By Isabella Bird Bishop, F.R.G.S. With illustrations by Edward Whymper. Fleming H. Revell Company, New York, Chicago, Toronto. Pp. 159. Price, $1.

This adventurous traveler has always pursued "unbeaten tracks," whether in the Rocky Mountains or in the Sandwich Islands, as well as in Japan and Tibet. When we met in Edinburgh, in 1881, I asked her if through physical weariness and satiety she did not sometimes lose the receptivity and responsiveness which are essential to the enthusiastic observer; and she replied that her experiences were usually so unique that she forgot physical discomforts. One might imagine a muscular, Amazonian type of woman who could perform such prodigies of travel as are narrated in this latest account of her wanderings; but this strong will, this spirit of daring adventure, this capacity of physical endurance, are enshrined in a remarkably fragile and sensitive earthly tenement.

Mrs. Bishop is a keen observer of natural beauties, as well as of the manners and customs of a strange people. A missionary in China once said to me that she acted as Isabella Bird's guide one day in Canton, and *though* they both had the opportunity of looking at the same things, she was

astonished to find how much more Miss Bird had actually seen than she. Miss Bird had doubtless an object in seeing which her *cicerone* had not, and her ability of observation had increased by use and training. Tibet is a *terra incognita* to most of us, and one rises from the reading of this little volume with a feeling of gratitude to Mrs. Bishop for undertaking such a perilous journey and giving us the results of her investigations. The Tibetans do their praying and reading by proxy. Prayer mills, sometimes so large as to be turned by water power; prayer wheels, which can be whirled in the hand; prayer flags, which flutter from innumerable poles,—are their medium of communication with the unseen powers. In the winter the lamas go from house to house and read the sacred classics, which consist of Buddhist metaphysics and philosophy. By this means the family accumulate merit. Those who can afford it have a twelve-volume book read by as many lamas, each taking a page and all reading at the same time in a loud voice, and at a most rapid pace.

Mrs. Bishop speaks with enthusiasm of the Moravian missionaries, who are in sole possession of that field. She says: "It is only by sharing their circumstances of isolation, and by getting glimpses of their everyday life and work, that one can realize at all what the heroic perseverance and self-sacrificing toil of these forty years have been, and what is the weighty influence on the people and on the standard of morals, even though the number of converts is so small."

This volume is very interesting as a book of travel, besides having unique value as a discussion of missions in a comparatively unexplored region.

G. H. C.

BOOKS RECEIVED.

Fleming H. Revell Co. *Chinese Characteristics.* By Arthur H. Smith, twenty-two years a missionary of the American Board in China. Pp. 342. Price, $2. *The Student Missionary Enterprise.* Addresses and Discussions of the Second International Convention of the Student Volunteer Movement for Foreign Missions held at Detroit, Mich., February 28th to March 4th, 1894. Pp. 362. Price, $1.50. *Among the Maories; or, Daybreak in New Zealand.* By Jesse Page. Pp. 160. Price, 75 cents. *The Missionary Daily Text Book.* Price, 75 cents.

TOPICS FOR AUXILIARY MEETINGS.

February.—Thirty Years in India. See LIFE AND LIGHT for January.

March.—Young People's Societies of Christian Endeavor in Mission Fields.

April.—The Apostle of Japan. Rev. Joseph Hardy Neesima.

May.—Earliest and Latest Workers in China. Rev. Robert Morrison and others.

June.—Medical Work in Mission Fields.

TOPIC FOR MARCH.

We suggest that the meetings on this topic be made the occasion of union in some form with the Christian Endeavor Society in the church as may seem best in the different localities. Perhaps the simplest arrangement would be to invite the Endeavor Society to attend the meeting, securing as large an attendance as possible, suiting the time and place to their convenience. Let the missionary committee or other members have some part of the programme.

For the programme, we suggest that brief talks be given on the Christian Endeavor Societies in mission fields, not forgetting to make the need of the work prominent. For these talks Dr. and Mrs. F. E. Clark's book, "Our Journey Around the World," affords good material. A copy of the book is in the Woman's Board circulating library, and it would be well if a copy could be placed in every Sunday-school library. For a foundation for the talks, we suggest that the condensed statements in the Christian Endeavor year book be used (price ten cents), and that incidents be added from articles in *The Golden Rule* for 1893, February 9th and March 2d (Japan), March 9th and 19th (China), March 30th and April 27th (India), May 25th, June 1st, 8th and 15th, June 22d and 29th (Spain), in LIFE AND LIGHT for July and November, 1890, June and November, 1893, and October, 1894; also the article on page 62 of this number. It might be well also to have a brief talk on the way in which the Christian Endeavor Society can aid the interests of the Board in the church where the meeting is held. The Christian Endeavor year book and copies of *The Golden Rule* may be obtained at Christian Endeavor Headquarters, 646 Washington Street, Boston, Mass.

WOMAN'S BOARD OF MISSIONS.

Receipts from November 18 *to December* 18, 1894.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas. Augusta, the Alice W. Harlow M. B., 10, Aux., 25 const. L. M. Miss Anna A. Potter, 50; Bangor, Aux., 3; Biddeford, Second Cong. Ch., Y. P. S. C. E., 3; Portland, Y. L. M. B., 50, Williston Ch. (of wh. 42.85 Thank Off.), 53; Foxcroft and Dover, Cong. Ch., Y. P. S. C. E., 10; Bridgton, Aux., 5.50, Woodford's Cong. Ch. S. S., Prim. Dept., 1; Bath, Winter St. Aux., 112; Camden, Aux., 29.50; Thomaston, Aux., 14, S. S., 2.50; Phippsburg, S. S., 1.50: Newcastle, S. S., 8; Waldoboro, S. S., 7. 360 00

Total, 360 00

NEW HAMPSHIRE.

Atkinson.—A Friend, 1 00

New Hampshire Branch.—Miss A. E. McIntire, Treas. Boscawen, Aux., 20; Campton, Aux., 21.40; Concord, Aux., 26, Thank Off., 27.37, Miss Helen McG. Ayers (complete self L. M.), 10; Dover, Aux., 50, Thank Off., 7; Exeter, Aux., 2; Farmington, Aux. (of wh. 25 const. L. M. Mrs. George M. Herring), 36; Greenland, Aux., Thank Off., 28.20; Hanover, Aux., 110.25, Thank Off., 49.71; Hillsboro Bridge, Aux., 5; Nashua, Aux., 26.47, Thank Off., 2.50, A Friend, 12; New Ipswich, 8.75, 442 65

Total, 443 65

VERMONT.

Miss F. J. Fowler, 5 00

Vermont Branch.—Mrs. T. M. Howard, Treas. Barton Landing and Brownington, Aux., 1.50; Brattleboro, West, 10.77, Primary S. S. Class, 75 cts.; Burlington (of wh. Thank Off., 15), 70; Fairfax, Mrs. Eliza J. Purmont, 2; Ludlow, 3.93, M. C., 3.03; Lyndon, 5; Newport, Mrs. E. J. Richmond, Thank Off., 5; Peacham, 6; Randolph, 3.92, Y. P. S. C. E., 7.88; Rutland, West, 13.65; St. Johnsbury, South Ch., 59 50; Pittsford, 5. Less Expenses, 129.80, 68 13

Total, 73 13

LEGACY.

Vermont Branch.—Estate of Emeline H. Wallace, Barnet, Vt., 13 88

MASSACHUSETTS.

Acton.—Cong. Ch., 10 00

Andover and Woburn Branch.—Mrs. C. E. Swett, Treas. Andover, Old South Ch., Y. L. Soc. of Christian Workers, 37.06; Malden, Maplewood Aux. (of wh. 25 const. L. M. Mrs. Arthur T. Tufts), 41.06; Lawrence, A Friend, 5; Medford, Union Cong. Ch., Aux., 5; Winchester, Jun. Seek and Save Circle, 50; Medford, Aux. (of wh. 100 const. L. M's Mrs. Mary C. Boynton, Mrs. Lucy T. Moore, Mrs. Josephine Work, Miss Almira J. Stetson), 111; Woburn, Woburn Workers, 60; Lowell, Pawtucket Ch., Aux., 28.91; North Woburn, Aux., 23.25; Lowell, First Ch., Aux., 200; West Medford, Aux., 31; Woburn, Aux., 117.25; Wakefield, Aux., 44; Dracut, Centre Ch., 18.26; Lowell, Union Ch., 191.45; Winchester, Mission Union, Aux., 25, 968 24

Auburn.—Mrs. Braman Rich, 20 00

Barnstable Branch.—Miss Amelia Snow, Treas. Falmouth, Ch., 10, Aux., 5; Hyannis, Aux., 5; Truro, Aux., 4, Thank Off., 5; Sandwich, Thank Off., 20; Waquoit, Thank Off., 11.50; Orleans, Thank Off., 2, Thank Off. at Annual Meeting, 5.70; Sandwich, Aux., 8.50; South Dennis, Aux., 9; North Falmouth, Aux., 20, 105 70

Berkshire Branch.—Mrs. C. E. West, Treas. Adams, 22.10, Christian Jun. End., 10; Dalton, Young Ladies, 58.10; Canaan Four Corners, Aux., 8.25; Housatonic, Aux. (of wh. 28.75 Thank Off.), 44.07; Lee, Senior Aux., *16.10, Junior* Aux., 111; North Adams, Aux., 20; Peru, Top Twig M. C., 15; Pittsfield, First Ch., Aux., 83.39, South Ch., Aux., 31; Richmond, Aux., 31.50; South Egremont, Aux, 25.35; Williamstown, Aux., 245, 720 86

Enfield.—Ladies' Miss'y Soc'y, 40 00

Essex No. Branch.—Mrs. Wallace L. Kimball, Treas. Newburyport, Belleville, Aux., 26.08; Merrimac, Y. P. S. C. E., 5; South Byfield, Helen Noyes, M. B., 7; Haverhill, A Church Member, 1; Newburyport, Aux. (of wh. 75 const. L. M's Mrs. Caroline E. Thurston, Mrs. John H. Reid, Miss Charlotte M. Smith), 185.84; Bradford, Aux., 74.81, 299 73

Essex So. Branch.—Miss Sarah W. Clark, Treas. Beverly, Dane St. Ch. Aux., 154; Lynn, First Ch., Aux., 50.50, 204 50

Florence.—A Friend, 1 00

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Ashfield, Aux., 7; Bernardston, Aux., 3; Greenfield, Aux., 4.25; Northfield, Aux., 10; Shelburne, Aux., 9.50; Shelburne Falls, Aux., 15; South Deerfield, Aux., 10.50; Sunderland, Aux., 5; Whately, Aux., 3.71; East Charlemont, Jun. Aux., 1.50, 69 46

Hampshire Co. Branch.—Miss H. J. Kneeland, Treas. Belchertown, Aux., L. M's, Mrs. Maria D. S. Longley and Harriet E. Alden, 50; Hadley, Aux. (of wh. 31 Thank Off.), 85.57; Hatfield, Aux., 24.38, Wide Awakes, 10; Granby, Aux., 18.20; Northampton, Aux., First Ch. Div., 34.50, Jun. Aux., 30, Additional Thank Off., 2.50; Westhampton, Aux., 10.25; Worthington, Aux., 11; South Hadley, Mount Holyoke College, 230, 506 40

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Framingham, Schneider Band, 4.79; Natick, Aux., 97.60, Framingham, Jun. Aux., 15; South Framingham, Aux., Thank Off., 11; Wellesley, Aux., Thank Off, 18.77, 147 16

Norfolk and Pilgrim Branch.—Mrs. Mary A. B. Dyer, Treas. Plymouth, Aux., 27 00

Northampton.—A Friend, 82 00

North Middlesex Branch.—Mrs. Elizabeth Hunt, Treas. Concord, Aux., 31.50, Trinitarian Ch., Y. P. S. C. E., 10, S. S. Miss'y Asso'n, 40; Ayer, Aux., 15, 96 50

Springfield Branch.—Miss H. T. Buckingham, Treas. Springfield, Hope Ch., Mission Reserves, 10, Memorial Ch., 3, 13 00

Suffolk Branch.—Miss Myra B. Child, Treas. Auburndale, Aux, 27; Boston, Berkeley Temple, Aux, 31, Old South Ch., Young Ladies' Soc., 150, Mt. Vernon Ch., Aux., 63, Young Ladies' Soc., 110; Brighton, Cong. Jun., Y. P. S. C. E., 5, Aux. (of wh. 50 const. L. M's Mrs. William Munroe, Miss Fannie Baldwin), 149.24; Brookline, Harvard Ch., Aux., 100; Cambridge, North Avenue Ch., 30; Cambridgeport, Prospect St. Ch., Aux., 55, Thank Off., 5.56; Charlestown, Winthrop Aux., 103.46, First Ch., Aux., 43; Chelsea, Women Workers, Central Ch., 12, Third Ch., Aux., 16; Dorchester, Pilgrim Ch., Aux., 22.08, Central Cong. Ch., Aux., 10, A Friend, 40 cts., Harvard Ch., Aux., 15, Second Ch., Y. L. M. S., 100.16, Louise R. Ufford, 1, Aux., by Mrs. Wm. Wales, const. L. M., Miss Mary Alice Little, 25, Village Ch., Aux., 5; East Boston, Madura Aux., 40.50; Everett, First Ch., Ladies' Miss'y and

Aid Soc'y, 5; Hyde Park, Jun. Y. P. S. C. E., 15, Aux., 124; Newton, Eliot Ch., Aux. (of wh. 100 const. L. M's Mrs. H. P. Kenway, Miss Elizabeth Spear, Miss Caroline Spear, Miss C. B. Barnes), 167; Roxbury, Eliot Ch., Aux., by a friend to const. L. M. Miss Mary A. R. Smith, a Thank Off., 25, Immanuel Ch. (of wh. 50 by Mrs. M. A. Low, const. L. M's Mrs. Charles H. Beale, Mrs. G. S. Low), 87.18; Somerville, Mrs. Webster and daughters, 8.10, Broadway Ch., Aux., Thank Off., 54.34; South Boston, Phillips Ch., 89; Waltham, Aux. (of wh. 50 const. L. M's Mrs. Harriet E. Palmer, Mrs. Margaret Ellen Scammon), 84.43; Wellesley Hills, Aux., 12; West Roxbury, Aux., 15; West Somerville, Aux., 5, 1,810 45

Sutton.—Aux., 26 00

Worcester Co. Branch.—Mrs. E. A. Sumner, Treas. West Brookfield, Y.P.S.C.E. and two S. S. classes, 15; Fitchburg, C. C. Ch., Aux., Thank Off., 20; Gilbertville, Aux., mite boxes, 8.14; Holden, Aux., Thank Off., 15; Lancaster, Aux. (of wh. 50 const. L. M's Mrs. Sophronia M. Bailey, Mrs. Tryphosa D. Jennison), 62; Millbury, First Ch., Aux., 2, Mrs. George A. Putnam, 10; Princeton, Mountain Climbers M. C., 12; Royalston, 3.50; Southbridge, 9.75; Uxbridge, 11.35; West Boylston, Miss M. D. Goodell's S. S. Class, 8.50; Ware, S. S. Class, 7; Westborough, Aux., 5; West Brookfield, Y. P. S. C. E., 10, Miss Ella Day's Class of little girls, 2.50, Miss Hattie R. Crowell's class of boys, 2.50; Webster, Aux., mite boxes, 42.74; Worcester, Plymouth Ch., Aux., 5.30, Thank Off, 47.70, Cradle Roll, 2, Summer St. Aux., 12, Jun. End., 5, Park Ch., King's Messengers, 9.75; Spencer, Aux., prev. contri. const. L. M. Mrs. Nathan Prouty, 328 73

A Missionary Friend, 1 00

Total, 5,482 73

LEGACY.

Boston.—Legacy of Susan Collins, 200 00

RHODE ISLAND.

Rhode Island Branch.—Miss A. T. White, Treas. Nayatt, Miss Harriet L. Draper, 20 00

Total, 20 00

CONNECTICUT.

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. Norwich, Park Ch., Aux., 5.25, Broadway Ch. Mission Students, 1.45; Taftville, Aux., const. L. M. Mrs. Samuel Prentice, 25; Brooklyn, Aux. 11.19; Danielsonville, Aux., Thank Off., 63.35; New London, First Ch., Aux., 93.30; Greenville, Aux., 9, 208 54

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Coventry, Aux., Thank Off., 5.50; Hartford, First Ch., Aux. (of wh. 25 by a Friend, const. L. M. Mrs. Frederick W. Davis), 344, Boys and Girls M. C., 7.60, Pearl St. Ch. Aux. (of wh. 75 const. L. M's Mrs. F. U. Allen, Elizabeth Frances Moore, Mrs. Charles R. Burt, 25 by Mrs. W. P. Williams *const. L. M. Miss May* A. Hurlburt), 248; Plainville, Coral Workers M. C., 14.65; Hartford, Pearl St. Ch., S. S., 40, 659 75

Woodstock.—A Friend, 4.40

Total, 872 69

NEW YORK.

Brooklyn.—Mrs. Jones, 10 00

New York State Branch.—Miss C. A. Holmes, Treas. Aquebogue, Aux., 11, Albany, First Ch., 25; Buffalo, Mrs. W. G. Bancroft, 125, First Ch., Aux., 125; Brooklyn, Tompkins Ave., King's Daughters, 50, S. S., 50, East Ch., Aux., 15, Lewis Ave., 50, Central Ch., 110; Cambridge, 12.50; Copenhagen, 6.75; Cortland, 10; Corning, 15; Flushing, 25, Young Woman's Aux., 6.69; Fairport, 25.50; Honeoye (of wh. 25 const. L. M. Mrs. Frank A. Ashley), 35; Homer, Mrs. Joseph Stebbins, 2, Mrs. Coleman Hitchcock, 5; Hopkinton, Ch., 18.86; Lockport, First Ch., Aux., 42; New York, Bedford Park, S. S., 3.25; Norwich, const. L. M. Mrs. J. B. Turner, 25; Neath, Y. P. S. C. E., 5; Newark Valley, Aux., 22; Owego, 6; Oswego, 52.50; Port Leyden, 10; Riverhead, 50; Syracuse, Danforth Ch., Ladies' Union, 25, Y. P. S. C. E., 5, Geddes Ch., Willing Workers, 10; West Winfield, Wide Awakes, const. L. M. Miss Elsie E. Spicer, 25, Aux., const. L. M. Mrs. F. A. Wheeler, 25; Walton, Aux., 18.60; Warsaw, 60.21; Carthage, Y. P. S. C. E., 2.50; Plattsburgh, Mrs. P. D. Moore, 3.80. Less Expenses, 28, 1,086 16

Total, 1,096 16

NEW JERSEY.

Roselle.—Mrs. J. H. Tenney, 25 40

Total, 25 40

PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. *D. C.*, Washington, Mt. Pleasant Ch., Aux., 18.85; *N. J.*, East Orange, Trinity Ch., Aux., Thank Off., 49, Pilgrim Band, 10; Glen Ridge, Mission Band, 5; Newark, Belleville Ave. Ch., Aux., 3; Orange Valley, Aux., 44.05; Paterson, Aux., Thank Off., 23, S. S., 18.02; Westfield, S. S., 33.18, 204 10

Total, 204 10

CANADA.

Canadian Woman's Board, 7 70

Total, 7 70

FOREIGN LANDS.

Smyrma, Turkey. — American School, King's Daughters, 26 40

Total, 26 40

General Funds, 8,611 96
Variety Account, 110 91
Legacies, 213 88

Total, $8,936 75

MISS HARRIET W. MAY,
Ass't Treas.



THE CHINESE LANGUAGE.

BY MARIE SMITH, PANG-CHUANG, CHINA.

The following article was written by the daughter of Mrs. Arthur H. Smith, of North China, who is hardly sixteen years of age: —

WILL you come and play missionary a little while, gentle friend, and see what it is that worries the new missionary so? If for the first year after she has come out she does not write to her friends, until those of them who are so unenlightened as not to take *Life and Light* think that the heathen must have devoured her indeed, what is the matter? The language. And if she gets tired lines in her forehead, and sits up nights, and begins to break down, what is at the root of it? The language. And when, in spite of her missionary zeal, she doesn't report anything about going on tours, and fighting idolatry, and converting the heathen, it is because she is spending seven hours a day studying the language. What is this dragon that guards so jealously the entrance to any missionary work? A very mild-looking dragon he seems at the first encounter. He doesn't assail his victim with a declension or a conjugation, with a regular gender, number, person, or case. Alas! some day she will wish he had; but his one tool is more powerful than all, and its name is Idiom. It is as wide as the language, and as unfathomable as the ocean.

The victim dreads at first to encounter her foe; she wonders if the natives will laugh at her, and think her very stupid. Her fear is soon at rest; never a smile does she see, and, except from her teacher, never a hint of correction reaches her ears. Her Bible woman, whom our young friend has asked to help her in her laborious task, never mentions that "twain pounds of meat" is not a natural form of expression. She not improbably prides herself on copying elaborately the beginner's mistakes in their mutual conversation.

If her ear is not quite correct, or she does not take a friendly warning in time, our friend may indeed go through a whole missionary career pronouncing certain classes of words entirely wrong. There are in Chinese speech two factors tending to produce that uncertainty of meaning so exasperating to the Occidental. One is homophony, which, as a gifted writer has remarked, is "an euphonious name to denote a vicious thing." A few words in our own language feebly illustrate this characteristic. Bear, bear, bare, bore; here are at least four different meanings to one sound, and these certainly seem to offer a sufficient scope for punning and ambiguity. But think of a language in which every sound has anywhere from a dozen to fifty wholly separate and distinct meanings. Why, every ordinary remark is an unavoidable pun; conversation is largely composed of spontaneous riddles. The more we contemplate the idea, and philosophize about it, the more we are tempted to say that such a language would be a natural impossibility, and dismiss the phantom we have conjured up. But, kind friend, as you are for the time being in the place of the poor missionary, and are confronted with the fact that the language is, you may care to notice how it may be, comprehensible.

First, there are devices known as *toues;* but we need not dwell long on them, for there are only four of them, or in some dialects eight, and at best they can only serve to narrow the ambiguity. To be sure, power is given them to worry the poor victim unmercifully, for the tone of every word must be learned and remembered; but, after all, in common speech they are not of so much use to distinguish ambiguous words as to emphasize the correct idiom and to give a certain native swing to the speech; but her old enemy, idiom, becomes the beginner's ally. Certain combinations, certain phrases, certain enclitics for certain words, prevent thought from being thrown into confusion at every remark. But though the difficulty is lessened it is not removed, and especially remains in understanding proverbs, every word of which, at the first hearing, is often either understood wrongly or not at all. This is owing to their condensed form and peculiar idiom. Even supposing every character to be correctly apprehended, what idea is conveyed to the mind by the proverb, "Thousand mouths quail, one mouth lost"? Has this singular bird mislaid one of his mouths? Was the unfortunate single mouth overcome by the majority? Did the quail lose the mouth, or the mouth the quail? Even when we realize that "mouth" signifies both the bill and the peck delivered therewith, we are not much enlightened. To the initiated, however, this conveys the idea that the quail, capable of a thousand pecks, is at the first peck vanquished—that is, by some superior quail.

The new recruit is encouraged by seeing a veteran stand astonished before the messenger who has been sent to her on behalf of a family of refugees for a twine cup, while the young missionary, who has happened to light upon the right combination, understands that he wants an old bedquilt.

The other factor in the ambiguity that killeth all sense is the rudimentary condition of the language—a language of mere roots, where a word may be all the principal parts of speech at once; where it expresses an idea, and all cognate to it; where, except expressed by a few vague auxiliaries, there is neither tense, nor person, nor number. What can one do with such a

tongue? Rather, what can one not do with it when it is desired for pithy maxims, and for much in small compass? It is interesting to notice in a book of translations the lines of English required to translate a few words of Chinese, generally occupying three or four times the space. But, oh, the difference to me! The one rendering is lucid, probably unmistakable in meaning; the other very likely needs a commentary to unfold it. In conversation, less condensed and epigrammatic in form, the uncertainty is not quite so great, yet quite sufficient for the discipline of the saints who are so audacious as to attempt accuracy in their statements. Your teacher tells you that "one came not." Does he mean that not one came, or that one did not come? The form of this sentence, like that of so many others, gives no clue to the alternative. Suppose a sentence in simplest form, "He says he will come," represented in Chinese by three words—*T'a shuo lai.* This may be translated into English, "He, she, or it says, said, say, or saying, comes, come, coming, or will, might, may, would, or should come." There is almost always a best way, and always a correct, and to a native a natural, way of saying a thing; but, alas! it is usually the last to occur to the unfortunate Occidental.

And then almost worse than all, is that will-o'-the-wisp we call *accent*, which marks so fatally the speech of those who might otherwise be fine speakers. How few people ever manage to catch the intonation, the very voice of the Chinese themselves. So subtle is this characteristic that many speakers never discover, perhaps, that they have it not.

As the learner advances into an understanding of what is spoken around her, it is only to discover more unsounded depths beyond. How many words, phrases, and turns of expression that an average missionary cannot explain, may be introduced by an ignorant woman in a few minutes' talk! If the unfortunate inquirer seeks for a minute to catch the fleeting phrase by stemming the little stream of conversation, it eddies round and round in perplexity at the interruption, and finally bursts over the obstruction in a little bewildered torrent of explanation, and whirls the phrase hopelessly out of sight.

For, willing and anxious as Chinese friends may be to help one, they seem almost universally lacking in the intuitive apprehension of what is wanted, and the faculty of assisting one to get at it.

Occidental lines of thought are, indeed, so foreign to them that they sometimes seem to render as little aid as possible.

We must admit that the difficulties of understanding Chinese are frequently due to unnecessary carelessness in its use.

The uneducated class, with which the missionary chiefly comes in contact, has a peculiar knack of rendering the Chinese language unintelligible, not by their dialect, which may be perfectly familiar to the hearers, but by their perfectly childishly disjointed form of narrative. Still, one must learn to understand their stories. Imagine a case: Great persecution arises in a district at some distance. A woman from the persecuted family comes up to see her pastor. She wishes him to manage the case, but it must, of course, first be investigated; and our friend, now in the respectable maturity of her missionary life, is deputed to find out the details. Seated by her kind

missionary teacher, and holding her hand, she pours forth her heart. Feebly can our language illustrate such a talk. (Let the dotted lines represent incomprehensible words and phrases.)

"Came out, reviled the street, ... four neighbors wouldn't stand it."

"Stop a minute! Who reviled?"

"Why, my third uncle, my cousin had escorted his father, you know he was so angry."

"Oh, stop, elder sister-in-law; I don't understand at all! Why did your third uncle revile the street?" (which, let us whisper in your ear, means addressing a long and vociferous catalogue of one's woes to the world in general, with all the bad language the screamer has at command).

"Why he was so angry, you know, ... and my second uncle was escorted . . . . his son is a church member."

"Where did your second uncle's son escort him to?"

Look of blank amazement.

"Why he died, you know, and his son escorted him—my third uncle."

"Oh! you mean his funeral."

"Yes, of course . . . . they never did like each other, my third uncle's mother . . . . my second uncle was in front, you know."

"In front of what?"

The interrupted sister looks a little bit impatient.

"Why, in front—in front—you know, he was the first wife's child. My third uncle never did believe in the Christian doctrine, and they are dividing the land. . . . . They won't give my second uncle's folks any."

"Wait a minute. Why did your second uncle's funeral make your third uncle so angry?"

"Why, wasn't it a Christian funeral, and didn't my third uncle hate the doctrine? And what can they do?" . . . .

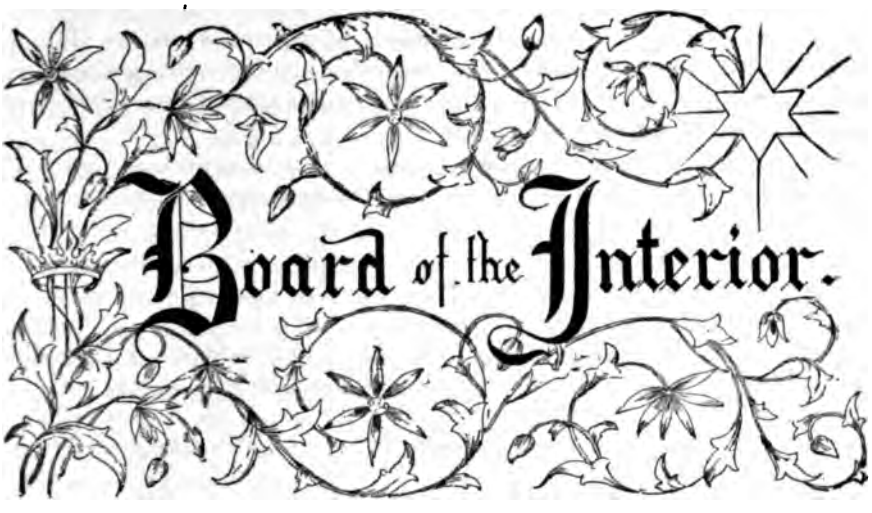
"Wait, wait a minute; why wasn't the land equally divided?"

Look of keen unhappiness on the face of story-teller.

"Why, did number three, my uncle, didn't he hate the rest because they were Christians, and number two had a Christian funeral, and he would not speak to them? They are going to divide the land, and he arranges it so his sons shall get it all," etc., and forward through sloughs like this the story progresses.

Yes, there are more successful ways of concealing thought in words than have yet been discovered by daily newspapers and Latin historians, and yet, after all is said, our thought turns with a sort of loyal affection to the ancient tongue of our adoption.

What pride and reverence we feel for its hoary antiquity! How we exult in its matchless fluidity, except when we have to engage in single combat with it! How we realize the value of its inimitable expressions when we try to translate them into our own tongue! Good and evil, bitter and sweet, lie before the student; but, oh! wonder not at the time she must devote to her task, for, much as it must absorb of energy and thought, this study is indisputably necessary to missionary work and not unfruitful in itself. "Have patience," it seems to say, "and I will pay thee all."



EDITORIAL COMMITTEE.

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WHERE shall we look for reliable news of political events in Turkey? Not, certainly, to letters from our missionaries, since the careful supervision of mails exercised by Turkish authorities is likely to exclude from them all reference to political matters, whether written or printed.

This, at least, is known: that our missionaries have always counseled obedience and submission to the Government. In this respect they follow the example of St. Paul, who, while a subject of the Emperor Nero, wrote, "The powers that be are ordained of God."

The future of China and of Japan, as well as of Turkey, no one can foretell. We can only look forward to the fulfillment of the sure word of prophecy that all the kingdoms of the world shall become the kingdoms of Christ, and that all nations shall serve him. Our prayer should be more

constant and fervent, "Thy kingdom come." An article written for the Home Department, by one of our missionaries, will impress upon us the need of the prayers of those at home for those in the field.

OUR missionaries in Pekin are all quietly at their work, as are all our missionaries in China. Notices have been posted by the government that the war is with Japan, and that all other foreigners are to be protected, and that their property is not to be molested.

So far as we know all is quiet in Japan. Let us pray that God will keep them from the fear of evil in these lands where war, with its attendant evils, is holding sway.

THE school in Mardin, of which a picture is given us, is for the training of the daughters of the Arabic-speaking people of that region as teachers. Miss Nutting, who has been for several years its principal, is now in this country for rest. She writes of the twenty-five pupils, "They are a selected band." Ten of them sought admission into the church last year.

TURKEY.

EXTRACTS FROM A LETTER FROM MARASH.

THE MOUNTAIN RETREAT.

How many times through the hot spring days did we look to the mountains! Few times, however, that I did not think of the rendering which a Turkish missionary insists is the correct version of the one hundred and twenty-first psalm: "Shall I look unto the hills? From whence cometh my help? My help cometh from the Lord, who made the heaven and the earth!" And He did help me, so that the end of my vacation found me unusually strong physically, and courageous enough to attempt anything.

How I should like to tell you all about our tiny shelters, made of poles interwoven with cedar branches, and the floors also of the cedars; the narrow "road" beds on which we slept out under Syrian stars; the great, patriarchal cedars of Lebanon, one being twenty-one feet in circumference, and forming the end of Mrs. W.'s hut. Their branches extend perfectly flat and fanlike for forty feet; and to look up into one of these by the light of a bonfire, made one feel that she was living in the days of tree ferns, so beautifully did the branches show against the flat foliage. The branches formed the roof of our dining room. The little cones were set straight up on the branches above the needles, giving a peculiar effect. I could only think of babies set out on the flat roof to sun.

"NURITZA."

I have been relieved of the greater share of my last year's work in order to have more time for the language. This is made possible by the return of our Nuritza from Constantinople, where she has been preparing herself for teaching here. Our Nuritza is really a remarkable girl, and in every way compares most favorably with our educated girls at home. But the polish is not at all superficial; it only adds a strong luster to genuine Christian character. I am sure that it is a good thing to have her here, because the girls all hope to become like her; and they cannot be fully persuaded that orderliness, and exactness in thought and speech, are not peculiar to Americans, or at least easier to them.

KHUZMIE'S STORY.

KHUZMIE is a young widow twenty-one or twenty-two years old, she thinks; bright, good-looking, and with a spirit clothed with that pathetic quiet which comes from a varied experience of the tragic results of human passions.

A year or two before her birth her father became a priest in the Syriac church, that venerable body whose basis truths, received in apostolic times, have become so overlaid with traditions and customs that her people must go heart-hungry, while all the rites and ceremonies bind them hand and foot from entering the way of life. A mother desiring especial favor to her little boy from the patron saint whose name he bears, makes a wax candle, year by year, equal in length to the height of her growing boy, and presents him with the lighted candle at the shrine of the saint. And devoted mothers will take wearisome pains to secure a spoonful of earth from "Saint" Elijah's grave (not minding the amusement of those who read in the Bible that Elijah was not buried anywhere, much less near Mardin!) since great good is supposed to accrue to a child whose food is mixed with such earth. And those observing the long fasts—and how can they eat and be accursed!—become inefficient for their daily work through weakness, and during the frequent feast days to saints, when business would be even more sacrilegious than on Sabbath, the loss of custom and the demoralization of their drinking carousals harm their trade endlessly. So it is scarcely to be wondered at that these priest-ridden people are mostly very poor. So much for customs and traditions!

So Khuzmie's father, after his novitiate, became a priest, administering the sacraments and reading the Book in an "unknown tongue"; for the

ancient Syriac, the interesting language which most closely resembles that used by Christ and his first disciples, is little understood now. Khuzmie's mother was a quiet, peaceable, good-tempered woman, and both parents were especially fond of their only daughter, who grew up well cared for among her three older brothers, more beloved than most girls of this land.

Their home was in one village after another, among the mountains; for, because of the family or village feuds, one party often arise and kill, rob, destroy, and drive out as many as they can of the opposing party. So their home was frequently changed, and was often only an ill-built stone hut in a village of similar houses, and their possessions were chiefly vineyards and flocks, whose original ownership it would be hard to state, since whichever party is the stronger, seize whatever the enemy possess, killing all who oppose. Khuzmie's father, being a priest, had a more settled life than many of his neighbors, and became quite rich in fields and flocks, raising some wheat, but gaining most of his income from his vineyards, since the grapes of that section furnished the best raisins and the best syrup of this region.

So Khuzmie had a quiet, peaceful life as a little girl, not enjoying romping play, but rather to do handiwork in the house, especially the native embroidery of cross-stitch, in silks of rich colors on a dark ground, to be used for women's garments or tobacco pouches for men. When Khuzmie was thirteen years old her parents engaged her to a young man of about thirty years. Some of her relatives, not being pleased with this arrangement, came fully armed with guns, daggers, and the like, to compel the family to change. The eldest brother, who was at the time engaged to a mountain maid, was killed in the affray, and, consequently, according to the mountain custom, the maiden was thereupon given in marriage to the second brother, who was a teacher of such boys as were to become monks or priests; while the third brother became a regular mountain desperado, making a business of murder, rapine, and robbery. But Khuzmie, at the age of fifteen, was married to Oosie, as had been arranged, with unusual parade, even for a native wedding, of guns, and drums, and sword dance; and presents of clothing and gold sent to the bride, who, near the close of the ceremonies, is brought to the groom's house (*i. e.*, his father's), he being supposed never to have seen her before, as she has never seen him! Oosie proved to be an unusually kind, considerate husband, and loved her and their baby, too, even though she was a girl.

Upon some readjustment of the parties at feud, Oosie, belonging to an influential family, was chosen Agha, or chief man of the village; and so Khuzmie's life became even easier than before, since their retainers did all

menial work for her, in return for Oosie's fighting all their feuds for them. Frequently the women, like the Amazons, would take part in these battles; and once, as Oosie was starting out for a fight, his married sister said, "I go, too," and armed herself and went out with him, only to meet an unspeakably ghastly death, while Oosie went on, savagely killing his enemies, and appropriating all their property.

At one time twenty or thirty of both parties fell into a shooting affray right in the yard of Oosie's house, where Khuzmie was with the women sifting wheat; and just as she raised the winnowing basket above her head two shots whizzed through it, but she was unhurt. Death by violence was so common that even the women felt it a matter of course, even when it came into their own homes. One day there was fighting in the yard of John, Oosie's brother, and a man was killed; whereupon the enemy accused John's wife of firing the fatal shot, while she declared it done by a man of her party. But this happened to be one of the rare times when the government attempts to execute justice among these wild people, and John's wife was arrested and imprisoned, and after a time sent off in a caravan with soldiers to a safer prison, five or six days' away; but in the midst of the hardships of the way her baby was born, and both mother and baby died.

About this time Khuzmie's little girl died of a tumor, and another baby girl came to her, like a flower blossoming in a battlefield. During these days, also, there arose a great tumult in the village, caused by one of the acts considered there a heinous sin,—as bloodshed and robbery are not. A Moslem induced the wife of a Nazarene (Christian) to become one of his wives, and in order to accomplish this he murdered the husband. Thereupon her own brothers seized her and put her to death, and then killed her husband's murderer. Thus arose another feud and division of parties in the village.

At this time John took as his second wife a young girl of twelve years,—a usual custom,—not at all fit to care for his three children. After a while a few Yezidee families, to the number of about fifteen men, who had been previously retainers of John, concluded to join allegiance to his brother Oosie, instead, and went over to him in a body; which act naturally incensed John; but he bided his time, and one day when going off on some expedition induced one of the Yezidees to accompany him. He at first refused; but when Oosie, not suspecting enmity, urged, he finally consented. When well out on the road John tied the man hand and foot, and deliberately shot him! For this, added to his other misdeeds, he was arrested, and taken to the capital of the province for trial; and when the Yezidees found John taken out of reach of their vengeance, they determined to take blood

GIRLS' HIGH SCHOOL IN MARIJA

revenge on his next of kin, even though it was Oosie, their feudal lord. But when the priests learned this they talked with each party, and finally induced them to proclaim peace to all concerned, and Oosie's party made a great feast for the Yezidees in token of peace, at which all ate together; and of course after that, according to the Oriental code, it would be rank treachery for any one to kill another. So when, during the evening after the feast, some of the Yezidees came to Oosie's home, saying, "Come on over to our house and have a talk, since we all are at peace again," Oosie started to go. "Oh, don't go!" Khuzmie pleaded; but he said, "Do not be afraid; it's all right now," and went with the men. And Khuzmie, anxiously waiting alone with her baby, soon heard from the roof of a neighboring house a woman of the Yezidees shrieking out, with a fiendishly taunting cry, "They have killed your husband; now our blood is avenged!" And it was even so; for in proof a party of men soon came in, and right before Khuzmie's eyes took everything they cared for of her husband's property, though offering no violence to her.

After that, all belonging to the party of Oosie or John had to flee from the village, and they scattered about in the villages two or three days' distant, about twenty families taking refuge in the city where John was imprisoned; for at his trial he was sentenced to fifteen years' imprisonment, but as a sign of clemency the rulers, on his birthday, cut five years off this sentence.

(To be continued.)

LETTER FROM MISS IDA MELLINGER.

ORFA, TURKEY, Oct. 26, 1894.

MY DEAR SECRETARY: I wonder if you love nature as I do! This summer I walked alone, climbed the mountains alone, and sat alone under the great cedar of Lebanon trees, and rested and drank in the grandeur which just filled and expanded my soul. In my four years of missionary life I have never before been where it was safe to be alone with nature, and coming so near the heart of nature, I understand God's heart in a new and wonderful way. I come back to my work feeling new love for all the people. An outline of yesterday's work will give you quite a definite idea of how my time is occupied at present. After breakfast there is an hour of Armenian study, then a call on a very poor family. The man and his wife had both been very near death, and owned not enough of this world's goods to call a physician. The doctor was sent for the day before, and I was to watch

the cases and report. The man had grown worse, and the woman had forgotten her own weakness in her anxiety for him, and was tenderly and patiently caring for him—showing more love than the people usually show. The day before the man seemed dying, and again I sent for the doctor; he was so busy he could not come. The woman began to weep, for fear her husband would die. When I told her it would make her weak and disturb him, she ceased, and kneeling down beside him where he lay on a few rags, she began to fan him with a piece of cloth. Yesterday when I called he was conscious; the doctor had called, and the wife was radiant with hope. I could not tell her he would live but a few days, for the dark future with four young children would crush her.

From there I go to attend to the eyes of an old man who is blind, but whom the doctor thinks may possibly see a little after a month. I find him on his knees as I enter the room and I hear him asking blessings upon different ones whose circumstances are worse than his own. He is always so bright and cheerful! Then to a little girl of two years who has lost one eye, and the other can be saved only with constant care. She begins screaming the minute she sees me, for the application is painful. I put my arm about her, and she puts her head on my shoulder and says, "I love you, but it hurts me."

The palsied man, who for years has been unable to move his limbs or speak, but who can understand what is said, wants me to read a little to him. I come home, and find a poor girl who wants work to support herself and an aged blind father. An Armenian priest calls. I had called on him a few days before, to let him know the pitiable condition of some of his people. He seems one who has the true interests of the people's good at heart. He now speaks of the awful condition of hundreds who are coming from the famine region north. I had understood that the famine was not so severe this year, but I was misinformed. He also says that of the one thousand who came to this city last year, one half died of disease, hunger, and cold. This priest wants to see the schools, and he is taken first to a kindergarten. It is amusing to see his hearty laughter as he watches the little tots.

In the afternoon I go to call on a sick woman, and a mere trifle causes me to take an unintended street. Close by the street fountain is a withered old woman, nearly blind, who is panting over a heavy pail of water. I offer to take the water, and she hobbles after me to show me her door. She invites me in, and we sit down in her small yard, and she asks me why I "was so kind"; and I speak of the kindness and love of Christ, and open the Word and read to her, and she learns to repeat, "The pure in heart shall see God."

One of the Sunday-school teachers is ill, and I go to her home. She is better, but her little son, a kindergartner, has the fever. As the teacher was absent from the last Sunday-school teachers' meeting, she now asks me about the lesson, and we now study the lesson together. This woman was a daughter of one of our first preachers, but has not always been faithful. Of late there has been much change, and we are rejoiced. She is something of a doctor, and when we read "this Gospel of the Kingdom shall be preached in the whole world," she tells me how earnestly she had been

trying to show Christ in the darkened homes she has occasion to enter; and she agrees with me that we are not ready for the Lord's coming, for we have not done our duty or privileges in regard to the Turks. Going from there, naughty boys throw stones and call loudly after me, and I am obliged to go to their homes and tell their parents, and by so doing make acquaintance of some I shall again visit.

I start home, hoping to get another letter in the outgoing weekly post, when a woman, a stranger to me, asks me to come into her house. A stool is given to me in the yard, and four families gather round me while I read. There is the aged mother, middle-aged women and men, and children of all ages, not one who knows how to read. They are so utterly ignorant that I wonder how I can make the parable of the Ten Virgins simple enough for them to comprehend.

I believe there is never a time when fever is not prevalent, though, of course, some seasons are worse than others. Just now the fever is very severe, and very many have it. Cholera has broken out between here and Aintab, and if it reaches this city I fear many will die, because they are so weakened by fever.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS.

1895.

February.—Work of the Woman's Boards.
March.—Bright Bits of History in Turkey.
April.—Miss Maria West.
May.—Work of Our New Missionaries.
June.—What English Women are Doing.
July.—Bright Bits of History in China.

WORK OF THE WOMAN'S BOARDS.

BY MRS. MOSES SMITH.

THE reasons for Woman's Boards as found, first, *(a) In the condition of women in the Orient, and under ethnic religions.* Helps: "Women of the Orient," published by Phillips & Hunt, New York; "Women Under the Ethnic Religions," which may be obtained of the W. B. M. I., Room

603, 59 Dearborn Street, Chicago, for two cents a copy; "Women of the Arabs." *(b) Women among uncivilized peoples.* Helps: "Mothers and Homes of Africa," to be obtained of the W. B. M. I., addressed as above; "Autobiography of John G. Paton" (New Hebrides), published by F. H. Revell, 148 Madison Street, Chicago, pp. 111–147.

Second, *Organization a necessity for best results.* Helps: *Mission Studies*, February, 1895. *Work of the Woman's Boards abroad.* See *Mission Studies*, February, 1895; files of *Mission Studies*, and LIFE AND LIGHT, and Annual Reports. *What have they done for the churches at home?* See *Mission Studies*, May, 1894, p. 88; *Mission Studies*, February, 1895. *What is the place of Woman's Boards among evangelistic forces?* See *Mission Studies*, February, 1895.

PRAY FOR US.

THOUGH we pray for our missionaries, we do not always realize their great need for our prayers. But sometimes, just as when our own needs are suddenly and clearly revealed, so that we ask as we have not asked before, their needs are made clear and vivid. Then we trust our fervent prayers are felt in heaven and on earth.

These thoughts were induced by the reading of a little book, "The Diary of Mrs. Marcus Whitman." It was published by the Historical Society of Oregon, in 1891, as one result of the awaking desire to pay tribute to the memory of two brave souls, and to acknowledge their great services. The American Board has a grand list of heroes, and among the first were Dr. Marcus Whitman and his wife. His services and his ride are growing better known, and Oregon, saved to the Union by him, is discovering and publishing his deeds and her debt,—a debt owed by the whole country.

The diary and letters telling of the journey of these two missionaries to the Indians in Oregon, began in March 15, 1836. The journey ended September 12th. The record tells of hardship, suffering, and sorrow, also of cheerful and unbroken courage. Those who love to read of brilliant deeds, and who are interested in the history of their country, ought to read of Marcus Whitman's work and ride, and of his wife's companionship.

There comes such a revelation in her words of her desires for the prayers of those at home, that it seems almost as if she were speaking now. But it is instead, a voice pleading for others who need our prayers now as much as she did then.

"I cannot say how much we need your prayers, and must beg of you again and again to pray unceasingly for us." "If you would have us live, and not die, you must pray." "More than two years have passed since I left my father's house, and not a single word has been wafted hence. Oh ye privileged ones who sit together in heavenly places and mount upon wings as eagles, little do you realize the feelings of the solitary missionary in the land of darkness!" "God has heard prayer in our behalf, nor are

we forgotten by our beloved churches at home, in the prayers of the sanctuary. We are too sensible of its blessed effects to believe otherwise. How comforting is this thought to the heart of the missionary." "It is not enough for *us alone* to be thankful. Will not my beloved friends at home, the disciples of Jesus, unite with us in gratitude and praise to God for his great mercy? It is in answer to your prayers that we are here." "I would not go back for a world!" "I am happy in making the sacrifice for Christ. It is for Him." "What I have to say more, is, pray for us!" "When I have felt most desponding and cast down, I have thought, perhaps dear mother was not alive to pray for us any more. Mothers of the Maternal Association, let me beg an interest in your prayers especially for your unworthy sister, now she has become a mother, and for my little one."

Mrs. Whitman's diary is a cheerful one, making light of the dangers and privations of the long journey of six months. She tells of the fording of streams and rivers, the passing over rapids, doing with scanty and undesirable food—doing without necessaries which had to be given up as the journey grew more difficult. She bids a half comical, half sad farewell to her little trunk, a parting gift, which could be carried no farther, and says: "The custom of the country is to possess nothing, and then you will lose nothing by traveling."

After a time of difficulty in getting pasture has gone by, she exclaims: "Plenty of good grass! Thus are blessings so mingled that it seems as if there were nothing else but mercy and blessing all the way." "Girls, do not waste the bread! If you knew how well I should relish even the driest morsel, you would save every piece carefully." "I can now cross the most difficult stream without the least fear." "I have never wished to go back; such a thought never finds a place in my heart. The Lord is always better to us than our fears."

But the prayers of her friends and of God's people were more needed than ever when their little child was suddenly taken from them. Lost sight of for a few short minutes, she was drowned in a stream not far from their home. The beauty, dignity, and faith shown in the mother's words can never be surpassed. "My dearest Father: You will doubtless before this reaches you have heard through the Board of the melancholy death of our most precious and only child, Alice Clarissa. That we loved her most ardently is true, and it is no less true that we feel keenly the pangs of a separation from her who was so much the joy and comfort of our hearts in our lonely situation. This unspeakable consolation is ours, that our daughter is at rest in the bosom of Him who said, 'Suffer the little children to come unto me.' Lord, it is right, it is right; she is not mine, but thine. She has only been lent to me for a little season, and now, dearest Saviour, thou hast the best right to her. Thy will be done, not mine."

The mother tells of her baby's daily prayer: "O Lord, bless little Alice; may she be thy child, and may she love thee, and when she dies may she go to heaven and live with Jesus, and sing his praises forever and ever."

They have long been a united family in heaven. But how many there are living and working—our representatives—who need our prayers. Let one of our missionaries speak to us of this need:—

WHY WE NEED YOUR PRAYERS.

"It is hard for us who have not 'been in their places' to realize what it is to be a subject race, and what the results to character and custom are. One trait we see in this people is the lack of calmness and 'level-headedness' when difficulty appears. A rumor of trouble from the government is enough to paralyze them with fear. Once I remember a report of trouble between the soldiers and the people of a mountain town had come to our city. Our faithful, reliable man, who is usually to be depended on for all sorts of emergencies, came to me, his voice quaking with fear, and said, 'I think we ought to have a guard for this building to-night.' He feared a general disturbance. While we may be brave, we use means at hand, so I went over to consult our one missionary gentleman as to what was best to do. We agreed it was best to have a special guard for the night, and accordingly arranged for it. As I was accosted in my walk by strong men, who tremblingly asked what we heard, I realized as never before that in time of serious trouble we would be the ones to think what to do and to inspire courage. Do we not need your prayers for such a time?

"To be sure, there are needs enough at home, and I seem to hear some one say, 'Why should we pray for your personal needs? You are strangers to us.' We, whom you have sent into the foreign field, could not undertake such a work as this alone. It is too great; its results are too far-reaching. God is ready to help us in all our perplexities and difficulties, but he has so ordered the affairs of his kingdom that blessings must be asked for, and many petitions bring larger blessings. We are your representatives; the work is just as much yours as ours, and we go forth with the understanding that your prayers are behind us.

"We need wisdom in answer to your prayers when we come to spend the money given by so many,—given at sacrifice, and consecrated by prayer. We desire that every cent shall be spent in the wisest possible manner. We are often called upon to decide matters we have never had occasion to consider before, and when our decisions will be precedents for the future.

"Some seem to think that missionaries must find it easy to live a life of faith, easy to keep serene amid the many annoyances of everyday life. I wonder why. Who does not depend for a good deal of stimulus on the sermons heard, the prayers offered in church and in the prayer meeting? Do you not sometimes get cross (to speak very plainly) when shut up at home for a few days, and seeing none but the members of your own family? In view of that, think of the two lonely women in that distant mission station, the three or four missionaries in another, or even the six and eight in others. True, there are people all about them, but they are those to whom those missionaries turn—to receive, think you? or to give, again and again, till it seems as if there were no fresh thoughts left? Do they not need your prayers that they may grow in grace? that they may be kept so near God that in spite of the isolation, they may be in such close sympathy with the Heavenly Father that there shall be a constant supply equal to the demand?

"A new missionary is set down in a foreign city, able to understand the language of none but the half dozen Americans who live there, and these few are entire strangers to her. Can you give her anything else than your

earnest prayers,—prayers that she may not falter, that she may be helped in the drudgery of language study, that she may work harmoniously with her associates,—those strangers whose training has been different, whose ideas of work are quite likely to be different from hers?"

A dear invalid worker writes: "I wish I could get well, to work a little longer for foreign missions. I have somehow taken it for granted that my working days were over, but may be I have succumbed too quickly. Anyway, the key of prayer is still in my hand, and the door of His kingdom opens to that."

. . . . "Pray yet longer, pray!
For one that ever prayed for thee this night hath passed away;
A soul that climbing hour by hour the silver shining stair
That leads to God's great treasure house, grew covetous; and there
Was stored no blessing and no boon, for thee she did not claim
(So lowly, yet importunate), and ever with thy name
She linked—that none in earth or heaven might hinder it or stay—
One other Name, so strong that thine hath never missed its way.
This very night within my arms this gracious soul I bore
Within the gate, where many a prayer of hers had gone before;
And where she resteth, evermore one constant song they raise,
Of 'Holy, holy!' so that now I know not if she prays.
But for the voice of praise in heaven, a voice of prayer hath gone
From earth; thy name upriseth now no more. Pray on! pray on!"

DORA GREENWELL.

Juvenile Department.

COURSE OF STUDY.

PLAN of work for mission bands and junior Societies of Christian Endeavor of the W. B. M. I.

1895.

January.—China and the Bridgman School.
February.—Mexico.
March, April.—Turkey and the Hadjin Home.
May.—Missionary Biography.
June.—Micronesia and the Morning Star.
July, August.—India and the Village Schools.
September.—Thank-offering Meeting.
October.—Japan and Kindergarten.
November.—Africa.
December.—Christmas Exercise or Review.

HELPS FOR STUDY.

Mission Studies: Two pages will be given to Children's Work in this periodical the coming year. A set of questions is prepared on the lessons for each month. *Mission Studies* is the most important of all the "Helps,"

and but 50 cents a year. Send to Secretary W. B. M. I., 59 Dearborn Street, Chicago. Monthly Hektograph Letters: Generally letters from missionaries on the field, bright and entertaining, to read at the meetings of a band. Send name, address, and fifteen cents postage for the year, to Secretary W. B. M. I., and they will be forwarded each month. *Mission Dayspring:* Terms, $3 for 25 copies to one address, per annum, postpaid; 10 copies, $1.50; less than 10 copies, 20 cents each. Send to publisher *Mission Dayspring*, No. 1 Somerset Street, Boston, Mass.

AFRICA.

A LION STORY.

[This story was written by one of the missionaries who went to Gazaland.]

We have just arrived at Pungwana, a Southern kraal. We had chosen a place a short distance from the kraal and set up our tent. Our caravan had not all come up. Umjade and Bangizwe were bringing up the rear. Suddenly we heard a great outcry in a kraal in a plain right across the valley, about one quarter of a mile away. Mr. Wilder understood that a lion was the cause. We seized our rifles and rushed over. We found a man sitting on the ground in the kraal with the flesh over the right back side of his chest lacerated and bleeding, while a company of men in a state of intense excitement were gathered about him, talking and gesticulating. The women of the kraal were behaving strangely, wringing their hands, crying, and embracing each other. We were told that the wounded man was sitting by a fire in the midst of the kraal eating his supper (it was sundown, but still light), when the lion sprang from behind one of the huts, seized the man with one of its paws, and started off with him. Another man, one of Gungunyana's soldiers, without anything in his hand, followed after the lion, beating him with his fist, and yelling. The lion being thus occupied in watching his pursuer, failed to take his victim between his teeth, and finally dropped him and departed, but not until he had wounded the rescuer slightly on his ankle.

We were shown where the man was dragged for several rods on the ground, and saw the huge tracks where he came and went. We followed his tracks until we came to the edge of the tall grass, the whole company of native men accompanying us. By this time Umjado and Bangizwe had arrived, and they said they saw a lion "as big as an ox" as he sprang upon the man. We hesitated to venture into the tall grass, and were considering what to do, when another of Gungunyana's soldiers came forward with assegai and shield and boldly took the lead in the pursuit. We searched about until it began to be dark, and then returned to the kraal, which we found to be deserted, the women and children and the wounded man having gone to some neighboring kraal.

We consulted as to what should be done, and decided that it was best to stay and watch for the lion's return, as it was expected he would return to

look for his lost prey. The soldier who had led the pursuit said to the other men, "You women all go home, and I will stay here alone with the white men and look for the lion." They took his advice, all except the other soldier who had rescued the man from the lion. We had not yet eaten our supper, so decided to go and do so, and then return to watch for the lion. This we did, but no lion appeared; but in the morning we saw tracks all about the kraal and in the garden.

Then the soldiers said they heard some noise when they were shut up in the hut waiting for us to return from supper, so it appeared that by going to supper we lost our opportunity. A few days before, we were told that a woman belonging to a kraal several miles distant had been caught and eaten by this same lion, it is supposed, and that two others had shared a like fate not long since. Also that only a day or two before a little child had seen the lion in the field, and came home and reported that it had seen a donkey in the field. A few days later we separated into two companies and went different ways to Mutema's kraal, near the Sabi River; Mr. Wilder and I went one way and Mr. Bunker the other. On the way we passed the kraal where the woman had been caught, and the first night after we started (Wednesday night) we slept in a native hut in a kraal by our way. Later we were told that on the following Tuesday night a lion, supposed to be the same one, entered this same hut, knocking the door down to get in, and frightened some chickens that were roosting there; there were no human beings in the hut that night.

At Mutema's, about a week after the affair at Pungwana, we were told that the lion had been killed. It was followed, after carrying away a goat, by some of Gungunyana's soldiers, and when it sprang at some of them, one of them received it upon his shield and killed it. When we returned to Pungwana's we found that the lion had indeed been killed, for there was its skin, but we were given a different version of the way in which it had been killed,—that it was found eating an ant-bear, and upon being thus surprised it ran away, leaving the ant-bear. The men, knowing that it would probably come back for the rest of its meat, set two guns so that they would be discharged when it attempted to take the meat. The next day they found the lion dead, the two balls having passed through its body. Then the friends of those who had been killed and eaten were informed, and they came and gathered around the dead man-eater and took revenge by thrusting their assegais into it. Thus it happened that the fine large skin was spoiled by being cut full of holes. The claws, too, were removed from the skin and sent to Gungunyana, as he claims all lion claws as his property. Mr. Wilder bought the skin for about six shillings. Had it been kept whole, with the claws attached, it would have been worth two or three pounds.

We were told that on one occasion a party of Gungunyana's soldiers surrounded a lion and overpowered him by main strength, and took him alive to the king; but in accomplishing this one or two men were killed and others severely wounded. The killing of a lion entitled a man to wear a goat horn suspended from his neck, the same as does killing a man in battle.

21 3288

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM NOVEMBER 18 TO DECEMBER 10, 1894.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Amboy, 1; Chicago, Grace Ch., 14, Kenwood Evan. Ch., 58, Lake View Ch., 5, University Ch., to const. Mrs. E. M. Taylor, L. M., 33; Elgin, 20; Normal, 3; Oak Park, 19.70; Rockford, First Ch., 14.75; Thawville, 1,	169 45
JUNIOR: Galesburg, First Cong. Ch., The Philergians,	17 25
C. E.: Richmond,	4 20
JUNIOR C. E.: Farmington, 10; Toulon, 5,	15 00
THANK OFFERINGS: Rockford, First Ch. add'l, 2; Thawville, 3.25,	5 25
FOR THE DEBT: Evanston, Light Bearers,	8 50
Total,	219 65

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Anamosa, Ch., coll., 1; Danville, 5; Decorah, 5; Des Moines, German Ch., Ladies' Aid Soc., 5, Plymouth Ch., 10.40; Emmetsburg, 3; Iowa City, 21.70; Old Man's Creek, 11.45; Pilgrim, 5; Postville, 10; Waverly, 11,	88 55
JUNIOR: Manson,	2 00
JUVENILE: Grinnell, Busy Bees, W. Br., 5.32; Oskaloosa, Opportunity Club, 5.35,	10 67
SUNDAY SCHOOLS: Decorah, 2.20; Des Moines, Plymouth Ch., 18.01; Grinnell, 11.17	31 38
THANK OFFERINGS: Des Moines, Plymouth Ch., 2; Jackson, 10.75; Webster City, 4 20,	16 95
Total,	149 55

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Stockton,	6 00
C. E.: Alton, 3; Leavenworth, 15; Sedgwick, 5,	23 00
JUNIOR C. E.: Leavenworth,	3 00
SUNDAY SCHOOLS: Partridge, 3.50; Sabetha, Primary Dept., 5,	8 50
SABETHA, "A friend,"	6 50
Total,	47 00

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Clare, 5 40; Dorr, 12.50; Greenville, 5; Grand Blanc, 14.63; Hudson, 5.20; Olivet, 22.70; Romeo, 6,	71 43
JUNIOR: Flint, C. E., 8.32; Greenville, C. E., 10; Three Oaks, 2.34,	20 66
JUVENILE: Detroit, Mt. Hope Ch., 10; Memphis, Children's C. E. S., 1.05,	11 05
THANK OFFERINGS: Lansing, Plymouth Ch., 21.70; Olivet, 6,	27 70
SUNDAY SCHOOL: Greenville,	10 00
Total,	140 84

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 East University Ave., St. Paul, Treas. Cannon Falls, 15; Minneapolis, Open Door Ch., 5, Vine Ch., 7; New Richland, 5; Northfield, 48.25; St. Paul, Park Ch., 21.20; Worthington, 8,	109 45
C. E.: St. Charles,	10 00
JUNIOR C. E.: Mazeppa,	2 50
SUNDAY SCHOOL: Douglass,	5 00
THANK OFFERING: Duluth, Pilgrim Ch., Aux.,	32 50
Total,	159 45

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Bellevue, 5.50; Elyria, 37.65; No. Ridgeville, 5; Toledo, First Ch., 110,	158 15
JUNIOR: Columbus, Plymouth Ch.,	4 50
C. E.: Columbus, Plymouth Ch., 5; Toledo, Central Ch., 5,	10 00
Total,	172 65

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux Falls, Treas. Alcester, 5; Elk Point, 2.85; Letcher, 2; Hot Springs, 15.60,	25 45
THANK OFFERING: Badger,	9 25
Total,	34 70

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Arena, First Ch., 5; Antigo, 7.50; Brandon Aux., and Y. L., 4.12; Durand, 1; De Pere, 3; Fulton, 15; Green Bay, 15.50; Springvale, 10; Two Rivers, 4.80,	65 92
SPECIAL: Ladoga, Mrs. Pallister, for Bible woman and Africa,	36 00
FOR THE DEBT: Brandon, 6; Aux. and Y. L., 1.47; Ripon, Memorial for Miss Chandler, 32,	39 47
JUNIOR: Elroy, C. E.,	8 00
	149 39
Less expenses,	12 98
Total,	136 41

GEORGIA.

Atlanta, per Miss E. P. Haskins,	10 00

KENTUCKY.

Williamsburg, Mrs. J. C. Bateman, Thank Off.,	4 40

SOUTH CAROLINA.

Greenwood, Brewer Normal School, colored girls,	1 00
Receipts from November 18 to December 10,	1,075 65
Previously acknowledged,	2,417 71
Total since October 26, 1894,	$3,493 36

MISS JESSIE C. FITCH,
Ass't Treas.



VOL. XXV. MARCH, 1895. No. 3.

Expect Great Things from God. Attempt Great Things for God.

JAPANESE WAR SONG.

[Versified by Mrs. Merrill E. Gates.]

Though China, ancient foe,
Ignoble be and low,
Though deeply scorned she may be in our eyes,
Yet fierce her armies are,
And strong her ships of war!
All history bids us not such power despise.
The over-confident oft lose the fight,
Because they will not see their foeman's might!

Our ancestors,—each man
Who died to save Japan,—
How shall we meet them, if we vanquished yield?
Courageous men of old,
Righteous they were and bold
To fight and conquer on the deadly field!
How shall we face these heroes brave,
If, recreant sons, we shun a patriot's grave?

Our Fatherland we love!
All other hopes above
We hold the hope for our dear Land to die!
Then forward, never rest!
Let courage fill each breast!
Now is the hour the patriot's heart to try!
Onward, unresting, night and day!
Forward, still forward let us force our way!

O soldiers, should you lose
Your hands and feet, still choose
To face the foe, and forward toward him creep!
Scorn to be beaten back!
Let conquest mark your track!
Heroes ye are! They, hordes of craven sheep!
Let flames from China's castles rise!
Their land in ashes lay, before their eyes!

THE first record of receipts for the new year, from January 1 to January 18, 1895, shows $1,802.73 more than for the same time last year. We trust that this may betoken that the deficiency in 1894 will be wiped out by increasing funds this year.

It may be known to some of our readers that our missionaries in Constantinople have been endeavoring for a long time to secure an *iradé* for our girls' college there. This is a document that places the college under the special care of the government, so that its rights and privileges can never be taken from it. There was great rejoicing in the Board Rooms on the 19th of January when the following cablegram was received:—

MR. TERRELL informs me that His Majesty has graciously issued an *iradé* for our college, in consideration of its great services in education of his Christian female subjects. (Signed) PATRICK.

One of the Japanese delegates to the Parliament of Religions has said:—

OF all religionists in the world, the most ignorant and corrupt are the Buddhist priests of Japan. Our observation both here and elsewhere confirms this statement.

THE Kyoto Training School for nurses is very happy over the fact that its nurses are so popular in the military station at Hiroshima. They have been very successful, and have borne the strain of the work better than any others who have gone there. At last advices a request for more nurses had been received, and the whole senior class were anxious to respond, but it had not been decided how many should go. This success is a fine indorsement for the school and those connected with it, both foreigners and Japanese.

The following testimony to the patriotism of the Japanese is like the statements that come from many sources. A missionary writes:—

THE patriotic spirit of the whole people is most intense, and the absolute loyalty of every Japanese, high or low, simply marvelous. I have yet to meet a man or youth who fails to love his country and emperor. In this war the Japanese not only show themselves impetuous and dashing, but brave to a man, counting it glory to die for native land. Humanly speaking, their defeat seems an impossibility. A country whose war ships carry no flag of truce, the men whose vessels have thrown to the wind every scrap of white, even to a handkerchief, are bound to conquer.

As the subject suggested for auxiliary meetings next month is the life and work of Rev. Joseph Neesima, we devote a large part of this number to Japan. The unsettled condition of things there, both on account of the war and the reaction against foreigners, is well known to our readers. The intense feeling that prevails that all matters shall be in the hands of Japanese,

without intervention or advice from foreigners, has found an entrance into the Christian churches and schools; and while warm personal friendships between the missionaries and native workers still exist, there are many complications arising as to property and general control of affairs. One of the most extreme cases was in Kumamoto, where such a crisis arose about a year ago that the missionaries felt obliged to withdraw from the station, at least for a time. Among these were our missionaries Miss Gulick and Miss Griswold, who had charge of a flourishing girls' school and woman's work. Mr. Sidney Gulick writes of the present conditions there: "The Kumamoto church is having a hard time. Mr. S—— declined to accept their call, so that they are still without a worker. They formally broke their connection with Mr. K—— during September by thanking him for his past services, and saying that they would no longer need them. They have no regular preacher, and the evening services have been given up entirely. The monthly collections have, of course, fallen off greatly, so that even the monthly interest on the debt is not met. The old deacon is getting very anxious. If this keeps on, the church property may be sold for debt. The houses still stand vacant, the shutters slamming in the wind, the glass windows open, and the birds flying in and out. The school agreed to let some foreigners occupy the houses, but after almost accepting them they went to England, instead. . . . The number of pupils in the boys' school is below sixty. The finances of the school are so straitened that three of the teachers for this, and other reasons, are going to leave. How much longer the school can hold on paying the interest on its debt is a query frequently expressed. The girls' school seems to hold its numbers much better, but is also in financial straits. The public reading of the Bible, singing, and praying are practically stopped; to attend church at night is forbidden, and in the daytime it is not encouraged. Hence, only the more earnest of the girls are keeping on in their outward Christian life."

And yet there are those among the native workers who feel that they are quite capable of carrying on the work without the aid or advice of missionaries.

The friendly feeling for individual missionaries is very apparent in a recent letter from Miss Daughaday describing her departure from Japan for a time of rest in this country. She writes:—

DURING the last week spent in Tottori the house was in confusion, owing to the packing; but every day seemed like holding a reception, because of the numerous callers who came to bring parting gifts and to say kind words about my leaving Japan. On Saturday evening, lasting until midnight, a farewell party was given by the Christians and my various classes. Poems and prose composi-

tions referring to my work and departure were read, appropriate music both Japanese and foreign was given, and afterwards there were choice refreshments. On Sunday, between services and until a late hour at night, there were many callers, and they began to come again at five on Monday morning. As I rode away in a jinrikisha at seven, a large group of friends stood at the gate bowing low and waving farewells. A mile and a half from Tottori, in the grounds of a temple, stood an even larger company waiting. After very kind parting words they sang in Japanese the Christian Endeavor hymn, "God be with you till we meet again." Two miles from Tottori was another group of more than twenty. All these people had walked over a hot, dusty road, some of them without their breakfast, and had to retrace their steps in the increasing heat. Some of them were officials, who were obliged to request permission to be absent from their posts.

My last Sunday in Tottori was one of great joy. Four members of my Bible class received baptism, and four others expressed the desire to do so after they shall have received more instruction. The class is largely composed of government officers, who came to me at first for English, and after a time consented to come for Bible instruction, and now are beginning to attend church almost regularly. Every day brings me pleasant letters from former pupils in Tottori and others living in different cities. Do you wonder that I am leaving half my heart in Japan, and that the time for withdrawal of missionary forces from Japan has not yet come?

A writer who knows the Japanese well—not one of our missionaries—says of them :—

THE present overwrought, self-asserting, severely critical state of the Japanese, it seems to me, is due to various causes, chief among which is that they have been exposed too suddenly to the blinding light of the nineteenth century. They are bewildered with the flood of new ideas. Besides this, self-conceit—a national trait—has for years been fed upon flattery, until it has become something abnormal. A young man studying at Yale writes back, "This school has nothing to teach me." The badly conducted schools of Japan have much to do with the impatience of the people at the slightest restraint. Pupils are invited to take part in the management of schools, and then fiercely dispute with their teachers in the classrooms, and if they are so unfortunate as to offend them, combine to have them removed. The blind following of a leader, aside from its being a relic of feudal days, can in part be accounted for by the fact that in their schools so much of their time is given to simply learning letters. In addition to their own numerous ideographs their language is burdened by thousands imported from China. How can there be any deep or original thinking when only the memory is

appealed to, and that is overburdened? Much depends on those who happen to have the popular ear for the moment. When the newspapers, mostly edited by large boys, are anti-foreign in sentiments, it is hardly safe for foreigners to go on the streets; at other times they are treated like superior beings. One can never know what a day may bring forth. Indeed, "irregularity is the regular thing."

"THE Salvation Army of Japan has undertaken the education of poor children who are not able to attend school at all, or those who have left school because of extreme poverty; and they hope when the work is somewhat advanced to establish industries according to the condition of the place in order to train the children in work, and thus help supply their needs."

The *Japan Evangelist*, from which we cull the above item, also states that "several ladies of high rank have established a school for poor girls, which is proving very successful. The Empress, always so sympathetic with all classes and conditions of her subjects, has shown special interest in this institution." Similar schools under the patronage of the Empress and ladies of the court are to be established in every district of Tokyo.

In an article by President Kozaki, of the Doshisha, on "Confucianism," he finds much that is commendable in this religious belief as compared with other false faiths, but he holds that it is impossible to revive it, and among other reasons he gives this: "The Confucian subjection of the wife to her husband is incompatible with modern civilization; in these days such absolute subjection can no longer be a wife's duty. So, too, monogamy, as the only true and moral marriage relation, must be elevated to the position of a principle that admits of no exceptions."

We are particularly glad that President Kozaki has come out with no uncertain voice against the almost universal system of concubinage in Japan among those who can afford it. Sometimes those in high position quibble about the difference between polygamy and concubinage, but each system means the degradation of woman and the destruction of pure homes. One of our missionaries writes: "It is heart-breaking to a sympathetic nature to hear men who have returned from America describe the sweet homes of the United States. They have to use the English words 'sweet home,' because they have no synonym in Japanese."

As a result of Mrs. Mary Clement Leavitt's temperance work in Japan, and the subsequent visit of Miss West to that country, temperance societies have been formed in various parts of the empire. They have a monthly paper in the interests of temperance called, "*The Shield of National Defense.*" Juvenile branches have been organized, and the Hokkaido Society

has grown from sixty-five members, in 1887, to two thousand, in 1894. Japanese reformers who are Christians are the acknowledged leaders in this movement, which will receive a powerful impetus when Lady Henry Somerset and Miss Willard reach Japan in their tour around the world.

Among the proposed reforms in Korea, as a result of Japan's avowed policy to promote the best interests of that people, are the following: 1. The substitution of the modern method of reckoning time in place of the old Chinese style. 2. The appointment of men to office on account of fitness and merit, and not, as heretofore, on account of rank. 3. Criminal punishments are to be limited to the perpetrators of the crime, and are not to include the relatives. 4. Abolition of early marriages, and fixing the age of both parties at a proper period, as well as leaving them free to their choice. 5. Abolition of service for a fixed period, and all sale of human beings. 6. Abolition of the law forbidding priests and nuns entering the capital. 7. Determination of the number and salary of all officials.

It is understood that there is to be a system of general education similar to that in Japan; and that all laws that interfere with religious freedom are to be abolished. Already a police system has been established in Seoul, and a new silver coinage is taking the place of the cumbersome cash, which has been such a serious hindrance to every business and a burden to all.

G. H. C.

JAPAN.

AFTER FIVE YEARS.

BY J. D. DAVIS, D.D.

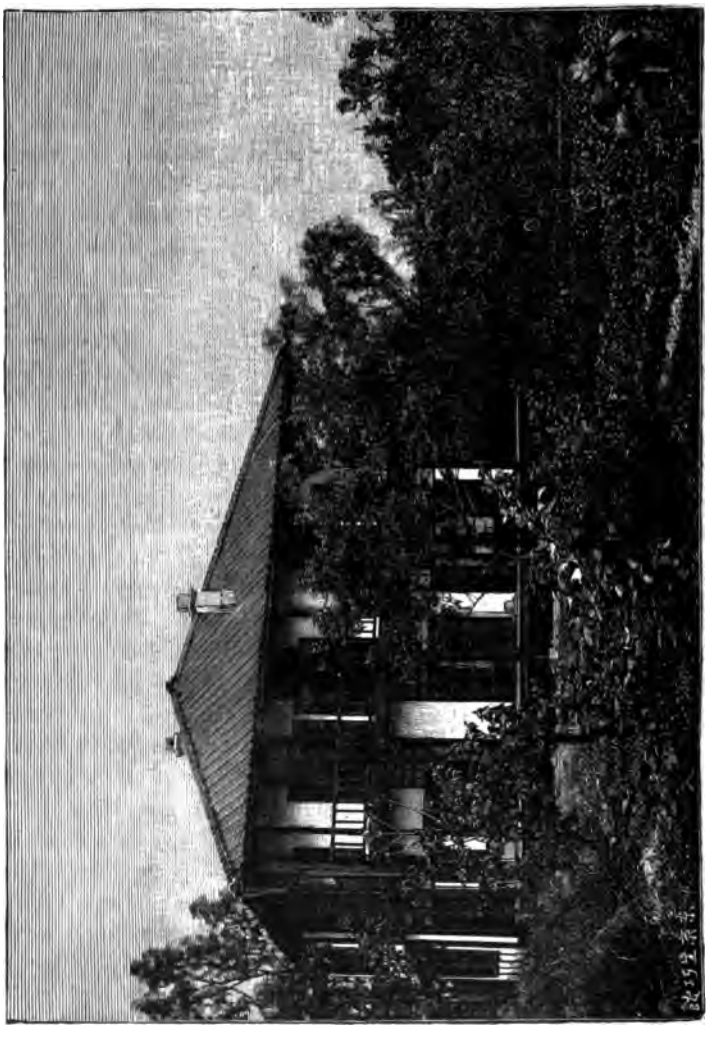
ON the 23d of January, 1890, the heart of our brother Neesima, which had been almost broken by his toils and trials, ceased to beat. He was at rest, and the best part of a nation mourned. His earthly life was ended, but not his work. After five years, what of this work which Dr. Neesima planned, and for which he toiled, and wept, and prayed, and gave his life? The little school which was begun twenty years ago, in the midst of great opposition, in a rented room, with eight students, is called a university now. It has a Preparatory School, a Collegiate Department, and Departments of Theology, of Politics and Law, and of Science. Its four hundred and fifty students are housed in thirteen dormitories. They meet every morning in a brick chapel. They listen to lectures and recite in four beautiful buildings of brick and stone,—the Hall of Science, the Hall of Theology, and two recitation halls. Its buildings and endowments are worth nearly $300,000. Its Girls' School, which was begun by Miss Starkweather and Mrs. Nee-

sima in some of the Japanese rooms of a missionary's home, where Miss Starkweather took half a dozen girls into her own rooms and ate and slept with them, is now housed in the buildings which the ladies of the Woman's Board have erected. Here, notwithstanding all the reactions of the last few years, sixty girls are gathered, and the Misses Denton, Wainwright, and Benedict, together with two Japanese gentlemen of rare faith and devotion, are giving themselves to this work.

Of the Hospital and Training School for Nurses, which is under the same Board of Trustees, and for which Dr. Neesima labored and prayed most earnestly with Dr. Berry, it need only be said that there were more applicants this year for admission to the school than they could well receive, and that its graduates are found in the army hospitals, and are eagerly sought after to care for the sick everywhere; and each one of them, by her words and work, is commending to that nation Him who is able to heal both soul and body, while the in and out patients of the hospital have many of them been led to Christ. But great as is the work which the Doshisha University in all its departments is doing within its classrooms in Kyoto, the work which it is doing outside is greater. Nearly three hundred young men have been graduated from the collegiate course, and many of them are at work to-day as earnest pastors, evangelists, Christian teachers, business men, editors, and officials. About one hundred and thirty have been graduated from the Theological Department. The graduates of the Girls' School, also, as teachers, as wives of pastors, and as the Christian centers of other homes, are doing a work for Christ which we cannot measure. Two years ago the writer spent a night in one of these homes, that of a large farmer in a mountain valley in the province of Tamba, who had married one of the graduates of this school. The farmers came in and filled the house that evening, and listened to the gospel till nearly midnight, and then the young farmer asked me questions two hours longer. It was the first Christian service ever held in the village, and the wife was the only Christian in the vicinity.

More than two thousand young men and young women have left these halls before graduation, and many of them are doing useful work as Christian wives, teachers, preachers, or business men. The earnest faith and Christian work of these graduates and undergraduates in large measure helped to make possible such a report as was given last April, when, notwithstanding the waves of political excitement, nationalism, and rationalism, which swept over Japan, it appeared that almost one fourth of all those received into the churches connected with the mission work of the American Board in the whole world, on profession of their faith, were gathered into the fold in Japan.

But what shall we say of that silent and broader influence of the man wh made so deep an impression upon many of the leading minds of the empire On the occasion of his death leading Buddhist priests publicly expresse

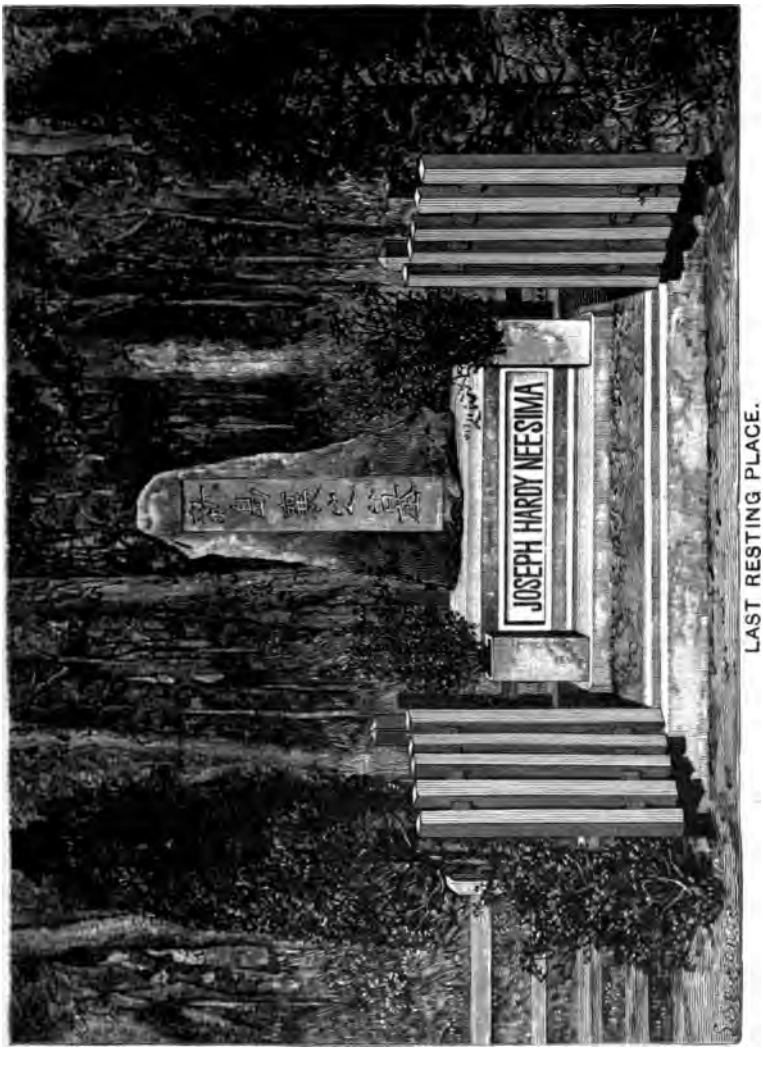


NEESIMA'S RESIDENCE.

[From a sketch of the "Life of Rev. J. H. Neesima." Copyright by Fleming H. Revell Co.

their sorrow. Viscount Aoki, Minister of State for Foreign Affairs, sent a letter, saying, "I have lost a great and good friend." Count Inouye tele graphed to those at his sick bed, "You must keep him alive." Count Katsu

sent a touching letter. Mr. Fukuzawa, the great educator, publicly lamented his loss. Mr. Tokutomi, the editor of the *Nation's Friend*, the leading magazine in Tokyo, wrote, "As a society, we have lost the leader of the



LAST RESTING PLACE.
From a sketch of the "Life of Rev. J. H. Neesima." Copyright by Fleming H. Revell Co.

cause of moral reformation in Japan." Mr. Kato, president of the Imperial University in Tokyo, although disclaiming any sympathy with religion, delivered a touching eulogy.

Would you know how deeply he felt the need of the education and elevation of woman in Japan, and how widely his influence was felt, read the account of an interview with Dr. Neesima just one month before his death,



MR. AND MRS. NEESIMA.
(From a sketch of the "Life of Rev. J. H. Neesima." Copyright by Fleming H. Revell Co.)

which was written and published by Mrs. Sasaki, the editor of the *Woman's Journal*, in Tokyo. The following words of Dr. N., spoken at that interview, are given here. "Believing this is the best opportunity, I wish to ask a favor of you. There is a work to which I desire you to give yourself; an

important one at this juncture. Among the reasons why there are so few great men among us, why national morality is so low, I believe the greatest to be the existing inequality in the rights of man and woman. Therefore, the first thing to impress upon the minds of the young girls in our classes is the fact that they have individual rights and duties, that we may thus enlist their interest in the cause of religion. I have seen many girls who, after four or five years of study at the expense of much money and sacrifice on the part of their parents, enter married life to conduct themselves as if they had had no education. They do nothing for society. They are under the rule of their husbands. They have no opportunity to show their ability, but are condemned to things in which they have had no education—the kitchen and the care of children. This is deplorable. It is sad that their husbands, in the treadmill of petty conveniences, do not realize it. It may be the result of custom, but it is a hindrance to the progress of civilization. In matters of social reform, woman's influence is greater than man's. Her power is, indeed, great. But in our country we still find conservative and obstinate-minded men who cling to the old order of things. . . . This that I now say is foolishness in the judgment of the majority, but looking at the great men of the past, I find that all had to endure the sneers and attacks of their contemporaries, and even to sacrifice life. No wonder that Christ had to suffer the cross. He, therefore, who wishes to be a leader, must be ready to sacrifice his life."

Dr. Neesima was ready to sacrifice his own life, and he did it. He took a great aim, and in his zeal to accomplish that aim he forgot himself; he hid himself behind others; he hid himself behind Christ, and he worked on with wonderful success. He rests from his labors, but his works follow him.

THE RED CROSS SOCIETY IN JAPAN.

BY MRS. JOSEPH COOK.

CLARA BARTON who identified herself with our Civil War in a way that will never be forgotten, became acquainted while in the Alps a few years later with the Society called the Red Cross, for which her name to-day stands in so many countries. The purpose of this organization is to relieve the sufferings of war in the quickest way. If a soldier is wounded he merits care as a brother man, and is no longer regarded as an enemy. At present over forty nations have ratified this humane treaty. It was through Miss Barton's efforts that the co-operation of the United States was secured, and through her was issued what is known as the American amendment,—a clause providing aid

for all suffering caused to communities by fire, flood, famine, fever, and kindred calamities. As a witness among nations as to the humanizing influence of this Red Cross treaty, Japan stands foremost to-day. Here the treaty was adopted in 1886, through Miss Barton's conference with leading citizens of Tokyo. Japan has been put to a most trying test during the present war, and under the symbol of the Red Cross has done a glorious work that must challenge the admiration of the world.



THE EMPRESS OF JAPAN.

Judging from a letter which one of our missionaries sends us from Japan dated December, 1894, it would seem that the Christian significance of the Red Cross symbol is entirely uncomprehended by the uneducated native. As the cross is the character for *ten* in Chinese and Japanese, it is spoken of by the common people as the Red Ten Letter Society, although the English-speaking Japanese, and, of course, the English press, always call it the Red Cross Society. After the army, this organization seems to be the most popular thing in Japan. The Empress is its enthusiastic patron, and all officials, excepting the lowest, are obliged to belong to it.

My correspondent writes that "there are a large number of Chinese prisoners in Osaka, and an official of the local government asked the missionaries to go and see how well they were treated. They wore the Red Cross Society clothing with the badge of Christianity on their arms. Bibles and other books in the Chinese language were distributed, and both the Chinese and Japanese attendants were delighted with them, and with the sympathy of the Americans." The *Japan Mail* of November 10th tells of the Red Cross Hospital at Tokyo, to which a company of wounded Chinese soldiers were recently taken for healing.

This hospital "enjoys the reputation of being the best-equipped institution of the kind in Asia. The laboratories, the museums, the operating theaters, the medical inspection rooms, the wards, all are supplied with everything that science in the most advanced stage dictates. Bright, airy rooms, capital beds, excellent food, a spacious garden for exercise, scrupulous cleanliness everywhere, uniform kind treatment and nursing—it may safely be said that the patients in this hospital never fared so sumptuously before." As one of our contemporaries exclaims, "No wonder the prisoners were dazed, and feared they were being fattened for slaughter!"

As America through Clara Barton may claim some credit for the existence of the Red Cross Society in Japan, so, in a remote way, America may have had an influence in the humane proclamation issued by the Japanese Minister of War.

In 1871 the Japanese Government decided to give ten years of American education to some of her girls. Stematz Yamakana, afterwards the wife of Count Oyama, Japan's War Minister, was educated in America, and was graduated from Vassar College in 1882. When she first arrived in this country she was but twelve years old, and she spent her years of preparation for college in New Haven, in the family of Rev. Dr. Leonard Bacon. It was through her intimate, daily acquaintance with this Japanese girl that Alice Mabel Bacon became so well fitted to write her charming book on "Japanese Girls and Women." Afterwards, through the influence of the Countess Oyama, Miss Bacon obtained a position as teacher of English in the Peeresses School at Tokyo, and her three years of unusual opportunities in the highest circles of Japan made her an authority in the matters she has presented to us in her book.

While Stematz was at college her future husband was an attaché to the Japanese Legation at Paris, and his prominence at the present time proves his ability no less than his courage.

Vassar graduates are still fond of recounting the brilliant successes of the beautiful girl from the Sunrise Kingdom. Her tendencies and opinions were all for America. At the commencement at which she took her diploma she read a remarkable paper entitled, "British policy toward Japan." It was commented upon by the press at the time as showing unusual prophetic intelligence. Her personality was charming. She had the native joyousness. "Always ready for a frolic," the girls at Vassar said. I often saw her in New Haven when she was in Dr. Bacon's family, and she might easily have passed for an American brunette, as she had none of the distinctively Japanese physical characteristics. She was an uncommonly pretty girl, and had the peculiarly delicate hands of the Japanese lady. She was

rather proud of her hands; and though a sister, who was at St. Petersburg, would send her most beautiful finger rings when she was at Vassar, she never destroyed the contour of her tapering fingers by wearing one.

Her marriage was arranged by her brother when she was in America, and, according to Japanese customs, she saw her husband but a few times before the nuptial ceremony, and then in the presence of both families. The announcement of her marriage, received by many of her friends in this country, was printed in French on a large square of paper. Although the mother of three children, the Countess Oyama still retains her social charm and much of her youthful beauty. As Minister of War, the Count Oyama will go down to history with honor on account of his humane proclamation for the treatment of the wounded and non-combatants in the war against China. He warns his soldiers that China, not having joined the Red Cross Association, in ignorance of these enlightened principles may subject diseased or wounded Japanese to merciless treatment.

But he says, "The Japanese soldiers must never forget that however cruel and vindictive the foe may show himself, he must nevertheless be treated in accordance with the acknowledged rules of civilization." Without doubt the Count's American-educated wife would sympathize with this merciful manifesto, and possibly had some influence in emphasizing this Christian measure.

I HAVE just spent a few days in Hiroshima, and am impressed with the unparalled opportunity for special Christian work now offered in that city. Probably forty thousand soldiers, coolies, nurses, officials, and visitors are quartered upon the city and its surrounding villages. They are going to China to die for their country, and they are in a thoughtful mood, ready to listen to religious teaching winsomely presented. While the discipline of the place is very strict, there is much leisure for attending meetings or calling for private conversation. Forty or fifty such inquirers often call on the evangelists in a single day. Then there are eighteen hundred sick or wounded soldiers, more than half of whom are convalescent enough to be glad of calls, Bibles, tracts, and newspapers, of course under proper restrictions. There is almost no end of work that might be done for the strangers in their midst; moreover, it is an open secret that more than one high official is watching the course of events very keenly to see whether Buddhists or Christians utilize more promptly and wisely this unique opportunity for practically applying the noblest religious precepts. In other words, they are waiting to see which of the two religions better meets the practical test now imposed upon both alike.—*Rev. James H. Pettee, in The Japan Evangelist.*



—To give light to them that sit in darkness Luke 1:79—

AFRICA.

HOME SCHOOL FOR KRAAL GIRLS.

BY MISS LILLA L. IRELAND.

THIS "home school" for kraal girls is indeed a most necessary part of mission work. Our hearts have many times been moved by the struggles of poor persecuted girls longing for light beyond their reach. Many have run away from their homes to us, only to be turned back with the words, "We have no room for you; we are sorry, but we hope to have a place provided for you soon." We are much relieved now that arrangements are nearly completed for beginning. In a month or two, if all goes well, the "home school" will be an established fact. There have always been eight or ten who have found shelter. Although the number has kept about the same, the faces have not been the same, for they have been passed on as fast as possible to the boarding school, and even faster than the teachers at these boarding schools could well take them. Now, in the old home where I was born there are three good-sized rooms which have been used as parlor, spare bedroom, and study, but which are now to be fitted up for school and dwelling rooms for runaway girls. Mr. and Mrs. Ransom, who have been occupying these rooms, are now busy fitting up an old house which has recently been vacated.

A short time ago I went with Mrs. Dorward to visit Amanzimtote; this is the name of the river that runs near my old home, and means sweet water. I found on reaching home that only one of the faces of the girls present was familiar to me. The rest had all come since I left, six months before; and

yet they were very bright in answering the questions put to them at family prayers. Mr. Ransom always lets them have an opportunity of telling what was read the night before at evening worship; the same thing is true in the morning,—the New Testament being used in the evening, and the Old in the morning. Their faces become so animated as they are telling the story that it is a pleasure to watch them.

Each has a peculiarly interesting experience in the efforts to escape from their hard, selfish relatives. I wish I could tell you about each one that it



PREMISES AT AMANZIMTOTE.
Girls' School on the left. Theological and Boys' School on the right.

has been my privilege to know, but that would take too much space. I must give you one or two cases, however. One came while I was there about three weeks ago. She had been sent home once before, but she was so troubled at home by a most repulsive looking woman, who is her mother, that she thought she would see what perseverance would do, I suppose; for although we sent her away again that day, telling her to come again after about two months, she appeared again a few days later, and as it was so late *in the* afternoon, and Mr. Ransom thought she would not be able to get



HOME SCHOOL FOR KRAAL GIRLS IN AMANZIMTOTE.

home before dark, he told her to come in for the night. Before we were dressed the next morning the mother came in a great rage. She stormed about all day; at last, at dusk, Mr. Ransom drove her off, while she threatened to come back after we were asleep.

A day or two after the brother came,—a fine-looking fellow: he was very pleasant, and said he had only one thing to say, and that was that he thought it very strange that the girl should steal away from home while he was away, although he had given her permission to attend the day school. The girl had told us that this brother was willing for her to become a "believer"; so Mr. Ransom answered the man by saying, "Ah, yes; you are willing, but the girl is troubled by the others at home, and cannot live a Christian life." He happened to have a pea in his pocket, so he used it as an illustration. He put this pea in the ground and said, "What would you think of a man if he should plant seed, and then in the afternoon he should dig it up and put it in his pocket, and then the next morning plant it again?" The man saw the point at once, and made his adieus very peacefully. The girl has a bright, intelligent face, and I shall follow her career with a great deal of interest.

There is also a little girl there now whose story has greatly interested me. She is a merry, conscientious little girl, though somewhat given to teasing her companions. It seems that she and another little girl, whose homes are about ten miles away, presented themselves at the door one day and said they had come to learn how to escape the death which is to be feared. Before very long the friends were after them. The children were told that they would not be forced to go, that they would be protected if they stood firm in their purpose. Then the friends were allowed, as usual, to talk with the runaways. They coaxed and they threatened, they pleaded and they scolded, all to no purpose. At last they tried to use force, but were told that it was beyond their power to do that; but the children were so frightened that they stepped back from the veranda into the house, and fairly flew out of an open window. Then followed a grand chase; one of the poor little things was overtaken and dragged home. Her screams were heart-rending. The other escaped, and hid herself so effectually that her friends were obliged to go home without her. They would not give her up so easily as that, however. Several detachments came, sometimes staying all night, storming about. At one time it would be a party of girls, pretending to want to see all the girls, but the one they wished especially to see took pains to remain indoors. One day she was out sweeping the yard with two or three other girls when her father appeared from an unexpected direction. The child dropped her broom and ran; he was so near her when she started that he

soon overtook her. The other girls rushed into the house and gave the alarm; whereupon Mr. Ransom had his horse saddled and called two or three Christian men to follow the father and the helpless child. They rescued her after great difficulty.

FOR CHILDREN'S MEETINGS.—THE APOSTLE OF JAPAN, REV. JOSEPH HARDY NEESIMA.

BY MRS. JAMES L. HILL.

THERE seems to be a man behind every gun in the present Japan invasion of China; Japanese bravery is apparent. Let the leader of the meeting tell the children a few items about the war that has been undertaken by this "Land of the Morning."

Here in our house always sits the suggestive basket which Joseph Neesima carried when he fled his native land. Unable to get it into his trunk on leaving Andover, it was sold to Mr Hill, who sat next to him at table, and who is steadily filling the basket with items about Neesima, with the purpose of giving it to some library or institution. We are embarrassed in planning for our study upon this topic by our riches in the matter of material. Let the leader tell the children about Mr. Neesima's escape in the night from the Land of the Rising Sun ("Life and Letters of Joseph Hardy Neesima," by Arthur Sherburne Hardy, pp. 36, 37); about his being a double swordman, and selling one of his swords to buy a Testament (p. 40); about his taking ship without wages in one of Mr. Alpheus Hardy's vessels (p. 9); about his kind treatment by the captain (p. 9); about his dolorous condition when the captain, having given him some money, left him for ten days in Boston with those "who kept the ship." (See "The story of Neesima," by Phebe Fuller McKeen, published by D. Lothrop Co., pp. 45, 46); about his learning to pray from reading "Robinson Crusoe," which he bought on Washington Street, with money the captain gave him (p. 47, Miss McKeen's book); about the quaint, and fascinating, and pathetic record of his life which he, at about this point of time, wrote for the Hardys (Mr. Hardy's book, pp. 3–10); about his gratitude to Mr. and Mrs. Hardy, expressed many times in his letters; about his education at Amherst and Andover (pp. 48, 68, 70, 99, etc.); about his meeting the Japanese embassy (p. 115); about his unexpected and electrifying plea, at the meeting of the American Board at Rutland, Vt., for a college to be started by him in Japan (p. 172); about the Doshisha, which means The One Endeavor, which now includes preparatory, collegiate, and theological departments, together with a Training School for Nurses, and a Girls' School. Tell the children too, about Japan, The Sun-

rise Kingdom, and Fujiyama, the sacred mountain, snow-capped through most of the year, visited by pilgrims, in midsummer, to pray. It is this conical mountain that figures upon their porcelain and lacquer ware. Let the leader take in a cheap Japanese fan, or panel, or piece of embroidery with this mountain portrayed upon it. Describe a Japanese carriage (a jinrikisha), also how the babies are carried. In Dr. Clark's book, "Our Journey Around the World," it is said that a baby upon its elder brother's back will have a doll upon its back, bearing a doll upon its back, four deep. Fashion Notes: Let some girl describe a lady's dress, and some boy a man's dress. Describe the flag of the Land of the Rising Sun, which is a large, red sun on a white background. Tell the children about the beautiful large, white, Mrs. Alpheus Hardy chrysanthemum, known now in the market as such, developed from a present sent by Neesima to Mrs. Hardy; about the characteristic politeness of the Japanese. Mrs. Hardy never once had to say to Joseph Neesima, though he had not been trained in American ways, "I would not do that." It would be pleasant to have a little girl in improvised Japanese costume recite the poem, "Imitation Japanese," to be found in the February, '95, *Day Spring*. Ask the children if they ever saw a Japanese laugh.

Our Work at Home.

THE SURE WORD OF PROPHECY.

(2 Peter i. 19.)

BY MRS. C. H. DANIELS.

[Given at the meeting of the Board in Montclair.]

THE Old Testament Scriptures are aglow with Divine prophecies. Scattered here and there in the early books, as we turn the leaves, we find them grouped in the Messianic psalms, and massed in the books of the Prophets, where they reach a thrilling climax of clearness and grandeur.

The place was dark as midnight where the taper light began to shine over the wreck of the first sin: "It shall bruise thy head, and thou shalt bruise his heel." Thence, onward, the "sure word of prophecy" shone along the dim way even until the day dawned in Christ, "the day-star" arose.

To Abraham's faith it was given to receive the second prophetic word, "In thy seed shall all families of the earth be blessed." The same was confirmed unto Isaac and Jacob. With what easy majesty the Lord speaks this far-reaching promise! The simple words held in their depths elements which later revelation resolved and expanded, "thy seed"—"all families"

—"shall be blessed." Jacob, in the glorified vision of his death bed, beheld a personage emerge into view: "The sceptre shall not depart from Judah until Shiloh come." Moses is reminded, "I have remembered my covenant." To David and other psalmists a clearer vision was vouchsafed than to any preceding them, and thus they were able to fill in the outline of the Messiah, and to describe his glorious kingdom. Between Solomon and Hezekiah, a period of two hundred years, no new message is given. Then the light flares out into its brightest radiance.

Let one sit down with the Word of God and read swiftly through these prophetic chapters alone, to feel the sweep of their power. Awful judgments, solemn warnings, tender pleadings, loving promises, mingle in the "burden" which lies upon the prophet's heart, and bursts forth in glowing imagery and vivid illustration. Figures press and trample upon one another in the onrush of inspiration. They are drawn from the heavens above and from the earth beneath, from every circumstance and condition of life, even the tenderest of human relations, in order to arouse, quicken, or melt the human heart. And ever and anon among the majestic truths stands the simple word of authority, "Thus saith the Lord," or "The word of the Lord came."

Prophecy fulfilled has been one of the strong bulwarks of defense for the Christian religion. The events of history, unfolding, have proven true God's words, and brought supreme honor to his holy name. Doubtless one reason for prediction was that it serve to strengthen the Church in after ages. This thought is brought out by Christ concerning a prophecy of his own: "And now I have told you before it come to pass, that when it come to pass ye might believe."

Let Christian faith sit once again to read, and put beside these sacred prophecies the history of past ages as told in the Bible itself, in uninspired records, in the monuments which add their silent, weighty testimony. She delights to fit the prophecy and its counterpart concerning the Kingdoms of Judah and Israel, and the great nations and cities of antiquity. She takes peculiar pleasure in turning back the leaves from the gospel of the New Testament to Isaiah, the gospel of the Old, and there beholding Messiah's image. The Messiah is the central figure of prophecy as of history, and in both, the lines and the coloring of his protrayal are the same.

We are now living under a wide arch of unfulfilled prophecies concerning Christ's kingdom. First the King; and he has come. Then the kingdom; and is it coming? Has the Church records to produce which will plainly show that "Gentiles are coming to the light and kings to the brightness of his rising?" Can she point her finger to events and exclaim, "Thus and

thus is fulfilled that which was spoken by the prophets?" Let modern missions be the answer. Passing over the marvelous success of the early Church and the scattered efforts of intervening ages, we can find in this century alone full evidence that the Word of God is true which saith, "All they gather themselves together; they came to thee."

Prophecy and missions have a distinct relation to each other. The one challenges faith; the other is faith's reply. The one says, "It shall be;" the other answers, "I will make it so."

At the opening of this nineteenth century the Church of Christ was asleep to the unevangelized world. One shrinks from the thought of such unbroken apathy while China's millions, within prison walls, were starving upon the husks of three false religions; while Japan's ports were sealed to all the world, and she, under a polite exterior, was decaying from practices of sin; while India's dense masses of humanity were "groaning and travailing in pain"; while fierce cannibalism raged in the Islands of the Sea; while Africa dragged the depths of degradation within a blackness impenetrable even to the explorer; while Moslem rulers ground under an iron heel the minds and consciences of their people; and in papal lands the priests refused the Bible to their followers, and pressed them down into the depths of ignorance. Through what a dense forest must the pioneers hew their way! Nevertheless they started, at God's thrilling touch, crying, "Here am I; send me," though the saints of the Church tried to hold them back. William Carey and Alexander Duff sailed for India, Robert Morrison for China, Judson to Burmah, Gardner to South America, Livingstone to Africa, John Williams to the South Seas. Others followed, and holy women joined their ranks. The labors of these early missionaries were arduous almost beyond belief. Their reduction of languages and translation of Scripture alone were work enough for a lifetime. But beyond this, their physical, mental, and spiritual toil would quickly have exhausted men and women not specially called and Divinely endued.

God worked meanwhile to break down barriers, to open ports, to advance the arts of civilization, to quicken invention, to remove prejudice in the Church, and to prepare heathen soil for gospel truth. You know so well the story of the century in its marvelous material development, in the rise and progress of organized missionary effort and the advance of woman's work, that it need not be repeated here. Mr. Gladstone has said that the world progressed more rapidly in the first fifty years of this century than in all previous history, more rapidly still in the next twenty-five years, with even greater speed in the next ten. And what means this accelerated motion of our world? What is the moving power? Where is the goal? You re-

member the promise, "I, the Lord, will hasten it in his time." History has been fulfilling prophecy, and we are moving on toward the glorious end, when the "kingdoms of this world shall become the kingdoms of our Lord and his Christ." To-day we "lift up our eyes round about and see": Japan revolutionized into a modern nation, alert for the best in government, laws, science, education,—giving the flower of her youth to Christ; India, trembling through all her foundations, shaking off old faiths, whole villages crying out for Christian teachers. In Moslem lands, though tyranny's heel is still felt, a pure leaven is working among the people, and many noble ones suffer persecution for Christ's sake. In papal countries the Bible is read, and carries on its own quiet work in hearts and lives. Africa lies open to the world. Forty-two missionary societies labor along her borders and press into the shadowy interior. The Scriptures can be read in sixty-six of her four hundred and thirty-eight languages. She has already added to the list of Christian martyrs, and can number at least one hundred and one thousand on the roll of her redeemed. In hoary China, after long, hard, patient toil, there are established one hundred missionary societies, a church with fifty thousand communicants, and an influential medical work. The Isles, which waited so long for the "law," have now received it fully and rejoicingly into fifteen out of their thirty-eight groups. Three hundred and five distinct islands can be counted in which literally almost every family worships God. The Samoan Islands have given six thousand dollars annually for twenty years to the London Missionary Society.

These scantiest fragments from the Church's abundant records may suffice to carry your thoughts swiftly over the missionary world of to-day, and then, by natural connection, back to the ancient music of the prophets.

On the day of Pentecost Peter exclaimed, "This is that which was spoken by the prophet!" There have been in our own day Pentecostal scenes when men with glad, reverent hearts could utter the same cry. See the girls in Fidelia Fiske's Persian Mt. Holyoke coming in a flock to Christ, and ninety-three women testifying in one meeting that they are the fruits of her labors. Titus Coan, in the Sandwich Islands, baptized with his own hands fifteen thousand people, and in one day one thousand seven hundred and five. Within a year after Williams landed at Raratonga, the Hervey group of islands, numbering seven thousand people, had thrown away their idols, and were worshiping God in the building which their own hands had made, six hundred feet long. In Burma and the land of the Telegus patient laborers have had a glorious reward in beholding the Spirit's fire leap from heart to heart, from life to life. Mission fields in China and Turkey have received within a short time rich showers of blessing.

Is there not in this promise of the Holy Spirit a "sure word of prophecy" scarcely yet grasped by the Church of the present day? When we take hold mightily upon God, wrestling in prevailing prayer, may not the windows of heaven be opened everywhere as wide as on Pentecost?

The glorious achievements of this century, sounding their answer to the prophecies of long ago, must not close our eyes to the vast stretches of desolation beyond. There is no ease yet for Zion.

After all, we have but just stepped under the arch. The other end is in the distance. By faith alone we descry it established in the foundations of that new earth which is to be. "We who are the Lord's remembrancers must not keep silent; we must give him no rest until he establish and make Jerusalem the praise of the whole earth."

NEWTON, November, 1894.

ANNUAL MEETING.

BY MISS ALICE M. KYLE.

THE snowflakes entered upon an "organized effort"—to borrow Lady Somerset's quaint and pretty conceit—to defeat the carefully planned programme of the annual meeting, January 16th. But the "organized women" were not to be so vanquished, and even at the beginning of the morning session the audience filling Berkeley Temple gave goodly promise of the great number which later in the day tested the seating capacity of the large auditorium. There were enrolled as delegates twenty-eight from W. B. M., and eighty-six from nineteen branches. It is interesting to note that either at the meeting at Montclair in November, or at this meeting in Boston, every branch has been represented.

As our honored President was still detained by illness, Mrs. C. H. Daniels presided with great acceptance, and the Scripture selections of the morning—Isaiah i. 1–8, Jer. i. 6–9, Rev. xxii. 17—struck the keynote of the day. Mrs. Daniels called attention to the fact that there are signs of unusual activity among the auxiliaries; a reaching out for new members, and a corresponding need for persuasiveness of speech—"anointed lips." The opening prayer, offered by Miss E. S. Gilman, president of the Eastern Connecticut Branch, sought for all this "grace of speech."

The report of the Home Secretary emphasized the gratifying growth of the Junior Work, the increasing interest in thank-offering meetings, and the faithful effort to promote systematic giving throughout our constituency. The report of the Treasurer must be considered in the light of the great financial pressure of the past year.

Received in contributions	$101,898.52
Received in legacies	24,550.60
Total receipts	$126,449.12

showing a total decrease of $8,328.80, yet sufficient, with careful planning, to provide for the important work of 1895.

A carefully prepared report of the Turkish and Marathi Missions, written by Mrs. E. E. Strong, Corresponding Secretary, was read by Miss E. H. Stanwood, after which Miss Ellen Blakeley, of Marash, Central Turkey, gave a vivid picture of the Christian community there. What an unfolding of growth and development! Three churches, with nine hundred and thirty members, twelve primary and intermediate schools, the kindergarten and the college, comprising in all over a thousand pupils. Miss Blakeley described the transforming of faces and homes under the purifying influences of "the glorious gospel of the blessed God." Dear Miss Proctor is often quoted by the women who were once pupils under her care, "for she stamped herself upon their hearts."

Miss Lucy M. Fay, one of the Corresponding Secretaries, followed, with a graphic portrayal of the work of the past year in Africa, Micronesia, and Ceylon. One flashlight upon Inanda Seminary epitomizes the spirit of the gospel among these "people who sit in darkness." "From our seminary in Inanda the light streams out even to Gazaland, where a former pupil is doing evangelistic work."

Miss Bessie B. Noyes, of Madura, presented the imperative needs of the Girls' Normal School so earnestly that none who heard her appeal can fail to urge upon our young people the privilege of having a share in providing the new building so much desired. Happy the inspiration that suggested the naming of this new home for the Girls' School "Capron Hall," for many will delight to do honor to this beloved missionary name, as was evidenced by the voluntary offering at this meeting of $220. Miss Noyes spoke of the hope of winning India through these Christian girl graduates "who are the fruits of our labor. For the women of India stand right across the pathway of the progress of Christianity in Hindustan."

This tender pleading for India's women was fittingly followed by the devotional hour, led by Mrs. J. H. W. Stuckenberg, formerly of Berlin. The privilege of ministering unto our Lord in the person of his suffering little ones, was the uplifting thought of petition and praise.

After a pleasant social hour at noon, the audience reassembled for the afternoon session.

Necessary changes were made in the constitution, by which the annual meeting shall hereafter be held in November, and a semiannual meeting in

May. Also a change in Article VI., by which membership in an auxiliary shall constitute membership in the Board. An invitation was extended to the Board, through Miss Gilman, chairman of the nominating committee, to meet in Boston in November, 1895, and this invitation was accepted. The same Board of officers was re-elected, with the addition of Mrs. J. L. Barton, Vice President, and Miss Sarah Freeman, of Somerville, Director.

The survey of the foreign field was completed by the delightful pen pictures of the remaining Corresponding Secretaries, Mrs. J. O. Means—read by Miss Kate G. Lamson—and Mrs. Joseph Cook. A careful reading of these reports as printed cannot fail to reveal anew the "romance of missions."

Mrs. Mary E. Logan, of Ruk, Micronesia, stirred our hearts with her account of the beginnings of the work on that lonely island of the South Pacific. It grew before us as we followed the heroic missionaries in their unwearying effort to give to these girls something of the happiness and freedom of girlhood of which they know absolutely nothing.

Mrs. J. H. De Forest brought a different word from the Sunrise Kingdom. "Advance" is the watchword of the day in Japan, and leading Japanese prophesy that before long Japan will stand in the front rank of civilized nations. They are a generous people, but just now their resources are severely taxed for the carrying on of the war, and native Christians are specially sensitive as regards their patriotism.

We were honored during the afternoon by the presence of Lady Henry Somerset, who responded to the graceful welcome given by Mrs. Joseph Cook on behalf of the Board, with a strong plea for the "solidarity of organized womanhood." "It is the most hopeful sign of this most hopeful age that the thought of every man and woman who thinks at all, is set toward the betterment of human beings. We women are the great Home Guard, to whom the world at large is turning wistful eyes for help, and blessing, and uplift."

With words like these,—a clarion call to nobler service,—with a prayer of consecration voiced by Mrs. Capron, closed this last January meeting of the Woman's Board.

OUR BOOK TABLE.

Chinese Characteristics. By Arthur H. Smith. For twenty-two years a missionary of the American Board in China. Second edition. Revised, with illustrations. Fleming H. Revell Co. Pp. 342. Price, $2.00.

This exceedingly valuable and interesting volume is a contribution to ethnological rather than to distinctively missionary literature. When we consider the ease with which globe tourists toss off their conclusions as to men and

manners of all countries which have fallen under their brief glance, we are impressed with the modesty of this author in disclaiming any adequate ability to write on the complex Chinese character, although he has traveled extensively throughout the empire, and has had twenty-two years of personal observation in two of the provinces. Some of the titles of the twenty-seven chapters will give an idea of Arthur Smith's felicitous phrasing: "The Talent for Misunderstanding," "Flexible Inflexibility," "Intellectual Turbidity," "The Absence of Nerves," "Contempt for Foreigners," "Indifference to Comfort and Convenience," etc. These papers were originally prepared for the *North China Daily News*, of Shanghai, and then published in that city in 1890. After being widely circulated throughout China and the East, the edition was exhausted more than two years ago.

It will be no surprise to the reader that the circulation has been wide and the first edition speedily exhausted, for the book is fascinating in its literary style, and most remunerative in its subject matter. The mental and spiritual traits of this conservative branch of the multitudinous Asiatic family are laid bare with the skill of an expert dissector. Illustrations, as well as a glossary of technical terms, and an index, enrich the volume. Several of the illustrations are reproductions from photographs taken by Miss Jane G. Evans, our missionary at Tung-cho. This book has been favorably reviewed by the secular press, and will take a deservedly high rank among the contributions of our missionaries to literature relating to the Orient.

The Student Missionary Enterprise. Addresses and Discussions of the Second International Convention of the Student Volunteer Movement for Foreign Missions, held at Detroit, Mich., Feb. 28 to March 4, 1894. Edited by Max Wood Moorhead. Fleming H. Revell Company. Pp. 362. Price, $1.50.

One of the questions in the delegates' meeting at Montclair was, "How shall we interest the men of the churches in foreign missions?" and the best answer to this serious and searching inquiry is found in this report of the Student Volunteer Convention at Detroit. The wider establishment of missionary lectureships in theological seminaries, such as have been already given by Dr. Dennis, Dr. A. J. Gordon, and Dr. George Smith of Edinburgh, would help solve the problem, for it is a surprise to many of us that young ministers, fresh from their theological studies, are so poorly informed as to the progress of God's kingdom in nonchristian lands. Given a minister full of zeal and knowledge in regard to foreign missions, and he will devise some means to interest and inform the men of his congregation on this subject. This book should be in every minister's library. It is a compilation of papers and addresses from prominent specialists of all evangelical denominations.

The gathering was one of the most remarkable in this day of great religious conventions. One thousand and eighty-two student delegates from 294 institutions of learning in the United States and Canada were in attendance. Among those who registered were 54 official representatives of the foreign missionary boards and societies, 63 foreign missionaries from all portions of the globe, besides delegates from Young Men's and Young Women's Christian Associations, college professors, ministers, and evangelists. One of the questions discussed was, "How can the Women's Boards of the various denominations utilize the Student Volunteer Movement, and promote a closer relation between themselves and the young women among the volunteers?"

The World's Conquest is the running title of this volume, and the strategic points presented by eminent specialists are of such practical weight and value, that whoever borrows this book from the library for consultation will not be satisfied until she owns it for constant reference.

Among the Maoris; or, Daybreak in New Zealand. A record of the labors of Samuel Marsden, Bishop Selwyn and others, by Jesse Page. Fleming H. Revell Company. Pp. 160. Price, 75 cts.

This little book contains the story of a vanishing race, and tells us of the labors, among these aborigines of New Zealand, of two fearless and faithful men of God. Samuel Marsden was largely instrumental in the establishment of Christianity in New Zealand.

His biographer says of him that "he had the ungenteel faculty of calling a spade a spade, and denounced, as all the prophets do in every age, the wickedness of worldliness." His pioneer work in New Zealand began a century ago.

The Missionary Daily Text Book. Fleming H. Revell Company. Price, 75 cts. A collection of noteworthy dates in the history of missions, and suggestive quotations. G. H. C.

CORRECTION.—In the review of Rev. Dr. A. C. Thompson's "Protestant Missions," the phrase "for forty years chairman," etc., should have read "for more than forty years a member of the Prudential Committee."

TOPICS FOR AUXILIARY MEETINGS.

March.—Young People's Societies of Christian Endeavor in Mission Fields; see LIFE AND LIGHT for February.

April.—The Apostle of Japan, Rev. Joseph Hardy Neesima.

May.—Earliest and Latest Workers in China, Dr. Robert Morrison and others.

June.—Medical Work in Mission Fields.

July.—Pioneers and Veteran Workers in Micronesia, Mr. and Mrs. Gulick, Mr. and Mrs. Snow, Mr. and Mrs. Logan.

August.—Missionary Societies in Foreign Lands.

September.—Contrasts in Africa, as Shown in the Lives of Robert and Mary Moffat and Rev. Josiah Tyler.

October.—Latter Day Reformers. The work of Mrs. Clara Gray Schauffler, Mrs. Alice Gordon Gulick, and Mrs. Gertrude C. Eaton.

TOPIC FOR APRIL.

The Apostle of Japan, Rev. Joseph Hardy Neesima.

For this meeting we suggest three papers: (1) A personal sketch of Mr. Neesima. There are two lives of Mr. Neesima, both of which should find a place in all Sabbath-school libraries, "The Life and Letters of Rev. Joseph Hardy Neesima," by Prof. A. S. Hardy; and "A Sketch of the Life of Rev. Joseph Hardy Neesima," by Rev. J. D. Davis of Japan. When these cannot be secured good material will be found in the *Missionary Herald* for March, 1890 (sketch of his life), March, 1875 (his arrival in Japan after his stay in this country), May and June, 1876 (marriage), April, 1890 (his death and burial). A brief sketch of Mr. Neesima will be found in the monthly leaflet for April. (2) Mr. Neesima's Work. This remarkable man was so identified with all the American Board Mission in Japan, that a sketch of the mission would not be inappropriate. For material see "Ten and Twenty Years' Review of the Japan Mission," in the *Missionary Herald* for November, 1879, and November, 1889. Perhaps a sketch of the Doshisha University, Mr. Neesima's special life work, would also be interesting. See *Missionary Herald* for October, 1875, March, 1876, March and November, 1889. (3) The present conditions in Japan. Interesting articles may be found in *Scribner's Magazine* for January, 1895, "Mental Characteristics of the Japanese," by George Trumbull; in the *Chautauquan* for January, 1895, "The Triumph of Japan," by Sir Edwin Arnold, to be obtained from Meadville, Penn.; in *Missionary Review* for January and February, 1895, "The World's Outlook," by George William Knox, and "The China-Japanese War," by Rev. David S. Spencer, of Japan.

WOMAN'S BOARD OF MISSIONS.

Receipts from December 18 *to December* 31, 1894.

MISS ELLEN CARRUTH, Treasurer.

NEW HAMPSHIRE.

Atkinson.—Miss A. L. Page, 11 50

Total, 11 50

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Alburgh, 2; Charlotte, 3; Chelsea, 5; Cornwall, Thank Off., 14.45; Enosburg, 2; Middlebury, 117; St. Johnsbury, North Ch., 22; Swanton, *Mrs. Eliza Stone* and Miss Harriet M. Stone, 3; Waterbury, prev. contri. const. L. M. Mrs. L. H. Haines (of wh. 5.60 Thank Off.), 17.55, 186 00

Total, 186 00

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. C. E. Swett, Treas. Lowell, Highland Ch., Aux., 35; Stoneham, const. L. M's Mrs. Grace Richardson, Mrs. Lucy L. John-

son, Mrs. Jeanie C. Jennison, 75; Woburn, Aux., 3; Lexington, Aux., 30.50; Melrose, Cong. Ch., Aux., 94.39; Andover, Union Aux., 297.55; Winchester, Aux., 10, First Ch., 20; Everett, Mystic Side Cong. Ch., Aux., 10; Medford, McCallom Miss. Soc., 91; Lowell, Kirk St. Ch., Aux., 10; Medford, Aux., 2; Mystic, Cong., Jun. C. E., 13, 691 44

Berkshire Branch.—Mrs. C. E. West, Treas. Dalton, Y. L. Aux., 17.50, Penny Gatherers M. C., 26.06; Great Barrington, Aux., 71; Hinsdale, Aux., 57.20; Pittsfield, First Ch., Weekly Off., 10; Stockbridge, Aux., 10; Williamstown, I. H. N., 80, 271 76

Essex North Branch.—Mrs. Wallace Kimball, Treas. Newburyport, Aux., 6; Belleville, 125; Bradford, Aux., 3.25, 134 25

Essex South Branch.—Miss Sarah W. Clark, Treas. Salem, Kookoo M. C., 9 25

Fall River.—Mite Gatherers, Central Mission School, 4 00

Longmeadow.—Miss E. Wheelock, 2 00

Montague.—First Cong. Ch., 1 00

Norfolk and Pilgrim Branch.—Mrs. S. B. Tirrell, Treas. Randolph, Memorial M. B., 10; Quincy, Aux., 26.40, Thank Off., 5; Abington, Aux., 19, Thank Off., 16.16; Randolph, Thank Off., 14; South Weymouth, Old South Ch., 9, Thank Off., 23.65; Plymouth, Mary Allerton Y. L. Circle, 22.50, Pilgrim Stepping Stones M. C., 45; North Carver, Ladies of Cong. Ch., 8; Plympton, Aux., First Cong. Ch., 18.14; Hanover, Aux., 4; Hingham, Aux., 23.59; Brockton, Aux., 60; South Weymouth, Aux., Union Ch., 80, Thank Off., 44.63; Whitman, Aux., 10; Holbrook, a Thank Off., Mrs. Frank G. Morse, 5; Kingston, Aux., 11.75, 455 82

Pepperell.—A Friend, 1 00

Springfield Branch.—Miss H. T. Buckingham, Treas. Longmeadow, Aux., 37.30, Y. P. S. C. E., 5.06, Holyoke, Second Ch., I'll Try Band, 12.32; Springfield, Memorial Ch., 25, South Ch., Jun. Aux., 1, 80 68

Suffolk Branch.—Miss Myra B. Child, Treas. A Friend, 500; Allston, Wide Awakes, 5, Aux., 155.33; Auburndale, Aux., 17.68, Miss F. R. Ladd, 10, Y. L. Miss. Soc., 20; Boston, a Mite Box, 1.98, A Friend, 1, A Friend, 5, Berkeley Temple, Aux., Mrs. B. F. Dewing, to const. L. M. Miss Jennie L. Whitney, 25, Central Ch., Aux., 610.25, Adabazar M. C., 3.48, S. S., 7.52, Jun. Aux., 11.03, Old South Ch., Aux., 40, Shawmut Ch., Aux., 41.50; Brookline, Harvard Ch., Aux., 64; Cambridge, Shepard Memorial Ch., Aux., 32.96; Cambridgeport, Prospect St. Ch., Aux., 53; Chelsea, First Ch., Aux., 334, Central Cong. Ch., Aux., 13.56; Dorchester, Second Ch., Aux., 111.04, Y. L. Aux., 101.23, Village Ch., Jun. Aux., 10, Central Cong. Ch., Heart and Hand Soc., 8, Harvard Ch., Aux., 12; Franklin, Mary Warfield Miss. Soc., 25; Jamaica Plain, a Friend, 7; Needham, Cradle Roll, 8.26, Thank Off., 48 cts., Willing Workers and Y. L. M. C., 36.26; Newton, Eliot Ch., Y. L. M. S., 192; Newton Centre, Aux., 114.52 Newtonville, Central Cong. Ch., Aux., 25; Revere, Aux., 20; Roslindale, Aux., 10; South Boston, Phillips Ch., Aux., 21, Y. L. M. S., 15; Somerville, Broadway Cong. Ch., Aux., 20.49, Prospect Hill Ch., J. C. E., 9; West Roxbury, Aux., 6; West Somerville, Day St. Ch., Aux., 5, 2,769 87

Total, 4,380 77

LEGACY.

Boston.—Interest on Estate Mary A. Blood, 180 00

CONNECTICUT.

Goshen.—A Friend, 40

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Berlin, Aux., 86.32; Bristol, Aux., 28; Glastonbury, Aux., 15; Hartford, Asylum Hill Ch., Aux., 2, Pearl St. Ch., Prim. S. S., 5; New Britain, First Ch., Aux., 168.68, South Ch., Aux., 82.50, King's Messengers M. C., 13.50; Newington, Y. P. S. C. E., 2.34; Rockville, Aux., 65, Little Helpers M. C., 6, 474 34

New Haven Branch.—Miss Julia Twining, Treas. Adana, Aux., 6; Bridgeport, Aux., 129.34; Bridgewater, Aux., 14.50; Canaan, Aux., 10; Chester, Aux., 42.70; Cromwell, Aux., 79.10, Y. L. M. C., 8.85; Danbury, First Ch., Aux., prev. contri. Mrs. Roger Averill, const. self L. M., 8; Goshen, Aux., 29.09; Green's Farms, Aux., 11; Greenwich, Aux., 70; Haddam, Aux., 13.50; Higganum, Aux., 25; Kent, Aux., prev. contri. const. L. M's Mrs. John Hopson, Mrs. Russell Eaton, 35; Killingworth, Aux., 25.60; Litchfield, Y. L. M. C., 150; Meriden, First Ch., Aux. (of wh. 75 const. L. M's Mrs. William Stannis, Miss Susan Rice, Mrs. W. H. Squire), 190, Centre Ch., Aux., 10.50; Middletown, First Ch., Aux. (of wh. 25 from Mrs. James H. Bunce, const. L. M. Miss M. Louisa Hubbard), 91.89, M. H., 5, South Ch., Aux., 90; Milford, First Ch., Aux., 19; Morris, Aux., 33; Naugatuck, Aux., 25, M. B., 10; New Haven, Center Ch., Aux., 107.41, Ch. of the Redeemer, Aux., 46.10, College St. Ch., Aux., 5, Davenport Ch., Aux., 52; Fair Haven, Second Ch., Quinnipiac Circle, const. L. M. Mrs. Caroline S. Linsley, 25, Grand Ave, Ch., Aux. (of wh. 25 const. L. M. Mrs. Emma Johnston, 25 from Mrs. Sarah Morris const. L. M. Mrs. Sarah Porter), 164.50, United Ch., Aux. (of wh. 50 const. L. M's Mrs. T. T. Munger, Mrs. C. M. Macohie. 25 from Mrs. Pierce Welch const. L. M. Miss C. M. Galpin), 98.16; Northford, Aux., 40; Norwalk, Aux., 70; Orange, Aux., 10; Plymouth, Aux., 81; Salisbury, Aux., 63; Sherman, Aux., 31; Stamford, Aux., 67.18, T. H., 20.75; Stratford, Whatsoever Circle, 10.60; Torringford, Aux., 4; Torrington, Third Ch., Aux., 100; Warren, Aux., 13; Washington, Aux., 20.50; Watertown, Aux., 13.50, S. W., 5; West Cornwall, M. B. S., 23.70; Westport, Aux., 14; Westville, Aux., 5, M. C., 5, 2,227 47

Total, 2,702 21

LEGACY.

New Haven Branch.—Legacy of Miss Elizabeth Davenport, 500 00

NEW JERSEY.

Vineland.—Mrs. James H. Smith, 2 00

Total, 2 00

CANADA.

Canada Woman's Board of Missions, 554 40

Total, 554 40

FOREIGN LANDS.

China, Tung-cho.—Woman's Miss. Soc'y, 18 00

Total, 18 00

General Funds, 7,834 88
Variety Account, 94 28
Legacies, 680 00

Total, $8,609 16

Receipts from January 1 to January 18, 1893.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas. Monson, Sunshine Band, 10; Deer Isle, Ladies' Union Miss. Soc., 8.75; Bath, Winter St. Ch. S. S., 15. Central Ch., Aux., 21; Bremen, Ladies' contri., 3, Union Cong. Ch. S. S., 4; So. Gardiner, Foreign Miss. Soc., 3.50; Bangor, Aux., 18.10; Calais, Aux., 32.50; West Woolwich, Y. P. S. C. E., 12.50; Portland, Y. L. M. B., 70, State St. Ch., Aux., 108.65, St. Lawrence St. Ch., Aux., 5.75, High St. Ch., S. S., Miss Loring's Class, 2.60, West Ch., Aux., by Y. P. S. C. E., 5.25; Hallowell, Thank Offering, E. C. Roberts, 5, 325 60
Waterville.—Cong. Ch., 10 00

Total, 335 60

NEW HAMPSHIRE.

Lyme, 94
New Hampshire Branch.—Miss A. E. McIntire, Treas. Derry, First Cong. Ch., Aux., 31.75; Hillsboro Bridge, Aux., 5; Jaffrey, Monadnock Bees, 5; Lebanon, West, Aux., 9.40; Manchester, First Cong. Ch., Aux. (of wh. 25 const. L. M. Mrs. Jennie S. Ordway), 61; Nashua, Aux., 24.15; New Boston, Aux., 12; Seabrook and Hampton Falls, Seaside M. C., 3; Somersworth, Aux., 10; Wilton, Second Cong. Ch., Aux., Thank Off., 4.75; Candia, Aux., 20; Concord, Aux., Thank Off., 5, Wheeler Circle, 30; Keene, Second Ch., Aux., const. L. M. Miss Marietta N. Taft, 25, First Ch., Aux., Thank Off., 30; Chester, a Friend, 5; Somersworth, First Cong. Ch., Aux., 8.94. Less expenses, 62.50, 227 49

Total, 228 43

VERMONT.

Brandon.—Mrs. E. S. Young, 6 00
Vermont Branch.—Mrs. T. M. Howard, Treas. Bellows Falls, Aux., prev. contri. const. L. M. Mrs. S. A. Titus, Jun. C. E., 5; Bridport, Aux., 5; Dorset, Aux., 36.65; New Haven, Aux. (of wh. 25 const. L. M. Mrs. L. P. Hathorne), 33; Northfield, Aux., const. L. M's Mrs. Chauncy Denny, Mrs. Dana Field, Mrs. Julius Houghton, Miss Sarah Ladd, 100; Peru, Aux., 7; St. Johnsbury, North Ch., Aux., 15; Stowe, Infant Cl. in S. S., 4.59; Waterford, Lower, Mrs. L. M. B., 1; Post Mills, a Friend, 5, Extra-Cent-a-Day, Thank Off., 4, 217 24

Total, 223 24

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. C. E. Swett, Treas. Everett, Mystic Side Cong. Ch., Ladies' Aid Soc., 10; Malden, Aux., 30; Reading, Jun. C. E. S., 8.37 48 37
Barnstable Co. Branch.—Miss Amelia Snow, Treas. Wellfleet, Aux., 5; Orleans, a Friend, 3; Yarmouth, Aux., 9.75, 17 75
Bedford.—United Workers, 1 25
Berkshire Branch.—Mrs. C. E. West, Treas. Dalton, Senior Aux., 169.62; Housatonic, Berkshire Workers, 45; Monterey, Aux., 20; Pittsfield, First Ch., Aux., 5; North Adams, Aux., 116.85, 356 47
Essex South Branch.—Miss S. W. Clark, Treas. Lynn, Central Ch., Aux., 23.30, Thank Off., 32.53; Salem, South Ch., Y. L. Aux., 20; Swampscott, M. C., 5, 80 83
Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Greenfield, Aux., 18.02; E. Charlemont, Riverside Jun. Aux., 2.50, 20 52
Hampshire Co. Branch.—Miss H. J. Kneeland, Treas. South Hadley, Ellis R. Smith, 10; Easthampton, Aux., 112, Emily M. C., 20; Granby, Aux., 7; West Hatfield, Miss Coney's S. S. Class, 9; Northampton, First Ch. Div., 32.50, Edwards Ch., Mrs. Elwell, 1; Williamsburgh, Aux., Mrs. James, 50, 241 50
Mansfield.—Ladies' Miss'y Soc'y, 10 00
Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Marlboro, Aux., 30 00
Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Easton, Aux., Thank Off., 12.25; Braintree, Aux., 9; Wollaston, Aux., 35, 56 25
North Brookfield.—A Friend, 14 00
North Middlesex Branch.—Mrs. Elizabeth Hunt, Treas. Dunstable, Pansy Band, 13.50; Littleton, Orthodox Ch., United Workers, 8, 21 50
Palmer.—Mrs. C. L. Gardner, 1, Mrs. C. A. Puffer, 1, 2 00
Sandwich.—Y. P. S. C. E., 10 00
Sherborn.—A Friend, 5 40
Springfield Branch.—Miss H. T. Buckingham, Treas. So. Hadley Falls, Aux., 20; Mitteneague. The Gleaners. 10: Springfield, First Ch., Aux., 120, Park Ch., Aux., 64.49, South Ch., Aux., 43.25, Jun. Aux., 10.75; Wilbraham, Aux., 6.21, 274 70
Suffolk Branch.—Miss Myra B. Child, Treas. Allston, Prim. Dept., S. S., 13.94; Auburndale, Miss Alice D. Adams, 30.04; Boston, Collection of Annual Meeting, 196.56, a Friend, 100, Miss C. M. Smith, 1, Union Ch., Y. L. Aux., const. L. M. Mrs. S. H. Rose, 25, Aux., 21.63, Central Ch., Aux., 3, Old South Ch., Aux., 312, Shawmut Ch., Aux., 13; Chelsea, Central Ch., Pilgrim Band, 9.14; Dedham, Aux., 6.50, B. C. M., 100; East Somerville, Mrs. Henry Howard, 5, Franklin St. Ch., Aux., 24.12; Newton, Eliot Ch., Cradle Roll, 9; Newtonville, Central Ch., Y. L. Aux., 21.12; Needham, Aux., 30; Norwood, Aux., 55.60: Roxbury, Eliot Ch., Eliot Star, 4.87, Mayflowers, 4.87, Thompson Circle, 26 cts., Ferguson Circle, 25 cts., Y. P. S. C. E., 11.50, Immanuel Ch., Aux. (of wh. 25, by Miss Antoinette Clapp, const. self L. M.), 66.67, S. S., Prim. Dept., 6, Walnut Ave., Aux., 100, M. C., 40; Somerville, Prospect Hill Ch., Aux., 17.50, South Boston, Phillips Ch., Aux., Miss Lucinda Smith, const. L. M. Miss Alice L. Robinson, 25; Walpole, Aux., 55; Waltham, Cong. Ch., Aux., 13.24, Carrier Pigeons, 25; Watertown, Phillips Ch., Aux., 52; Wellesley Hills, Aux., 107; West Newton, Aux., 25, 1,530 81

Ware.—Mrs. William Hyde, 50 00

Worcester Co. Branch.—Mrs. E. A. Sumner, Treas. Worcester, Salem St. Ch., 5, a Friend, 2.50, Mrs. D. M. Wheeler, 7.50; Brookfield, Aux., 12 50; Douglas, Jun. C. E. S., 1; Millbury, First Ch., Children, 1.07; Rockdale, Willing Workers, 30.04; Shrewsbury, Aux., const. L. M. Miss H. D. Cobb, 25; Upton, Junior Aux., 3.34; Ware, Aux., 25; Warren, Aux., 6.10; Winchendon, North Ch., S. S., 10; Webster, First Cong. Ch., Weekly Offering, 32.60; Worcester, Union Ch., Aux. (of wh. 83.25 Thank Off), 173.19, Plymouth Ch., Aux., 20, Old South Ch., Aux., 40, Central Ch., King's Daughters, 7.50, Park Ch., Aux, 15, Piedmont Ch., Aux., 48.04, 465 38

Total, 3,236 73

LEGACY.

Northampton, Mass.—Estate of Mrs. Luther Bodman, 500 00

RHODE ISLAND.

Providence.—Central Cong. Ch., S. S., 75 00

Rhode Island Branch.—Miss A. T. White, Treas. Westerly, Aux., 4; Central Falls, Aux., 21.16; Barrington, Aux., 2; Providence, Pilgrim Ch., Aux., 50.44, Plymouth Ch., Jun. C. E., 5, North Ch., M. C., 5, 96 60

Total, 171 60

CONNECTICUT.

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. Jewett City, Aux., 8; Putnam, Second Ch., Aux., const. L. M's Mrs. Hattie J. Bowen, Mrs. Jane E. Warner, 50; Stonington, First Ch., Aux. (of wh. 25 const. L. M. Mrs. Eliza P. Noyes), 35; Griswold, Aux., 7.25; Pachang Acorns, 4.79; Lyme, Aux., 23; Danielsonville, Aux., 12.82; Pomfret, M. C., 32; Willimantic, Woman's Home Union, 10; Norwich, Second Ch., Aux., 99.24, Thistledown Soc., 25, First Ch., Y. L. A., 10, Second Ch., Jun. End. Soc., 10.71, Broadway Ch., Aux., 34; New London, First Ch., Aux., 20.70, Juniors, 12.86, 395 37

Hartford Branch.—Mrs. M. Bradford Scott, Treas. A Friend, 90; East Windsor, Aux., 5; Hartford, Asylum Hill Ch., Aux., 279.29; New Britain, First Ch., Aux., 18, 392 29

New Haven Branch.—Miss Julia Twining, Treas. Cong. Ch., S. S., 50; Meriden, by the Pierson children and a few friends, 35.50, from Mabel and Ruth Mitchell, 1.09; Ansonia, Aux., 40.75; Bethel, Aux., 10; Bridgewater, Aux., 5; Brookfield Centre, Aux., 7; Darien, Aux., 19.65; Deep River, Aux., 3; East Hampton, Aux., 17.86; Greenwich, Aux., 3; Guilford, First Ch., a Friend, 1, Aux., to const. L. M's Mrs. Lydia H. Coan, Mrs. Orphana K. Leete, Mrs. Lucy Cook, Miss Harriet E. Seward, 100; Madison, Aux., 105, King's Daughters, 5; Middletown, First Ch., Aux. (of wh. 25, from a Friend, const. L. M. Miss Clara I. Singleton), 28; Milford, First Ch., Aux., 2.75, Plymouth Ch., Aux., 12; New Haven, Dwight Place Ch., Aux., 36, Grand Ave. Ch., Aux., 10, Yale College Ch., Aux., 161; New Milford, Aux., 10; Norfolk, Aux., 81; Northfield, Aux., 45; North Haven, Aux., 24; Norwalk, Aux., 1; Salisbury, Aux., 5; Saybrook, Aux., 57.56; South Britain, Aux., 17.54; South Canaan, Aux., 11; Stamford, Aux., 20; Stratford, Aux., 37; West Haven, Aux., 2; Westport, Aux., 10; West Torrington, Aux., 11.80; Winsted, Aux., 56.52, 1,043 04

Plainfield.—First Cong. Ch., S. S., 3 62

Scitico.—Sarah E. Stowe, Thank Off., 2 70

Total, 1,837 62

NEW YORK.

Batting Hollow.—Mrs. W. E. Newton, 10 00

Honeoye.—Y. P. S. C. E., 15 00

New York State Branch.—Miss C. A. Holmes, Treas. Syracuse, Miss Abbie W. Deane, 5.40; Aquebogue, Aux., 10; Brooklyn, Tompkins Ave. Ch., Aux., 60, J. C. E. S., 12, Puritan Ch. (of wh. 25 const. L. M., E. Louise Goll), 40, M. B., 25, Lewis Ave., Earnest Workers M. B., 15.65, Lee Ave. Ch., Aux., 20; Buffalo, Plymouth Ch., Aux., 15, Niagara Sq. People's Ch., Aux., 25.30; Bangor, Aux., 5; Berkshire, Aux., 50.88; Canandaigua, Aux., 10; Churchville, Aux., 10; Jamestown, Aux., 19.55; Lysander, Aux., 25; Millville, Aux., 5; Northville, Aux., 10; Oxford, Aux., 20; Patchogue, Aux., 25; Rochester, South Ch., Aux., 10; Syracuse, Plymouth Ch., S. S., Prim. Dept., 15, Pilgrim Chapel, Ladies' Aid Soc., 5; Saratoga, New England Ch., Y. P. S. C. E., 5; Woodhaven, J. S. C. E., 25, 468 78

Chenango Forks.—S. S. Cl., 1 20

Total, 494 98

PENNSYLVANIA.

Lansford.—Y. P. S. C. E., 1 00

Total, 1 00

PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. *D. C.*, Washington, Aux. (of wh. 25 from her grandmother, Mrs. E. Whittlesey, to const. L. M. Augusta Patton, of Westfield, N. J.), 105; *N. J.*, Bound Brook, Sunbeam M. C., 3.94; Orange Valley, Aux., 20; Upper Montclair, Aux., Extra-Cent-a-Day boxes, 5.87; *Pa.*, Philadelphia, Aux. (of wh. 26.58 Thank Off.), 46.58, Snowflakes M. C., 15, 196 39

Total, 196 39

FLORIDA.

Winter Park.—Woman's Foreign Miss. Soc., 10 00

Total, 10 00

CANADA.

St. Catherine's, Ontario.—Cong. Ch., S. S., 10 00

Total, 10 00

FOREIGN LANDS.

Madura, India.—Madura M. C., 10 00

Groutville, South Africa.—Miss A. M. Bigelow, 25 00

Total, 35 00

General Funds, 6,779 99

Variety Account, 134 05

Legacy, 500 00

Total, $7,414 04

MISS HARRIET W. MAY,
Ass't Treas.



ANNUAL REPORT OF THE FOREIGN SECRETARY OF THE W. B. M. P.

THIRTY-ONE letters have been written the past year, and fifteen received. This does not include the correspondence with Miss Gunnison and Miss Harwood, both of the Japan Mission, the former of whom is the special missionary of the Young Ladies' Branch, and the other of the Southern Branch. Reports from these will be made by those societies respectively.

MICRONESIA.

But come with me this morning on a little missionary tour, and see for yourselves what the W. B. M. P. is doing. And first, let us go to the far-away islands of the sea, where the mail carrier goes but once or twice a year; and here, on the Island of Kusaie, we will visit the school where the dusky-faced, simple hearted, loving, trusting children of nature are taught.

They are brought hither from the Marshall and Gilbert Islands, because the climate of those islands will not allow white persons to live there, to be trained to be teachers and missionaries to their own people; and the Morning Star, acting temporarily in the capacity of a huge kindergarten van, goes around once a year to pick them up and bring them to school. Here, among the corps of faithful teachers, is Miss Wilson, a native daughter of the Golden West, who went out from us last year. She arrived at Kusaie in July, 1893, and her graphic description of the voyage, the beautiful island, the schoolrooms, the pupils, the manners and customs of the people, gave a most excellent idea of life in Micronesia. There are about forty children in the school. In November last a little girl nine years of age, named Rorti, died very suddenly, and, according to the custom of the island, was buried the same day. Otherwise, the health of the teachers and scholars has been good. Miss Wilson is most happy in the work, and thanks God for the privilege of allowing her to work in that part of his vineyard. She says,

"The children are so loving and obedient that any one would be a strange person who was not happy with them." They call the teachers "mother." The course of study consists of reading, writing, arithmetic, geography, music, and the Bible. They have a King's Daughters Circle, and at each meeting a contribution is taken for foreign missions. The Kusaians sing very sweetly, and you may judge of their efforts in this direction when I tell you that the programme of the closing exercises of the school last year ended with "The Heavens are Telling," from "The Creation."

AFRICA.

With the "speed of a seraph's wing" we pass on to Africa, where still duskier are the faces that greet us. But, to quote Rev. J. H. Dorward, "If any one is inclined to think these people uninteresting, he is greatly mistaken, for most loyal, loving, trusting hearts beat under their black skins." Here at Umzumduzi, with greater love and zeal for the work than physical strength, stands, as our representative, Mrs. Dorward. For nearly a year she was absent from home, on account of her health, but in the early part of 1894 she returned to her chosen field. Of the work among the kraals, they send us very encouraging reports. Nine have recently decided to follow Christ, and five have been received into communion, among them one girl of seventeen. Mr. and Mrs. Dorward are very much interested in their work. He writes, "I am happy in my work here, and am not at all anxious to exchange it for a field in the United States." Speaking of recent books, and the stimulus of a bookstore, or a library, he says: "We miss these and other things dreadfully, but, for all that, I had rather remain here. The sacrifice of going home would be much greater."

JAPAN.

From Africa to Japan is but a thought. Restless, disturbed, aggressive, progressive, experimental Japan! What the outcome of all this unrest, and what its influence on Christian missions will be, remains to be seen. Here we meet three more of our missionaries, native daughters, two of them. Miss Denton, who has been a faithful, devoted teacher in the girls' school at Kyoto for six years, and who knows and loves Japan and the Japanese, says: "We are living in historical times, and it will be easier to write of to-day, in 1894, than now. The Kumamoto matter has been one of the severest trials that has ever come to the mission. There is a spirit of doubt in the Doshisha that is deeply to be deplored, but even that has its bright side. I imagine it will all be cleared up in time, for surely an institution with the foundation this has cannot fall."

INDIA,

the cradle of the race, proud of her antiquity and of her learning. Here, in a parish of two hundred and seventy-five thousand souls, we find Rev. J. C. and Mrs. Perkins, Miss Perkins and Miss Barker,—all but one natives of

this State. These are the only missionaries in this large parish, but they are assisted by four pastors, thirty catechists, and twenty-five teachers. There are fifty churches and prayer houses in the station, eighteen day schools, and two boarding schools. Miss Barker, our latest adopted daughter, went out last year. Miss Perkins has entire charge of the girls' boarding school, and the financial oversight of the boys' school. About one hundred children must be provided for, with appropriations that are inadequate to meet expenses. Miss Perkins says, "A request that I am daily bringing before the Lord, is that he will open hearts to help support this work." Fifteen dollars a year will support a scholar in the boarding schools; and where could a safer investment be made?

TURKEY.

"Turkey, Brousa, Mrs. Baldwin,"—these are household words with every mission lover and giver on this coast. For twenty-six years Mrs. Baldwin has labored in Turkey, and thirteen in Brousa. A life thus early consecrated, and so faithfully employed, must furnish a conclusive answer to the question, "Is life worth living?" One of the boarding pupils died in February last. This was the first death in the school since it was founded, in 1876. There was much sickness in the city, and the day school was temporarily depleted, —but no other deaths.

Our Brousa boarding school this past year numbered twenty-four pupils. Miss Phœbe Cull and Miss Griswold are in charge. The closing examinations were held July 3d.

Two Greek girls, Penelope and Katarina, graduated. Just after the boarding school closed came the violent earthquake, fully reported in the newspapers. No damage was done in Brousa, but much in Constantinople.

The day school, established by Mrs. Baldwin at the eastern end of Brousa, has been steadily gaining in numbers. It had at the close of last term forty-four pupils. One, Beatrice, daughter of the pastor, received a diploma. After the exercises, parents and friends congratulated and thanked the missionaries. And Mrs. Baldwin writes: "We must thank you, dear sisters of the Pacific Coast, that you were willing and ready to open this door of usefulness for us, and thank our Heavenly Father, too, who has granted us health and strength for this new work."

At Easter time a young preacher from Smyrna came to claim Erasmia, one of our boarding pupils in our school at Brousa East, for his wife. She had been connected with the school for fourteen years as pupil and pupil teacher, and since 1887, when she graduated, as assistant teacher. "Her place in the school will be hard to fill; she was so identified with all its interests that all looked to her for help and advice, and her bright Christian example, in word, look, and deed, has been powerful for good." Her husband has charge of the church in Thyatira, one of the seven churches mentioned in the book of Revelation, and she has gone there to live. Her two sisters were also educated at Brousa, and Mrs. Baldwin writes, "You have nothing to regret in the amount you have spent on them, and I trust you will follow them with your prayers."

Our contributions—the Brousa school: the golden candlestick at Thyatira,—dear sisters, do you see the connection. A letter of August 14th closes with earnest wishes that we may have an inspiring annual meeting in September, and be greatly encouraged in our work.

SPAIN.

We now come to Spain, and to the institute, or girls' college, at San Sebastian, at the head of which is our beloved Mrs. Gulick, so well known to many of us from her recent visit here, and also as the life-long friend of our honored president, Mrs. Jewett. The school is in a prosperous condition. "There are forty in the house, and no room for more. We could easily manage a hundred if we only had room, and could invite them to come. They are a fine set of girls, and interested in all good things, the older ones being, without exception, members of the church. The course of study is a liberal one, extending over five years, and at its close a thorough examination is given in all studies of the course."

The summer of 1894 witnessed the graduation of the first class that received the degree of Bachelor of Arts from the State, and it was a triumph for all concerned. Mrs. Gulick writes: "We are deeply moved at this brilliant termination, and humbly thankful to God, who has permitted this happy result."

CHINA.

Of the work in China, we have with us to-day a most able, interested, and interesting representative in the person of Mrs. Arthur H. Smith, from whom we shall hear later.

Finally, in reviewing the year, we find it one of faithful, devoted service on the part of our missionaries, and of gradual progress all along the line.

If one feature is more prominent than another, it is that of enthusiasm in all branches of the work and in every missionary field. This enthusiasm is like a beacon fire that leaps from station to station, and from land to land, till every quarter of the globe sees its shining, and snatches inspiration therefrom. It touches us in our home work, and leads us on to renewed effort.

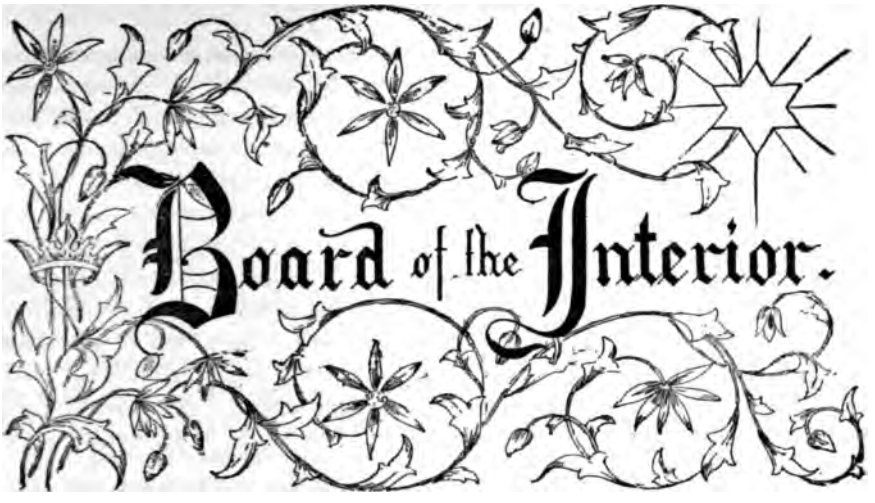
Dear sisters, one and all, whether present here to-day, or whether remaining in your quiet, far-away homes all up and down this Pacific slope, the work is yours, and every effort made, every sacrifice endured, every dollar given, shall have its reward. We are one with all the world in this glorious work. We are gathered to-day, on the anniversary of the first meeting of the A. B. C. F. M. at Farmington, Conn., Sept, 5, 1810, and if we need encouragement, let us sum up, if we can, the result of these eighty-four years.

It is the gradual growth that produces the most lasting results, and whether able to do much or little, let us do what we can. And remember that "he that giveth a cup of cold water only in the name of a disciple," shall receive a disciple's reward.

SUSAN MERRILL FARNAM,

Foreign Secretary W. B. M. P.

SEPTEMBER 5th.



EDITORIAL COMMITTEE.

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Miss SARAH POLLOCK. Mrs. W. H. RICE.
Mrs. GRAHAM TAYLOR. Mrs. G. B. WILLCOX.
Mrs. H. M. LYMAN.

IT is so hard to forget what it is worse than useless to remember.

IF I am to be a channel or thoroughfare I prefer that it be of the mountain brook, the Parnassian streams, and not of the city sewers.

I BELIEVE that our minds can be profaned by the habit of attending to trivial things, so that all our thoughts shall be tinged with triviality. They shall be dusty as stones in the street. If we have thus desecrated ourselves, the remedy will be by circumspection and wariness, by aspiration and devotion, to consecrate ourselves.

—*Thoreau.*

CHINA.

THE NEW TESTAMENT FOR THE EMPRESS DOWAGER.

I CHANCED to be in Shanghai just before the beautiful copy of the New Testament, presented to the Empress Dowager on her birthday, was sent North, and so was one of the comparatively small number of those interested who had the pleasure of seeing the volume. I have been especially glad since I reached home that I did so, for it has been matter of such interest to the helpers and to the poor women who sent their strings of hardly earned cash for its purchase to hear about it. A Chinese silversmith in Canton made

the cover from designs selected by a committee of missionaries and native Christians. Mrs. Fitch, American Presbyterian Missions, Shanghai, had much to do with the whole movement. She thus describes the book: "It presents a most attractive appearance, with its large type on foreign paper, wide margins, gilt border and edges, beautifully bound in silver boards, which are embossed with bamboo and birds. On the left-hand upper corner are four large characters in gold, 'The Complete Book of the New Testament,' while in the center is an oval plate of gold, upon which is engraved (also in four characters), 'The Holy Classic for the Enlightenment of the World.' The large silver casket, with its gold plate and inscription to the effect that this is presented to the Empress by the women of the Christian church in China, is a fitting receptacle for this precious gift. May it go from all our hearts to hers, winged with prayer, and taking its blessed message of God's best Gift."

The contributions for it, amounting to eight hundred ounces of silver (six hundred dollars gold), came from all parts of the Empire. So it went to her Majesty as a very significant suggestion of the number of women in the great land who had found and love the "Jesus Way."

We have heard from Peking that she was greatly pleased with the gift, and that the Emperor at once sent to our mission there to purchase the entire Scriptures for himself. In this hour of darkness and humiliation how like God it would be to let a message of comfort, of victory through self-abnegation, of honor through self-abasement, reach some soul in the imperial household through this offering, planned in a happier time, when great preparations were making for the birthday festivities. Will not you at home join the company of simple-hearted Christian women, who daily pray here, "Lord bless thine own Holy Word to the Empress and those about her."

M. H. P.

STILL the war goes on, and everyone is studying about China and Japan. It is as if a recluse for ages had come out before men and was fighting a duel with an alert youth—the old recluse weighted down with the armor of past centuries, the young man fighting with weapons of modern warfare. China has been compared to Rip Van Winkle—dazed by his long slumbers. This is indeed a spectacle for nations to wonder at—a drama most interesting.

"Hark! the waking up of nations,
Gog and Magog to the fray;
Hark! what soundeth? is creation
Groaning for its latter day?"

THE letters we make copious extracts from will be past history by the time they are in print; but it will be interesting to see what our missionaries had to say in these times of trouble and uncertainty. We are impressed by their serenity and courage.

Miss Porter, in a most interesting letter published in *Mission Studies* of this month, and dated November 27th, says:—

There is a great dread of the lawless bands of native soldiers who may return from the north, and that anxiety fills all hearts. The ladies go out as freely as ever for longer or shorter trips. This requires genuine courage in such times; but it seems wise courage, not rash daring, and does much to help the Christians, men as well as women, to believe our assurances that there is no immediate peril here.

The same statements are made in other letters from China, and Turkey also, that the missionaries faith and courage are strength to the people about them, and also that they are the source of information, scant enough, to be sure. Miss Porter speaks of "the wearisome round of conflicting reports." There is a vivid description in this same letter of the home-coming to Pang-Chuang, and the welcome she received. The coming was announced to the native Christians by two or three rockets, that they might gather to meet Miss Porter, and her bearers mysteriously told her that they signaled a joyful occasion. But she suspected nothing, for she says, "It has not been the custom to welcome expounders of doctrine with fireworks." Soon her chair was surrounded by friends, and amid the singing of the schoolgirls, and followed by many others, she was carried to her own door. Then came the greetings and cheering sight,—"mothers pointing her to the unbound feet of their girls." Miss Porter gives an encouraging and delightful picture of the progress the work has made during her long absence. She says, after describing them: "These outstation schools for women are entirely new to me,—one of the things to which Mrs. Smith and the Misses Wyckoff have given much thought and time. The germs of all the other forms of work were here when I left, while everything has been enlarged and improved." The letter closes saying: "The poverty and patience of the people impress me anew as I come from such different scenes, and nothing but a belief in the divine power of the gospel would sustain my hope that any great uplift could come to them without a change in external conditions. But one look into such faces as that of Mrs. Hu (Mrs. Smith's 'Sunny Heart'), must convince one that 'the peace which passeth understanding' may reign in the heart in spite of the meagerness of all external possessions. It is a blessed privilege to bring such a message of liberty to the captives of ignorance, want, and sin."

Another of our missionaries writes:—

This dynasty is doomed. There is no such fact as intelligent, disinterested patriotism among them. Japan has assumed a great responsibility in hastening this crisis, and when the impending starvation of these hordes of Manchus confronts us, we feel that, and wish, Japan could stand where we do, and consider the value of human life. Ultimately the world may be the better off for the terrible overturning.

A note from Miss Haven speaks of being on short commons for postage stamps, as they cannot use Japanese. She says:—

We are here in our usual place, but our school, alas, is disbanded. As soon as they were all gone, I no longer felt anxious about what might happen. We have passed many threatened crises, and nothing has happened yet.

A letter from Miss Evans, dated from Tung-cho, November 19th, says of her home-coming:—

As we came up to the landing there they were on the bank,—foreigners, the college students, academy, theological students, helpers, and many of the Christians not in our schools. Such a welcome as they all gave me; it is worth going away for a year. A sedan chair came down for me, but I preferred to walk with such an escort. I came outside the city to our new place, which is to be my home. Miss Chapin has my home in the city. Mrs. Sheffield has given me a home with her. Mrs. Tewksbury had also offered me a home. Everything has been so nicely arranged for me. It seems so good to have an upstairs sleeping room, for we cannot build two-story houses inside the city; but outside there is no one to object. How we do enjoy them. My room has windows on the south and west, and the sun streams in all day long.

The college building is just south of us. From where I am writing I can look into the schoolroom; how I wish it were done and furnished. We have a school of sixty-five nice, bright young men and boys, mostly Christians. The theological school is in the city still; that numbers some twelve. We went to the city for our communion a week ago. Seven united with the church,—two from the school, one the mother of one of the two, also an aunt. I find so much to be glad over in the growth of the work in the year I have been away. Such a blessing as came to all in the revival. We are glad for every week we can keep our school together. The war may come so near to us that we may have to scatter it, but we hope and pray. I know you remember us.

Extracts from a letter by Mrs. Ament:—

Since coming home from the Hills, early in September, we have been very busy preparing to move from the house occupied by us for six years to Dr. Blodget's house. Miss Chapin comes over often to see how our settling goes on. Miss Haven busies herself constantly doing things

impossible for her when the school was in session. Miss Russell is planning an afternoon with the women at the North Chapel, Saturday. We shall have the magic-lantern pictures, tea and cakes. I am glad of every chance we have now, for the news we get is not reassuring.

The Japanese have good roads and other things in their favor, but the weather will be cold. We are allowed to stay so far and work while it is day. I hope we may stay in any event, and so be on hand to enter any new doors which these events may open. We have prayed for peace. Now we lay especial emphasis on the thought that God is able to overrule all things, and we hope and expect good for His cause to issue from all this suffering and anxiety. Our native Christians have so far shown a good degree of calmness and courage in the face of such remarks as: "You are all going to be killed!" "You are still alive? Well, it won't be long before you and the foreigners you follow are put an end to!"

The friends in Tientsin are anxious for us in Peking, but we also for them, since we fear if there is an attack there the natives will flee into the concession, and continuing to fight will make it unsafe for the foreigners, who will have to huddle on to the gunboats.

There is a plan afoot for organizing a Red Cross Society. One or two have volunteered to go from here, joining others at Tientsin, and going up to Shan Hai Huan, on the coast. There is but one army surgeon, and he not on the field! The Tao Tai at Tientsin when consulted said, "What do we want of wounded men?" No sympathy would be given by officials, but the need is great.

We should have stated in connection with Mr. Bates's article on the Amanzimtote School, in the January number, that Mr. and Mrs. Bates are not now in connection with it, but are members of the new mission to Gazaland. As Mrs. Bates could not take the walk of one hundred and fifty miles with her little children, she brought them to America. Mr. Bates went to Mt. Selinda and prepared the way for his family. He is now in the United States, and they will be for a time in Crete, Nebraska. We hope many of our auxiliary societies may avail themselves of this opportunity to hear of Gazaland.

TURKEY.

KHUZMIE'S STORY.

(Continued.)

Once while Oosie was agha of the village, a Protestant colporteur made a short stay there. The official duties of agha included entertainment of strangers, and Oosie provided food and lodging for the book man. But when the priest learned of this he threatened to curse the agha if he harbored the vile person, who must defile anything he touched.

This was Khuzmie's first idea of Protestantism; but from time to time afterward when a Protestant colporteur or evangelist would make a brief stay

in the village, their kindness to the exiled families in poverty and distress won many of these to attend the Protestant services. After staying a few months each in two or three villages, Khuzmie at length came to the city with John's young wife and three children. Her own little girl had died of the smallpox, and she threw the energy of her strangely saddened young life into mothering this little family. The elder son soon went into the family of the boys' high school; a childless uncle took the little girl, and the stepmother and younger son attended the children's school. Khuzmie was free to go out to work through the day, and ground in peoples' houses, sitting on the floor with her two millstones. But soon an occasional remark made her fear that evil-minded persons were beginning to make talk about her, for she was a very comely young woman; so she took in spinning and did the best she could.

The pastor and others noticing her modesty and unselfishness, felt her to be an unusual woman, and had her begin to learn reading with the Bible woman. Soon her parents and brothers in a distant village heard a rumor that Khuzmie was becoming a *prote* (Protestant). They sent message after message demanding her return; but fearing their purpose, she would not consent, until one day the message said, "Come quickly! Father is dying." Then she went the three days' journey only to find all as well as usual. They stole the beloved Testament, and hid it in the brush; the warrior brother wanted to kill her, but the teacher brother and the parents tried to get her to marry again; but she sadly replied that she had tasted enough of that experience, and was hungering now only for the gospel and to help others. Again her Testament, once found, was stolen, but a little nephew said at last, "I know why you are so sorry. Your book is lost." Then whispered, "But I know where they have hidden it; in the dish of *lebben*." Now lebben is the preparation of milk which, with bread, is the chief food of the people except in fasts, when they eschew it as animal food. Upon begging for her book they said to her, "Yes, it is in the lebben; for since you are becoming a *prote*, and believe in eating lebben during fasts, your book must eat lebben, too!" But finally she found it unharmed under the dish, instead of in it. Then the teacher brother said, "Come, now, let us see what this book is, if it is really so very bad." So he had one read from the Testament while he read from the Syriac version, and to the surprise of all found the meaning identical; and the mother's wrath and grief were a little mollified. Yet it was with great difficulty that Khuzmie finally escaped from them and returned to the city, actuated by the determination to enter the girls' high school and learn more. And true it is that "where there is a will there is a way"; for one and another whom her quiet, unselfish life had impressed began to speak good words of her to those in charge of the school, until, at last, after inquiries and investigations the trustees admitted her as a special student, hoping for her conversion and a future of useful evangelizing work among the women of her native mountains.

Just before school reopened in September the brother-in-law of Khuzmie, who has John's little girl, came to the city to see what was being done. He was angry because the authorities of the schools did not think it best to receive John's incapable young wife and little boy, and went off in high

dudgeon, taking both away with him, and also all of Khuzmie's belongings, especially her bedding, which she was to use in school; later came messages and threats from her village. But at last came a kind Christian letter to her from John in prison, declaring all to be peace. May the life so shrouded in darkness blossom into gladness and beauty at last, and bless many other saddened lives.

A BIT OF TRAVEL IN EASTERN TURKEY.

On the morning of May 2, 1894, our little party of seven started from Mardin, Turkey, a city built on the southern slope of Mt. Masius,—whose summit is crowned by a castle older than our Christian era,—to go to Alexandretta, the chief seaport town of Northern Syria, where we expected to take a steamer for Beirût. If, like our dear friends in that "homeland" toward which we had turned our faces, we had only to drive to the station and take a through limited train, with Pullman sleeper and dining car attached, there would have been no story to tell, for we should have reached our destination that same evening, as it was a journey of only three hundred miles. But our "limited train" was a train of mules, and our Pullman sleeper a folding cot, and our dining car a canvas tent; and altogether it was a very limited train indeed, for it limited us to about fifteen miles a day of travel, and was twenty days in carrying us the three hundred miles.

The three ladies of the party traveled, like Lalla Rookh, in palanquins, only ours, unlike hers, had the poles underneath; and the ends of them, instead of resting on the shoulders of men, were fastened by a harness to mules, one before and one behind, the head of the hind mule coming up close to the back window of the palanquin, and the tail of the forward mule grazing the front window as it switched back and forth in mule-like jerks to brush off the flies. The palanquins were fitted up with curtains at all the windows, a thick, soft mattress, and two or three pillows. On a shelf were arranged a few books, our toilet articles, a jar of water and a cup, pen, ink, and paper, and little bags of nuts, sweetmeats, crackers, etc., to lunch on or to give to the muleteers, to keep them good natured. Each palanquin was attended by two muleteers, one walking at the head of each mule. These men traveled the whole distance on foot, never deserting their posts even when we crossed swamps where they sunk into the mud nearly to their knees, or forded streams deep and wide. In they would plunge, and emerge on the opposite bank with dripping clothes, and walk on until the sun and air had dried them. Sometimes there were so many streams in a day's journey that they had no time to get dry until we had camped for the night. They were devoted to us in every way. Once, when the little ladder I used to climb into my palanquin had by mistake gone on ahead, one of them, stooping over and resting his hands on his knees, invited me to make a step-ladder of him. I objected, saying, "I am afraid I shall break your back." The other muleteer spoke up in the most hearty way, and said, "Khatoun, if you break that back here's another." I complied, but I had been stand-

ing in the mud and the man wore a black coat; so he carried my footprints about with him the whole day, and no one could look at his back without seeing plainly that he had been stepped on.

The two gentlemen rode horses; two-year-old P. rode part of the time with his mamma and part with his papa, while our young daughter rode a pack horse, sometimes exchanging with her papa or me.

We had twelve or fifteen pack mules loaded with our tents, cooking utensils, trunks, etc. As we were intending to cross the plain, where there were no cities or villages where we could buy food, we were obliged to take with us enough to last three weeks. We took rice, cracked wheat, flour, hard-tack, cooked meat, pies, cookies, cake, and some canned vegetables and soups from America.

Our party was increased at the last by a widow woman (a native of Aleppo) and her three children, all under eight years of age. The two older ones rode in two wooden boxes strapped onto the sides of one of the pack horses. The baby rode with his mother on top of a loaded animal, and it was an almost daily occurrence for mother and baby to fall to the ground, there being no stirrups or anything to aid the mother in keeping her balance on her high perch. She could not afford to pay a muleteer to lead the horse her two older children rode, so most of the way it was left to follow along as it would, fording streams, climbing steep paths, and once falling into a pond and spilling the two children into the water. The little things waded to the shore without an outcry of any kind. They were on their way to Jerusalem, where their mother hoped to get them into an English orphan asylum. These, with a few hangers-on, in the shape of an *effendi* and a crazy man traveling for his health, made up our party.

Our caravan filed down the steep and difficult path that leads down the slope of Mt. Masius to the Mesopotamian Plain, and traveled along for two days without incident, pitching our tent by night and picking it up and going on in the morning.

But the night of the second day was an eventful one. Mrs. M., my daughter, and myself had settled ourselves in our cots, in the big tent, Mr. M., Miss M., and my husband each in a palanquin just outside the tent, and all were asleep, when suddenly a storm of wind and rain came up and laid our tent on the ground, leaving us in our beds exposed to the drenching rain. Mrs. M. began to ring the little bell, which had been put within reach in case anything should happen, and we both called loudly for our husbands, and waited in vain for them to come, much to our surprise. It was soon explained. The muleteers had, by mistake, locked them into the palanquins from the outside; and so, although they heard our bell ringing, and our frantic calls, and knew something had happened, they could not get out of their snug little houses to come to us until some one came near enough to hear them calling to be released. When they finally reached us they made haste to put up the tent, and we crawled back into our wet beds, and covered ourselves with our wet bedding and went to sleep. Miss M. was the only one who passed a dry, comfortable night, and she laughed at us and said she was glad she did not have a husband, for of course he would have been safe and dry in the palanquin, and she would have had a wetting.

The next day we started on again, with our ardor considerably dampened. We had traveled but an hour when we came to a swamp that nearly swamped all of us. Six of our pack animals were nearly drowned; and as we saw them ahead of us with only the tips of their noses out of water, and knew that we must ride through the same swamp ourselves, we felt that we had rather turn back than go on. But we got through all right, and the six animals were rescued and reloaded, and we traveled on. But when we unpacked our loads that night we found the greater part of our food ruined by its bath in the swamp.

The cookies were melted and uneatable, the nice chocolate cake that we were saving for a treat, all water-soaked. How sorry we were that we had not eaten it before! Salt, sugar, flour, rice, and doughnuts wet and uneatable. We spread them out in the sun and tried to dry them, but it looked as though we should have to live on hardtack the remainder of the journey.

After doing what we could to make the food eatable, we opened our trunks, and there was a sight to make anyone but a missionary, who is used to such things, shed tears. The dresses and other colored clothing had shared all their hues with the white underclothing, which was streaked all colors of the rainbow on a background of mud color, taken from the swamp in which the trunk had lain a half an hour. A whole day was spent in washing and drying our clothing, and the next day we started on again, hoping that the worst of our journey was behind us.

But time and space would fail me to tell of each one of the twenty days of our journey. Our road led us to the banks of many streams, some very easy to ford, but many whose steep banks or boulder-covered beds made fording difficult and somewhat dangerous. Two or three of the fifty or sixty we crossed had bridges; and when we reached the "noble Euphrates" we found great flat-bottomed boats of a unique and ancient pattern, whose prows stood ten feet out of the water, while the stern stood only one foot. Our horses went in first into the prow, while we remained in the stern. It took us half an hour to cross, as our only oar was the branch of a tree. How we should have appreciated a ferryboat, or, better still, a bridge.

Our road nearly all the way was lonely, and far from any village. Often caravans are waylaid and robbed. Every night our muleteers took turns in watching with loaded guns, which they would fire off occasionally to let the robbers know that we were ready for them.

Our last few stages were traveled in the night, as the sun was so hot and the sand flies so annoying that traveling in the daytime was very tedious. All of the last night but one was spent in crossing an immense swamp on a road built by the French; and the last night in crossing the Bailan Mountains, where we saw the grandest scenery of our journey, and the weird, uncanny beauty of the Sea of Antioch shimmering in the moonlight, as we caught glimpses of it every now and then with its lonely, sandy, flat shores, will always remain a picture in our memories. And at last we had reached the summit of Bailan Mount, and looking down saw the blue waters of the Mediterranean, and rejoiced that our hard journey was so nearly at an end. After resting a few hours we began the descent of the mountain, and after four hours reached the little hotel at Alexandretta, where we settled ourselves

to wait for our steamer. The next morning our party of seven had increased to eight, and P. had a little brother and Mr. and Mrs. M. a new little son. When he was three days old he started on his long journey to America. His mamma was lifted into a steamer chair and carried down to the pier, where there was a boat waiting to row her over to the ship. The strong sailors lifted her, chair and all, and carried her up the stairs that lead up the side of the ship and set her down in her stateroom. Kind hands helped her into the berth and laid the new baby beside her, and we were off for Beirut, having bade good-bye to my husband, who returned to Mardin.

HELEN D. THOM.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS.

1895.

March.—Bright Bits of History in Turkey.
April.—Miss Maria West.
May.—Work of Our New Missionaries.
June.—What English Women are Doing for Missions.

BRIGHT BITS OF HISTORY IN TURKEY.

THOSE who turn this month to the history of Turkey will find themselves in a rich field, for "bright bits" abound on every hand. But as all hearts just now are in deep sympathy with the Armenian Christians, we bring our study to a focus around incidents connected with past persecutions, showing, as they do, the temper of those in authority, and the providence of God, by which he not only shielded his work from extinction, but made persecution a means of spreading the truth to other cities before unreached. The small numerals refer to the Helps at the end of the lesson.

Beginnings in Nicomedia.[2] The Dairyman's Daughter.
Banishment of Hohannes Sahakian.[1 2] The Evangelical Union; Avedis and the bag of documents. The "book."
Banishment of Boghos Fizika.[2] Prayer for these prisoners at Nicomedia.
Der Kevork. Interposition. The end of that persecution.[2]
Banishment of Mesrobe Taliatine.[3] His escape.
The Attempt to Break up Bebek Seminary.[4]
The Armenian Martyr Hovakim.[2] Consequences.[4]
Bedros Vartabed. Aleppo and Aintab.[2]
The Anathema of 1846. Shops shut, etc.[2]
How the Gospel came to Marsovan.[1]

HELPS.

1. Dr. Rufus Anderson's "Missions to the Oriental Churches." 2. "Forty Years in the Turkish Empire," by Dr. Prime. 3. "Among the Turks," by Dr. Cyrus Hamlin. 4. "My Life and Times," by Dr. Hamlin.

An article on these themes may be found in *Mission Studies* (published at 59 Dearborn Street, Chicago) for March.

A FOREIGN SECRETARY'S EXPERIENCES.

BY ONE OF HER COLLEAGUES.

IT has been such a joy to hear from the lips of our senior secretary, Mrs. Blatchford, the story of her visit to Adana and Tarsus, that we cannot be selfish enough to keep it all to ourselves.

The landing made at Mersein on a very rough day, when our secretary was carried from a small boat to the shore in the arms of a tall boatman, was a very foreign beginning; but once landed she was borne swiftly to Adana on a railway train, accompanied by Miss Lizzie Webb, who had come to meet her, and part of the way by Mrs. Christie, of Tarsus. Arrived at Adana she was surprised to see awaiting her at the station an American carriage, a light but strong surrey, which carried her safely to the seminary over the rough roads and streets. This carriage, the gift of the New Haven Branch to Mrs. Montgomery, makes possible a great deal of most fruitful village work. The seminary having been built not only for a boarding school of about forty girls, but with rooms for a missionary family, now enjoys the loving presence of Mrs. Montgomery, who, since her return from America a few years ago, has been the house mother both to the Misses Webb and to the pupils. Mrs. Blatchford said she reminded her of our Mrs. Jeremiah Porter, with her sweet, quiet manner, as she moved about the house. She presided at the table where guests, teachers, and four Greek girls sat, seldom speaking because of her deafness, but watchful constantly for the happiness of all. She herself said she felt very rich in her experiences in America, where for several years after the death of her husband she was an officer of the New Haven Branch, and saw missionary work from the home side. While there, to be both deaf and a missionary, entitled her to the highest places of privilege in all meetings.

We who love and cherish the principal of the school, Miss Lizzie Webb, and her sister, Miss Mary, are most grateful to have them so mothered. Mrs. B—— was in the school ten days, watching the girls at work and play, and was delighted with the promptness in recitations, though in an unknown tongue, and the quiet, ladylike deportment in the parlor, where they gathered every evening, sitting on the floor, singing or listening,—that highest art of womanliness. The way in which the pupils confided all their questionings or difficulties to Mrs. Montgomery and Miss Webb, coming to

one or the other constantly as to a "bureau of comfort," was very touching. The weather was very hot, but the school began early in the morning, the native pastor often leading in the first exercises of Bible study in the large schoolroom, at one end of which is the memorial tablet to Miss Minnie Brown, of Missouri. Mr. Blatchford led one morning, his words interpreted by Mr. Saunders, of Aintab. On the closing day of the school, just before she left, Mrs. B—— gave to the graduating class of five or six their diplomas, in the name of our Board. Messages of thanks to us for their teachers, the Misses Webb, and for all the loving care they give them, were sent to the W. B. M. I. by the pupils. Mrs. B—— said the seminary, church, and the houses of one or two deacons were the only light in this Turkish town, as a lighthouse in a dark place. Still more was this true in Tarsus, where they spent one day and attended a meeting of the Young Women's Christian Association. The streets narrow, with a ditch in the middle, with women, children, and dogs clamoring violently, made one glad to escape to the large second story church room, though still followed by disturbing noises. The native pastor presided at this meeting, and his wife for fifteen years, Mrs. Coffing's teacher, Esther, had arranged the exercises. Eighteen young women had essays or short papers; not a formidable programme for a place where they think nothing of holding a meeting four or five hours long.

But first the good Bible woman, who was taught the truth by Miss Procter, and who sat on one side of the platform with her pupils marshaled before her, called them up one by one to read a verse or recite a passage. This woman wore a gold watch chain, of which more anon. The young women were all in their Sunday best, without veils; the grandmothers were there to hold the babies. After the Bible women came the young mothers, reading from fluttering, trembling leaves essays on "Woman's Work in the Church," "The Benefits of Education," "Christian Biographies," and other subjects. Then Mr. Blatchford spoke, and then our secretary was asked to speak to two or three hundred people who could not understand one word. But Mrs. Blatchford's face, and voice, and hands always speak for her, and her quick wit taught her how to use signs. She borrowed the Bible woman's gold chain, and holding it in her hands reminded her hearers that the whole world was bound by a chain of love to the Heavenly Father. Christ, born in their land, was one link. St. Paul, born in their city, was another. Paul was sent to Rome. From Rome the gospel was carried to our fathers in England. English people took the precious Word to a new country, and from there, she said, we have come to you bringing new light and immortal love. All this was told in short sentences and interpreted by Mr. Saunders; and could they fail to understand?

Our travelers were taken to visit St. Paul's Institute, the gift of Col. Elliot Shepherd, of which Mr. Christie is principal, and returned to Adana at night with hearts grateful for their own Christian homes and for the privilege of making Christian homes in Turkey. We may tell the good news that their visit resulted in sending Miss Webb to Beyroot and Jerusalem, where she had long wished to go; and then we must ask pardon of Mrs. Blatchford for such freedom in reporting,—a pardon that will surely be granted by one who has given herself so wholly to the extension of missionary work.

THE UNRECKONED FACTOR IN THE WORLD'S EVANGELIZATION.

LAST year more than three hundred and thirty missionary societies spent nearly fourteen million of dollars in sending the gospel to the unevangelized nations of the earth.

Ten thousand missionaries, aided by seventy-one thousand native helpers, told the story of an accomplished redemption in more than nineteen thousand stations and outstations on missionary ground. There are more than twelve hundred thousand communicants with three or four times as many more persons, who make up the listening congregations, as one result of this work.

These and the associated agencies of education and relief are the recognized factors in this work. But we are always to bear in mind that they are not all. As the disciples found others casting out devils in the name of Christ, when they supposed they were alone, whose work was acknowledged by the Master, so in this day we get glimpses of other forces which are aiding these we know so well, for the success of which we too often limit our prayers. By pausing to think, some of these can be named, but our faith may reach out to the increasing number of unknown colaborers with the world's Redeemer for the execution of his purpose of love.

There are independent missions begun and sustained by "the Lord's queer people," who work lovingly and with self-sacrifice, but in their own way. There are more of these isolated missions than we know. There is the Salvation Army, practically a missionary work in unchristian lands, increasing every year. And there are the societies of modified paganism which are valuable, not so much for what they are, and for what they teach to-day, as for the direction from which and to which they move. They at least serve to break the bonds of false religion, and point the way to the light.

Then there are what may be called the refracted rays of Christianity in the improved educational systems adopted in an enforced rivalry with the schools of the missions. All real education is toward the truth. Then there are the effects, which must be tremendous and wide-reaching, of the surprising superiority shown by the Japanese nation over the Chinese in the present war—forty million conquering four hundred million by power of organization and discipline. These are moral qualities. They show the existence and are the results of spiritual forces, and they point unquestionably to Christianity as containing the secret of national regeneration as surely as personal.

J. G. J.

For the Coral Workers.

SOMETHING TO INTEREST THE BOYS.

NEXT to the celebration of the New Year, the Moon Feast is by far the most important day in China. It comes at the time of the eighth moon—the fifteenth day. "Last September," Miss Haven says, "The moon rose

bright and cheerful, and the noise of the worship waxed louder and louder,—crackers, bells, and tom-toms of all descriptions. But as I was going through the court, about nine o'clock, I was quite surprised to see a flash coming from some clouds right under the moon. I had hardly got into the house when it began to thunder, and in a few minutes we had a regular midsummer, rainy-season pour. We wondered whether the Chinese would consider it as an omen; and when we heard a few days afterward that the Chinese had that very day sustained a crushing defeat, we said we did not wonder that the Chinese felt superstitious.

"It seems pathetic,—the sleepy surprise of this great Rip Van Winkle rudely awakened out of its slumber of ages, and not wholly able to make up its mind whether it is being beaten because it clings too much to the old, or because in a few instances it is beginning to give up the old. And it does make one's heart ache to hear of regiments of soldiers going past—some armed with matchlocks and some only with pikes—going out to be swept down by the machine guns of the Japanese. And the weapons they have they do not know how to use. A Chinese man-of-war succeeded in planting a shell square in the galley of a Japanese steamer. The Japanese waited to be blown up, but finally, on investigation, the shell was found to be filled with charcoal."

Dr. Blodget says that while the people in China know very little about the causes of the war or its progress, in Japan the newspapers publish everything. At every victory over the Chinese, the Japanese cities and towns are illuminated, and most intense enthusiasm for the war prevails. "On to Pekin!" is the cry everywhere. Even the boys and girls in the schools are practicing military drill. Dr. Green says of the Japanese soldiers: "The pains taken to meet their wants are extraordinary. Aside from the usual military overcoat, each private is supplied with a heavy blanket overcoat, with a fur collar and immense hood, the ends of which fall down in front, forming a special protection for the breast fully to the waist."

WE have been asked to put in our column of the LIFE AND LIGHT the work being done by the young people in the Interior. All we can tell yet is the work asked of them to do. It is the harvest which discovers the grain.

The committee for young people's work in the W. B. M. I. have made some changes this year, which they trust will prove beneficial. Since the Christian Endeavor Societies have been contributing to our Board their contributions have been applied to the Bridge, which is the name given to the work assumed by the Young Ladies' Societies. A demand has been growing during the last year or two for special objects for the Endeavor Societies, and has resulted in each of the large contributing states taking a missionary of its own to support.

Warren Avenue Church in the Chicago Association has assumed the salary of Miss Swenson, who has recently gone to Turkey. The Association is to be asked to pay the current expenses of Adana Seminary, in Turkey, and the State outside of this Association will take a missionary. The Ohio Endeavor Societies are assuming more than double the salary of one missionary. In the Young Ladies' work there is a growing interest.

An effort is being made to form new societies. As a result, three have been formed in Chicago, one in Minnesota, two churches in Iowa are contemplating such a step, and encouraging words come from Ohio, Wisconsin, and Michigan.

We earnestly trust that new life may be given our young people's work all over our land, and that the desert places may blossom as a rose.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM DECEMBER 10, 1894, TO JANUARY 10, 1895.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Amboy, Mrs. T. A. Lyman, 15; Buda, 13.65; Bentley, Miss J. E. Fletcher, 10, a Friend, 1; Chicago, California Ave. Ch., 85 cts.; Englewood, North Ch., 20, First Ch., of wh. 25 Mrs. Mead const. Laura A. Hayward L. M., of wh. 75 const. Mrs. Rose A. Sears, Mrs. Julia W. Somerville, Mrs. Leah Taylor, L. M's, 104.75, Kenwood Ch., 53, Leavitt St. Ch., 44.03, Lincoln Park Ch., 6, Millard Ave. Ch., 9, New England Ch., 65.70, Plymouth Ch., 77.25, Union Park Ch., Mrs. J. C. Armstrong, const. Mrs. Viola B. Willson L. M., 25, University Ch., 42.83, Warren Ave. Ch., 34.95; Decatur, 5; Evanston, 31.73; Galesburg, First Cong'l Ch., 60.40; Geneva, 9.55; Geneseo, const. L. M. Mrs. A. E. Steele, 27.04; Harvey, 3.52; La Grange, 10; McLean, 4; Ontario, 14; Ottawa, 45; Princeton, 16; Peoria, Mr. and Mrs. B., Extra-Cent-a-Day Box, 7.30, Mrs. B., 20; Payson, 27.50; Rock Falls, 10; Ridgeland, 20; Shabbona, 12.03; Somonauk, 17; Springfield, First Ch., 10; Wilmette, 6.93; Waukegan, 7.05, 887 06

JUNIOR: Alton, Ch. of the Redeemer, 5.75; Bunker Hill, 19; Chicago, Union Pk. Ch., 10.35; Galesburg, First Cong'l Ch., The Philergians, 6.74, First Ch., 24.65; Geneva, 25; Jacksonville, 5; Rockford College, Y. W. C. A., 5, First Ch., 28.54; Somonauk, 15; Seward, 15; Wilmette, 50, 210 03

JUVENILE: Chicago, New England Ch., Steady Streams, 7.40, Union Pk. Ch., 13.48; Sheffield, 6.96; Thawville, 2.50, 30 34

C. E.: Chicago, Forrestville Ch., 5, Leavitt St. Ch., 10, Union Pk. Ch., 50; Galesburg, First Ch., 27.78; Hampton, 2.15; Princeton, 7; Sheffield, 10.75; Roberts, 2, 114 68

JUNIOR C. E.: Buda, 35 cts.; Chicago, New England Ch., 2.40, 2 75

THANK OFFERINGS: Jacksonville, Y. L., 3 05; Morris, add'l, 5; Wilmette, 22.14, 30 19

FOR THE DEBT: Chicago, New England Ch., 25 00

SUNDAY SCHOOL: Evanston, 55 51

Total, 1,355 56

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Cherokee, 10; Chester Center, 4.20; Davenport, 12.55; Des Moines, Plymouth Ch., 21.88; Earlville, 10; Grinnell, 17.65; Mason City, 6.26; Montour, 5; Muscatine, 60; Newton, 12.18; New York, Mrs. Minnie Davis, 1; Osage, 30; Oskaloosa, 5.95; Rowen, Ladies' Aid Soc., 4; Shenandoah, 5.42; Storm Lake, 7; Stuart, 7; Toledo, 1.48, 221 57

JUNIOR: Des Moines, Plymouth Rocks, 30; Iowa City, S. L. C., 5; Grinnell, 4.90, 39 90

C. E.: Bellevue, 5; Decorah, 9.83; Le Mars, 5.75, 20 58

JUVENILE: Cedar Rapids, Busy Bees, 1; Gilman, Little Jewels, 3; Grinnell, Busy Bees, to const. L. M. Miss Julia James, Miss Annie Howe, and Miss Julia Brainard, 80.01, of wh. 72.13 is Thank Off.; Osage, Coral Workers, 3.57, in memory of Clara Peterson, 1.20, 88 78

JUNIOR C. E.: Des Moines, North Park Ch., 5; Peterson, 3; Rowen, 1.18, 9 18

SUNDAY SCHOOLS: Belmond, 1.32; Des Moines, Plymouth Ch., 1.20; Iowa City, Bethlehem Miss., 4; Iowa Falls, 3; Newburg, 1.90, 11 42

Total, 391 43

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Diamond Springs, per Miss Phillips, 3.50; Eureka, 32; Leavenworth, 8; Topeka, First Ch., 12; Wabaunsee, 4.30; Wakarusa Valley, 7, 66 80

C. E.: Osawatomie, 2 50

JUNIOR: Douglass, 5 00

74 30

Less expenses, 2 00

Total, 72 30

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Ann Arbor, 28.85; Charlotte, 25; Calumet, 25; Detroit, First Ch., 104.50; Grand Rapids, Plymouth Ch., 2.25; Grass Lake, 10.38; Kalamazoo, together with Thank Off., to const. L. M. Mrs. O. M. Allen and Mrs. Bochon, 38.64; Litchfield, Mrs. N. D. Lamphear, 1; Mattawan, a Christmas gift from Mrs. G. H. Goodrich, 10; Ovid, 5; Pontiac, 4.40; Three Oaks, 13.19; Whittaker, of wh. 25 from Mrs. L. A. H. Childs, to const. L. M. Mrs. Carlos W. Childs, of Ypsilanti, 32.93; Watervliet, 4.55, 305 69

JUNIOR: Benzonia, C. E., 7; Cooper, 15; Detroit, Mt. Hope Ch., C. E., 5; Hudson, C. E., 6; Litchfield, C. E., 5; Olivet, Y. W. C. A., 9.45; Watervliet, 9.25, 56 70

JUVENILE: Covert, Band of Hope, 1; Merrill, 50 cts., 1 50

THANK OFFERINGS: Allegan, 9.83; Ann Arbor, 1; Kalamazoo, 14.28; Pontiac, 1.60, 26 71
SUNDAY SCHOOL: South Haven, 11 21
The Lord's Funds, 125 00

Total, 526 81

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 E. University Ave., St. Paul, Treas. Aitkin, 62 cts.; Anoka, 1.15; Austin, 21.95; Brainerd, 3.50; Cannon City, 45 cts.; Cannon Falls, 1.55; Faribault, Ch., 25, Aux., 20.65; Freeborn, 2; Freedom, 1.50; Glenwood, 6.40; Hartland, 65 cts.; Hutchinson, 8.36; Lake City, 1.83; Mapleton, 2.55; Medford, 1.75; Minneapolis, First Ch., 13.30, Park Ave. Ch., 10, Plymouth Ch., 53.40, Robbinsdale Ch., 4.75; New Richland, 1; Northfield, 21.72; Owatonna, 15; Park Rapids, 85 cts.; Princeton, 2.15; Springfield, 5; Wadena, 83 cts.; Waseca, 50 cts.; Wayzata, 2.06; Welch, 2.25; West Duluth, 75 cts.; Winona, Second Ch., 5; Zumbrota, 1.30, 239 77
C. E.: Freedom, 3.25; Lake Benton, 6.35; Mapleton, 1.25; Minneapolis, Robbinsdale Ch., 3.50; Northfield, 5.57; St. Paul, Atlantic Ch., 5, 24 92
JUNIOR C. E.: Austin, 10; Elk River, 2.70, 12 70
SUNDAY SCHOOLS: Benson, 1.60; Faribault, Infant Class, 10; Northfield, Prim. Dept., 73 cts.; St. Claire, 1; St. Paul, Atlantic Ch., 12; Wayzata, 38 cts., 25 71
THANK OFFERINGS: Groveland, 9.52; St. Paul, Plymouth Ch., 19.05, 28 57
FOR THE DEBT: Northfield, 24 23

355 90
Less expenses, 47 00

Total, 308 90

MONTANA.

Missoula.—Mrs. O. C. Clark, 5 00

Total, 5 00

NEBRASKA.

BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Aurora, 10.62; Arborville, Thank Off., 5; Ainsworth, 5.40; Bertrand, Mrs. Shedd, 1; Mrs. Dunlop, 1; Bladen, 50 cts.; Clarks, 5; Cortland, 6; Crete, 1.75; Hastings, Thank Off., 2.10; Holdredge, 3; Irvington, 4; Kearney, Special Thank Off., 5; Lincoln, Vine St. Ch., 2.15; Milford, 13.71; Norfolk, First Ch., 6.06; Nebraska City, 8; Omaha, St. Mary's Ave. Ch., 62.42, Plymouth Ch., 21.74; Pierce, 1.50; Riverton, 40 cts.; Syracuse, 10; Springfield, 9; Waverly, 6.25; Wescott, 10.30; York, 19, Special, 1, Thank Off., 1.32, 223 24
JUNIOR: Lincoln, Vine St. Ch., 11.53; Omaha, First Ch., 10; Pierce, 3.50, 25 03
JUVENILE: Ainsworth, King's Daughters, for a Turkish girl, 14.50; Curtis, Willing Workers, 2; Omaha, Plymouth Ch., Cradle Roll, 4.26, 20 76
C. E.: Aten, 10; Dover, 2; Fremont, 5; Kearney, 5.06; Omaha, St. Mary's Ave. Ch., 10, 32 06
JUNIOR C. E.: Omaha, St. Mary's Ave. Ch., 15; Weeping Water, 5, 20 00
SUNDAY SCHOOLS: De Witt, 2; Omaha, First Ch., for Miss Florence White for Mexican girl, 8.39, St. Mary's Ave. Ch., Birthday gifts, 16.79, Plymouth Ch., 2, 29
COLLECTION.—At Fremont Convention, 4

Less expenses, 33

Total, 306

NORTH DAKOTA.

BRANCH.—Mrs. C. H. Phillips, of Cummings, Treas.
C. E.: Grand Forks, 10
JUVENILE: Cummings, Christian Soldiers, 2

Total, 12

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, West Ch., 10; Cleveland, First Ch., 29; Hough Ave. Ch., 12.25; Hudson, 20.50; Lindenville, 2; Oberlin, 80; Springfield, First Ch., 4; Tallmadge, 14.28; Toledo, Central Ch., 2.66, Washington St. Ch., 14, 186
C. E.: Brooklyn, 8.25; Marietta, First Ch., 9.75, 18
SUNDAY SCHOOLS: Oberlin, Second Ch., 5; Sandusky, 10; Wellington, 5, 20
THANK OFFERING: Tallmadge, 1
SPECIAL: Springfield, First Ch., for tuition of child, care of Miss Seymour, Harpoot, 8

236
Less expenses, 32

Total, 203

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux Falls, Treas. Pierre, 3; Yankton, 14.95, 17

Total 17

ALABAMA.

Talladega.—Little Helpers, to const. L. M. Miss Nancy Jones, 22

Total, 22

CALIFORNIA.

San Bernardino.—Mrs. E. Smith,

Total,

GEORGIA.

CORRECTION.—In February LIFE AND LIGHT, Atlanta, per Miss E. P. Haskins, 10, should be Ladies' F. M. Soc. of Central Cong'l Ch.

TURKEY.

Marash.—Miss H. A. Lovell, 10

Total, 10

MISCELLANEOUS.

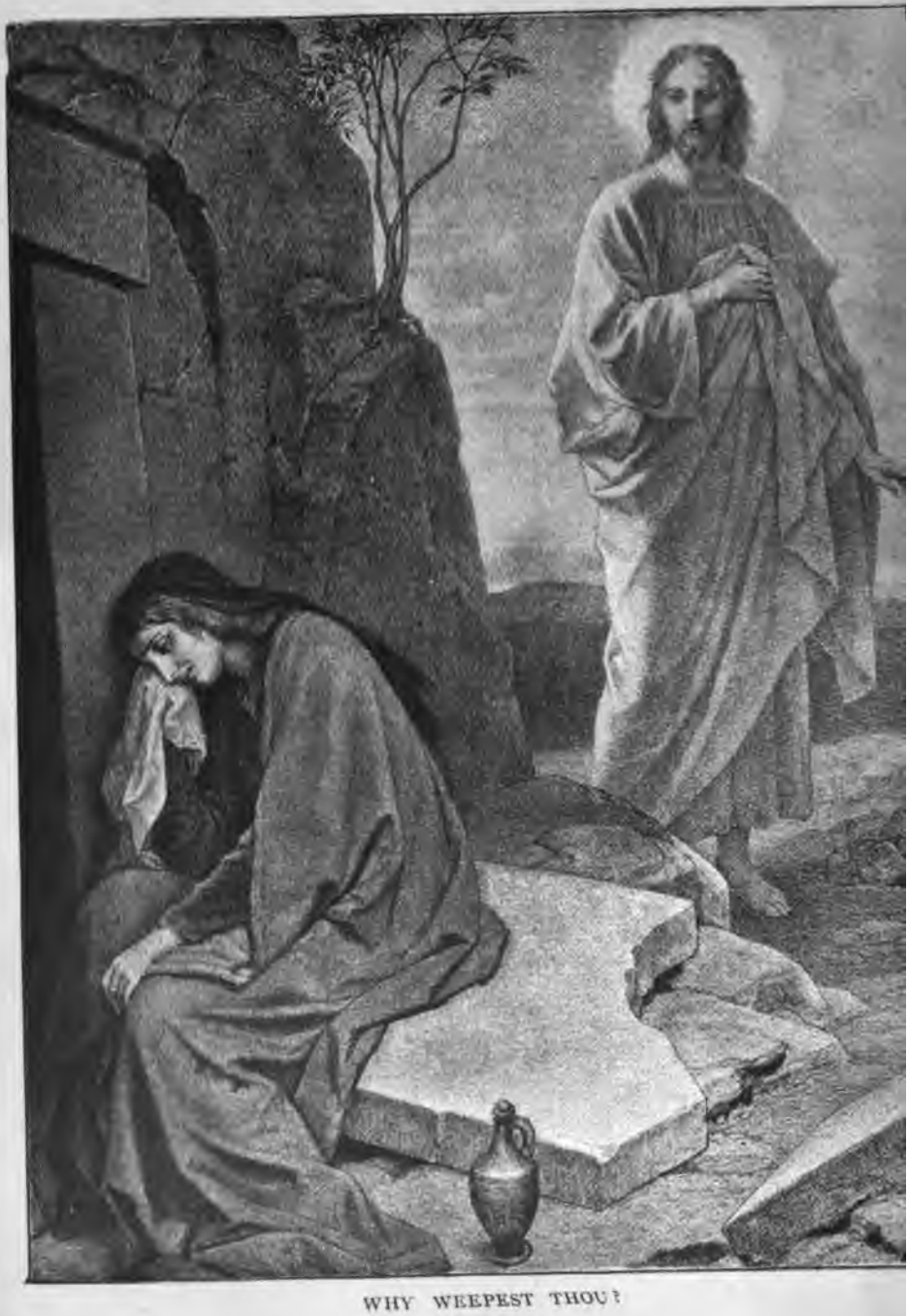
Sale of leaflets, 13.66; boxes, 13.54; envelopes, 8.65; from L. S. Ward, Treas. A. B. C. F. M., as our share of the Spanish indemnity for losses on Ponape, 1,650, 1,68

Receipts for month, 4,93
Previously acknowledged, 3,49

Total since Oct. 26, 1894. $8,42

MISS JESSIE C. FITCH,
Ass't Treas.





WHY WEEPEST THOU?



Vol. XXV. APRIL, 1895. No. 4.

Expect Great Things from God. Attempt Great Things for God.

WOMAN.

BY MRS. MERRILL E. GATES.

"Woman, why weepest thou?"
O'er China's rice fields, o'er her poppies red,
The sweet voice ran. It was the Christ
Who spoke and looked on helpless woman, priced
As cattle in the market, crippled, led
In flesh-encrusted chains. I wondered not He said,
"Woman, why weepest thou?"

"Woman, why weepest thou?"
From India's temples, from her fanes most rare,
From hut, and palace, and zenana close,
A sound of voices, like sad winds, arose,
And breathed of woman's sorrows, past compare.
There thrilled again the Christ-voice through the tropic air,
"Woman, why weepest thou?"

"Woman, why weepest thou?"
From midnight streets, or gay, or dim as death,
Came back hoarse whispers, ominous as doom.
'Twas woman's voice as from a living tomb;
A cry of fallen souls with poisoned breath.
Once more in tones of tenderness that pure voice saith,
"Woman, why weepest thou?"

"Woman, why weepest thou?"
No sound! But women, veiled and speèchless, throng,
And look their wordless woe with haunting eyes.
Far down, unseen, unreached, as one who lies
In unsearched, hidden chasms, they die. How strong
The Voice that cries along th' abyss of Moslem wrong,
"Woman, why weepest thou?"

"Woman, why weepest thou?"
Thy help is near! The Christ has heard the sound
Of world-wide tears! His heralds swift proclaim
Surcease of weeping through His mighty name!
"Woman, He died, and on the cross was bound
To lift thee by unfathomed love from depths profound!
'Woman, why weepest thou?'"

THE receipts for the month ending February 18th, show a falling off of $1,849.01 as compared with the same month in 1894. This neutralizes the gain reported last month for the first weeks of the year, so that from January 1st to February 18th we have $46.28 less than for the same time last year. Receipts must inevitably fluctuate from month to month, and we hope for a better showing at the next report. We feel sure that our constituency appreciate the necessity of constant effort to prevent the recurrence of the anxieties and special appeals of the last two years.

DR. SWAN, of Canton, reports a society of native Christians who hang strips of wood around the room in which they meet, each bearing the name of a member. When anyone fails to appear in his place, his name is turned to the wall.

THE absolute power of life and death of parents over their children in China was recently illustrated in the case of a stepmother in Chin-Kiang, who compelled four children to eat raw opium. Although one of the children died, a very trifling punishment was administered by the authorities.—*Ex.*

"THE Society of the Heavenly Foot" is the name proposed for an organization in China for the repression of foot-binding. The attractive name ought to insure its success.

THE *Missionary Review* suggests "that some ready pen might well write a paper on the points of similarity in the way in which the Chinese support the war and in which Christians support the war for the conquest of the world."

IT is said to be very difficult for the poor, down-trodden women in China to believe the good news of a God who wishes to save a woman.

The viceroy Li Hung Chang is regarded as the most enlightened man in China. This is the way he mourned for his mother. John Russell Young writes in *Review of Reviews*:—



LI HUNG CHANG.

I HAD had an idea, based upon the way sacrificial duties are performed at home, that the sackcloth and ashes and physical privations were perfunctory or sentimental. But when I saw the viceroy, I saw the signs of mourning. He looked like a starving beggar. He wore the coarsest raiment. His beard and forehead had not been shaved, and his queue hung down from a clotted mass of hair. Lines of sorrow streaked his face, and his hands were grimy, as if he had been lying in ashes; and yet this was a nobleman, careful as to comeliness of person and the niceties of raiment, rather disposed to ostentation than otherwise. There was every evidence that this, the first man in the empire, had been, as if he were its meanest subject, down in the very dust, in privation and penance, doing reverence to his mother's memory as appointed by faith.

The first missionary of the Woman's Board to the South China Mission is Miss Nellie M. Cheney, who went to Canton last summer. In a letter to her family friends she mentions seeing the grave of Robert Morrison in the old burying-place in Macao. She writes:—

MACAO is an old Portuguese town, but now mostly filled with Chinese. It is almost an island, connected with the city by a narrow strip of land. So many people went to Macao on account of the plague, there was no place to be found for Mr. and Mrs. Nelson except in the house with some Alliance and United Brethren missionaries. So they were in an old, old building that was once a monastery for French Catholics, many of whom are still in Macao. It was so curious I enjoyed being there, and imagining the stories the old walls and hallways could tell if they could talk. Among the United Brethren staying there were the two lady doctors who were so badly stoned and mobbed in the spring, Dr. Halveston and Dr. Bigeler. There is nothing like the same hostile feeling now against foreigners, but every time I have been through the Canton streets there are many who laugh and say, "*Fau quai*," which means "foreign devils." . . .

Mrs. Nelson is often invited to Chinese homes, where she has a chance to talk to them of "the doctrine." She wants to have meetings at the school-room at stated times, and give them talks while they are together, and teach them to sing. I am going with her to sing for them. That is all I can do now, except to get a little girl near me, with her poor bound feet and her little sad face, and put my arm around her, and bring an answering smile from the sad little mouth. How I want to take the things off from her feet and throw them as far as I can! I suppose the old women who go hobbling around have gone through much suffering; but it is hard to see the dear little girls and think of the years that are before them.

Just as we go to press word comes of the narrow escape of our missionaries in Paoting-fu from an attack of lawless soldiers passing through to the seat of war. The particulars were given in a letter from Mr. Roberts, dated January 10th. It seems that some of the city roughs had planned the next time soldiers passed through the city to plunder the missionary houses. These houses are situated in a compound, including about five acres of land and surrounded by a wall. About noon on Friday, January 4th, a large crowd of soldiers and civilians presented themselves at the gate, and clambered over the wall in large numbers. A military guard was soon secured, which drove off the city roughs, but the soldiers remained in the yard. Mr. Roberts writes:—

THEY (the soldiers) entered Mrs. Noble's and Miss Morrill's kitchens and beat the servants, but not severely. They pushed the front door hard, but did not get it open. They stared through the windows in crowds, while Mrs. Noble, under their gaze, tried to look unconcerned and spent the time in reading advertisements. Miss Morrill came out of the girls' school court and accosted the soldiers pleasantly. They asked her if she was afraid; she said she was not, but asked them not to go into the girls' court, as the children might be frightened. They did not go there, as they were intent on seeing the foreigners and foreign houses, having never seen any before. At last Dr. Noble arrived, and he did his utmost to entertain the crowd of soldiers on his veranda, and persuaded them not to enter the house. The soldiers had left the gate, and with the aid of two or three teachers I kept the mob of civilians from entering, by standing outside and arguing with them by the hour, and, still more important, watching them closely. After what seemed a century the crowd of soldiers, followed by the city mob, left the gate and went to the east court, where Mr. and Mrs. Simcox and Mr. and Mrs. Ewing live. I went with them, to watch them and try to keep them within bounds. I told the soldiers they might see the place if they would guard the gate and keep the city rascals out. The scheme worked well; the soldiers did as they agreed. Part of them went in at a time, and looked about. They did no harm, as in our helpless condition we had reason

to fear they might. Mrs. Simcox held up her baby at the window to amuse the soldiers, and it helped to keep them good-humored. They kept the gate well, and when they went away the city mob went with them, and so did I, as there was evidently a new row at the west court. Mrs. Ewing had just arrived in a sedan chair, returning from the Presbyterian Mission compound in the north suburb, accompanied by Mr. Ewing and Mr. Hoddle on foot. . . . When Mrs. Ewing started to come home, before she reached the north gate of the city a large crowd of soldiers ran to see her, and followed her all the way through the city to our compound in the north suburb. The throng of soldiers attracted a crowd of city people, and together they filled the street, so that it was almost impassable. They took hold of the sedan chair, and lifted the curtain in front of it fifty or a hundred times in order to see the foreign lady. Mrs. Ewing bore it bravely, and did not lose her self-possession. The gentlemen feared they would smash the sedan chair, and not let them out of the city alive. At last they reached Dr. Noble's gate, and the soldiers at our west gate court stood in two lines to see Mrs. Ewing as she passed into the house. At that time a great crowd of city roughs were outside our gate waiting to plunder the mission houses. Among them were ten or more women. One of them on being asked why she was standing there replied that she had heard that our houses were about to be pulled to pieces, and she did not know but she might "get something."

Our space forbids more details. Darkness at last dispelled the crowds without serious damage to person or property. A fuller account will appear in *The Missionary Herald* for April.

A POOR man in China went to pray to an idol that had been placed outside the temple. I do not know what he asked for, but he promised if his idol would answer him he would give him his cow. The man's prayer was answered, but he repented of his bargain, and, as he did not wish to part with his cow, he went to the idol again to let him off. He said: "I know I promised to give you my cow, but I am very poor. I have only one cow; if I give it to you, how shall I get my fields plowed?" and so on, asking to be allowed to keep his cow. The idol would not let him off, but said the cow must be kept. At last the man could do nothing else but tether the cow to the idol's chair and go sorrowfully home, wondering how he was to get on without her. He sat down in his room to think over his troubles, and lo! he had not sat long before he heard a great shouting. He went to the door to see, and there was his cow coming along the road, as fast as it could, dragging the idol after it. How the people laughed, and how glad the poor man was! It never occurred to him that the cow had brought the idol. No,

indeed! It was the idol, that had repented of his hardness of heart and had brought his cow back to him.—*Ex.*

"WHEN China moves," said Dr. J. L. Nevins, "it will be the tread of a giant, and will shake the world." From the agitation of European powers over the war with Japan, this prophecy would seem to be fulfilled. Strangely enough, however, it is the weakness of the giant, not his greatness, that causes the agitation. He has been asleep so long he has many things to learn before his real power can be felt.

CHINA.

THE GOSPEL WITHIN THE PURPLE FORBIDDEN CITY.

BY REV. H. P. BEACH.

IN spite of the war, November 7th and 12th were red-letter days for China. On the former date occurred the sixtieth birthday of the Empress Dowager An, popularly known as the Western Empress. Millions in the Flowery Kingdom had been anticipating with joy that auspicious season, and in some of the great cities, like Shanghai, gaudy decorations, illuminations, and feasts manifested the national feeling. But why should the sixtieth birthday of the empress dowager be thus observed? Because sixty years constitute "a cycle of Cathay," and having completed a cycle, her subjects wished to congratulate her. Rich presents from the various provinces and from abroad passed within the sacred precincts of the Purple Forbidden City, and were laid at her feet in token of grateful appreciation of her august merits.

Five days later occurred a no less significant event, which, however, had greatest interest for foreign nations and for Christians. The "audience question," which has so vexed Western diplomats, was partially solved when the emperor ascended the throne; but on that occasion the ministers were unwillingly received, and at a distance from the palace. As a joint result of the war and the empress dowager's birthday, the Emperor invited foreign representatives to an audience on the 12th in a building near the palace and within the Forbidden City. Without dwelling upon the importance of this fact, let us look at two of the belated presents, which were on that day presented to the Western Empress by the British and American ministers. One was a token of love from the Christian Queen Victoria; the other,

jointly presented by the two ministers, was, perhaps, the most sumptuous copy of the New Testament in existence.

Had we been at Peking when it was on exhibition, we should have seen a magnificent teak-wood case, within which rested a box covered with old gold plush. Opening this a solid silver casket is seen, ornamented with bamboo and birds in relief, the bamboo being an emblem of peace, and the birds representing messengers. The casket cover bears a gold plate stating that the book is the gift of the Christian women of China. Within these ten and a half pounds of silver is the Testament itself; a royal quarto volume two by ten by thirteen inches in size, the joint product of the Presbyterian Press and Canton silversmiths. Upon the upper left-hand corner of the book, in raised



EMPEROR OF CHINA.



EMPRESS OF CHINA.

gold, are the characters "New Covenant Complete Book," while on an oval plate on the center of the cover is inscribed "Saving the World Holy Classic." Its silver covers are, like the casket, embossed with bamboo and bird designs. The text used is the ordinary classical Delegates' Version, except that distinguished scholars have purged it of characters which should not be used because they have formed a part of the name of some sovereign. This text is printed on the finest paper procurable with the largest type made, while about each page is a border of gold.

The reader may ask, Is this New Testament likely to prove helpful to the cause of missions? We incline to think that it will, and for the following reasons.

1. Being presented by ministers of two leading Christian nations will lend added weight to the gift. England's commercial supremacy in China, and the services rendered the empire by her diplomats, give her representative a distinguished place in the empress dowager's esteem; while the large confidence reposed in Minister Denby in recent peace negotiations would emphasize the value of a gift coming from his hands.

2. According to the December number of the *Chinese Recorder*, ten thousand nine hundred women of China have given their mighty mites, amounting to about twelve hundred dollars, toward this object. It is safe to say that no other gift received by the Western Empress came from so large a number of persons. That there are in her realm eleven thousand Christian women of the Protestant faith would appeal to her very strongly.

3. Better than mere numbers is the fact that these women accompany their gifts with earnest and continued prayer. Probably ten thousand prayers are being daily offered by these women for the conversion of their empress. Surely God will, in some way, reward the faith of these supplicants.

4. The Bible has now for the first time entered the palace in an intelligible form. The English copy, presented by the Bible Society long years ago, could have been little else than a piece of Western bric-a-brac. This edition, in perspicuous Chinese and in sumptuous binding, cannot go unexamined.

5. It comes to the palace after some religious preparation. The stereopticon illustrations of the life of Christ, exhibited by one of our helpers at the residence of the present empress, just previous to her marriage, created a deep impression upon her family; and at that time the New Testament spread out daily before our Christian tailor while he wrought on the imperial *trousseau*, is said to have been borrowed and read by some of her relatives. That "scatter-shadow-lamp" exhibition was doubtless one of the most remarkable events that had occurred in her home, and would have been often talked of by the empress elect. Now the explanation of the striking picture of Christ on the cross, which caused her grandmother to exclaim in tones of wonder and sorrow, "Why, why did they cause so good a man to suffer so!" is in the palace, and can be read at leisure.

6. Happily this book is accompanied by a remarkably comprehensive introduction, prepared by Dr. Muirhead, of the London Mission. This is a better beginning, surely, than the incomprehensible genealogy of Matthew, in which the characters representing the sound of Abraham's name mean, "Ugly-paternal uncle-draw-rare," the other names being equally pleasing.

7. The book has also a personal bond connecting the empress dowager with her Christian subjects, in the beautiful address prepared by Mrs. Richard. After acknowledging her signal merits, and stating the benefits

coming to Christian nations from the Bible, we read, "We, Christians in your empire, constantly and fervently pray that your Highness and all the Imperial Household may also gain possession of this secret of true happiness to the individual, and prosperity to the nation, so that China may be behind no nation on the earth." No Chinese sovereign in history ever received such a document as this, and it cannot but have its effect. By the mouth of eleven thousand witnesses the saving power of the gospel is herein testified.

8. The Scriptures enter the palace at an opportune time. A few years since the emperor began the study of English, and owing to the efforts of Viceroy Li and the empress dowager, he has been won to the programme of progress. He was receiving all the Western ambassadors on the day of the presentation. A nation that for centuries has sat as learner at China's feet, is battering down the brazen doors of her isolation after only forty years of contact with Western civilization. It is a period of transition, and it may be that as at the close of the Tai Ping rebellion International Law became a valued book, so at this critical time the gospel may prove a blessing to the nation.

9. The Scriptures come to a remarkable woman,—perhaps the most remarkable representative of her sex living; one who has had strength of character, wisdom, courage, and diplomacy sufficient to carry on the regency of two emperors, and set in motion enterprises which, were it not for the venality and opposition of the *literati*, might have made China a peer of Japan, almost. She will certainly be progressive and bold enough to examine the fundamental book of Western nations.

10. That the above is not merely a series of sanguine prognostications, is evidenced by the fact that before noon of the day of the presentation, an imperial eunuch of high rank applied at the Bible Society Depository, bearing, in the handwriting of the emperor, an order for a copy of the Old and New Testament, such as are sold to the common people. On reaching the palace these were eagerly scanned by the emperor, a number of faulty characters were marked, and the eunuch sent back to secure perfect copies, as the "Father of a Myriad Years" wished perfection in his book. Other Christian books were given the eunuch, and it may be that he and another one from the palace, who has learned much of the truth from Dr. Blodget, will be able to disseminate the knowledge which they possess among those whose curiosity has been aroused by the imperial present.

In view of these facts, why should not women of Christian lands join in the united prayer of their redeemed sisters in China, that the New Testament may prove "a savor of life unto life" to the empress dowager, and that she may add to her previous achievements that of being to her people what Clotilda was to France, or Queen Bertha to our own heathen ancestors.

REVIVAL IN THE GIRLS' SCHOOL AT FOOCHOW.

Miss Newton, principal of our Foochow Girls' School, writing late in October and early in November to her associate, Miss Garretson, now in this country, says:—

THE harvest time for which you, and I, and others have worked and prayed so long has really begun, and its beginning seems largely in our school. While we were at the mountain, I asked Mr. Millard to come over



MISS ELLA J. NEWTON.

some Sabbath evening and speak to the Christian Endeavor Society at Keu Chio Tong. Two weeks ago to-morrow he did so, and I let some of the older girls go. His talk was so simple, and yet so solemn, that I do not think they will ever forget it.

One day opened the way for another, and that for a third. He had shown them the enormity of sin, and how Jesus was standing knocking at the door

of their hearts, and then he pressed home the question whether they had really admitted him to full possession, or were still leaving him outside, because they wished to have their own way instead of his. Then he told them he wished to come once more and meet separately the two classes he had mentioned, and he wished them, after much prayer, to write their names on slips of paper, stating to which class they belonged. Meanwhile, cases of conviction of sin such as I have never seen in China were coming to my notice, and this conviction was largely among professing Christians. It was a solemn time. They seemed so anxious to be taught, and human words seemed so unavailing. When Thursday morning came the names were handed in, but aside from the matron and two assistant teachers, only five added the character indicating that they belonged to the first class; all the rest had the one indicating the second class. When Mr. Millard came he took these few into the recitation room, and taught them so simply how to deal with this new life in their souls, and what to do in case they should stumble and fall. Then we went back into the schoolroom, and he talked to the others just as plainly, showing them how to take the definite step of committing themselves to Christ, and trusting his word that the work was done. Then he went away and left them, and has not been since, but the Holy Spirit abides with us, and the work goes on. That evening I asked those who had placed themselves in the first class in the morning, and any others who felt they were now prepared to do so, to meet with me, and we organized for work, each one selecting some to work for.

Sunday night, 28th.—To-day has been full of God's presence. Last night, instead of rehearsal and prayers, those who felt they had received the blessing divided up for personal work among those who said they really desired to receive it. It was a solemn time. All about in the rooms and halls low voices were praying or pointing others to Jesus. I did not dare ask for results last night, as it was bedtime, but to-day eighteen more have come to tell me that they realize that Jesus has come into their hearts. Some of these experiences are very bright. You remember how naughty N—— used to be. She came to tell me this morning before prayers of the new joy in her heart, and confessed things long past, freely asked L—— to forgive her, and then came out before the whole school and asked them to do the same. I suggested that if others felt anything resting on their consciences it was a good time to get rid of it. One after another accepted the suggestion, and even C—— had something to confess. I was much impressed when S—— asked her Sunday-school class to forgive her for being impatient when they did not know their lessons. There has been much personal confession, too, and many have come to ask me to forgive things of which I did not even

know. More than one said she had said hard things about me, because she thought my sympathies in the war were more with Japan than with China. What more of blessing is in store I know not. I can only say, Praise God!

Tuesday, 30th.—Sunday evening the meeting at Keu Chio Tong was



MISS ELSIE M. GARRETSON.

very solemn. In the school prayer meeting last night there was no trouble in getting the girls to speak, for they had something to say. To-day Mr. Millard gave them another little talk on joy under all circumstances, adding a few helpful words for those who still do not see the way clear. Then he called for testimonies, and I think more than thirty told simply how happy

they were with Jesus in their hearts, one remarking that her joy now compared with that before "exceeded by ten thousand times ten thousand."

Thursday, Nov. 1st.—Mr. Millard came again, especially to meet those who have come out into the light since the first day he divided the meeting into two classes. I felt that some of these needed just such help as he gave the first ones, and he certainly gave it to-day. There are now forty of the girls who feel that Jesus has really come into their hearts to abide, and others who are not quite clear.

There is another thing I have not told you. The Christian Endeavor Society have organized an evangelistic band, two going out each afternoon, either to the home of some schoolgirl, or to some well-known place near by, to work for an hour or more. One of the women usually goes with them, to make it all proper, and a good many who offered themselves for the work are held in reserve, because they are rather young. This had just been organized when Mr. Millard first came to the school; but the blessing they have received they are now carrying with them. Some are so anxious to go that they are delighted to take another's turn if there is any chance for it.

Saturday, 3d.—Last night was consecration meeting in the (schoolgirls') Christian Endeavor Society. There was not time for long remarks by any one, but the testimonies were full of the new joy that had come into their hearts and lives. Doubtless there will be chaff to be winnowed away; very likely there are those who are just following on, held up by the influence of others. It is always so. But I realize, too, that it will need much grace, and patience, and wisdom to guide them over the hard places till they are firmly established. They will be tested, and God only knows how they will bear it. I hardly need ask you to pray for me as well as for them, for you can easily realize how much I need God's help. Do not understand me that I think none of these girls were converted before, but a new song has been put into the mouths of even those whose experiences had been deepest before.

The Mr. Millard mentioned has an interesting history, which Miss Garretson has given us. More than ten years ago he went to China as an agent for an English tea firm. Resisting the temptations from godless companions in a foreign country, he took a firm stand as a Christian. He gathered the children of European families into a Sunday school, and was untiring in his efforts for the salvation of the young men in Foochow. The failure of the tea firm obliged him to return to England, from whence he was sent by the Keswick Convention of Christian workers, in company with an evangelist, to India, Ceylon, and Australia. Recently he has gone to China as a regularly appointed missionary. He seems to be called of God for a special work in that country.



A PEEP AT PRAGUE.

BY MRS. F. E. CLARK.

It is Sunday morning in Prague, and very much like a November mornin at home; but as I look out of my window I realize at once that I am not home; for here right opposite is Mr. Ludvik Ludvik taking down his shutte and making ready for business, and over the door I read the legen "Obchodni dum se zbozim ozdobnym." I begin to realize that my poo tongue, which for weeks has been trying to twist itself around a good mar difficult German words, will have a rest here. It is of no use to attem even a single word of Bohemian, and though many people here can spea German, yet I think they would understand my English better than m German. We arrived so late on Saturday evening that there was n opportunity to see anything, so everything is new to me this Sunday mornin As we go down to breakfast I discover that we are staying at the "Hotel Anglickydvor," otherwise called Englischer Hof. But we have not muc time to look about us, for at an early hour Dr. Clark and Rev. Mr. Port appear before us. Mr. Porter has come to escort us to the Vineberg Church, while Dr. Clark goes to preach in one of the other churches. I a wondering, as I write, if all the Christian Endeavorers who read, or ough to read, the Life and Light, know that there is a Mr. Porter doing earne Christian work here in Prague; and how many of them know that there is Mrs. Porter, who is a great help to her husband in his work; and I do n

believe any of you know that there is a dear little wee Ray Livingston Porter, only five weeks old, who has already learned to conduct himself with all the propriety which should be expected of a missionary baby. Possibly he may have some little failings, but in my short acquaintance with him I saw nothing of the sort, and he seemed to me a model baby.

However, this has nothing to do with our walk to church, for little Ray did not appear there. As we walk through the Jerusalem Gasse, and at last draw near to the place of meeting, we find that it is not a church, but the Bohemian pastor's house that we are entering; and then I remember what I have read at home,—that our missionaries are not allowed to build churches or to hold any public meetings. They may, however, open their own houses, and invite as many guests as they please to attend family worship, making the service as long as they please. This is what Pastor Valisch has done to-day, and all of us who form the congregation are his invited guests. He sends out printed invitations, and usually has a congregation of about a hundred, I think.

The congregation looks not unlike some congregations that we might see at home. They greet their pastor cordially as they enter, and all seem very earnest and reverent as the service begins. If you could look over the hymn book and listen with us as they sing, you would begin to realize what an undertaking it must have been for Dr. Clark and Mr. Porter to learn this dreadful Bohemian language. Let me give you two or three lines from the hymn book as a sample :—

> "Pane, drive byl jsem v hrisich ach, jak toho zelim.
> Nyni S Tebou v nebes vysich
> S Srdcem chci bjt eelym."

You may translate this for yourselves.

As their visitor talks to them in English, and Pastor Adlof interprets into Bohemian, I find my eyes roaming about the room to look at the congregation. I cannot help looking often at a very sweet little girl near the front. Her little feet cannot reach the floor, and she looks uncomfortable in the chair which is much too high for her; but the sweet, serious face and the earnest look, as she sits there so quiet and attentive, are very pleasant to look upon. She slips away with her nurse when the service is over, and I have no chance to speak to her, as I intended, but I am not surprised to learn that it is little Ruth, Dr. Clark's oldest daughter; and I carry away in my mind a very pleasant picture of that "dear little face in the pew." Later in the day, when I see little six-year-old Winnie at the English service, just as sweet and just as sedate as her nine-year-old sister, I am filled with admira-

tion, and I think of a certain little restless boy in America who can never sit still in church, and I wonder if I had not better send him over here for Dr. and Mrs. Clark to train. I did not see Baby Hilda and the other little girls, but I have no doubt that they are all as good and as sweet as these two.

But I have wandered away from our church service, and by this time they are singing the closing hymn. Then Mr. Porter leads us in an earnest prayer, and though the words are Bohemian, yet I think we all join in it. As the people pass out many of them stop for a pleasant word of greeting. It was rather a surprise to their American visitor when one good brother stepped up to him and kissed him, first on one cheek and then on the other; but, as one after another, several of the brethren gave him the same salutation, he concluded that it was best when in Bohemia to do as the Bohemians do.

But I am making my story too long, and I must not tell you of our visits to the other churches, nor of the pleasure we felt in becoming somewhat acquainted with Pastor Adlof, who acted as interpreter, and who is so much beloved by the members of his own church and by many others in Bohemia. We were sorry not to be able to see more of the work and the workers; but even a peep is better than nothing, and we shall always feel a deeper interest in the work in Bohemia for what we have seen.

In the Christian Endeavor Society to which I belong, each one of us has a special missionary station and missionary to pray for. My station has been Prague, and my missionaries Dr. and Mrs. Clark. Now I am going to enlarge my circle and take them all in, including the six little Clarks and Mr. and Mrs. Porter and little Ray Livingston. May God bless them all.

DRESDEN, Nov. 6, 1894.

FOR CHILDREN'S MEETINGS. — EARLIEST AND LATEST WORKERS IN CHINA.

BY MRS. JAMES L. HILL.

THERE are four reasons why boys and girls will be particularly interested in China. First, on account of the present war between China and Japan. When Napoleon was asked why he did not make war upon the Chinese, he replied, "There are too many of them." Here are 400,000,000 people, a quarter of the population of the globe, and yet the Japanese, only one tenth as many, are invading the Chinese empire, conquering as they go. Second, because to boys and girls who have sharp eyes, the Chinese always seem so queer. Some of the peculiarities that have impressed the children can here be *named: The* perpendicular columns in which they write; the peculiar

frames with sliding balls with which they add and figure; the compression of the feet; the queue. Third, their peculiar customs; one of these is ancestor worship. A Chinaman will celebrate his father's birthday by presenting him with a coffin. Let the boys and girls now go on to name others. They might each be asked to bring one on a piece of paper to the meeting, when they can read in turn. In the preparation of these slips assistance can be rendered by parents or leader. One of them could name the fact that when a Chinaman meets his friend, he shakes not his friend's hand but his own, and says, "Have you eaten your rice?" When he wants to pray, he writes a prayer, or buys one already written, and burns it, that it may go up to his god. They burn fire-crackers in their burying-ground, to worship the spirits of the dead. They wear garments made of cotton cloth. In winter they wad them, to make them warm. When they have on their wadded garments, they look almost like walking pincushions. Fourth, their characteristics. Skillful mechanics, industrious, deceitful, vain, and sluggish. Not intemperate, but debauched with opium.

To this nation Robert Morrison, an Englishman, one of the greatest of missionaries, went. While a boy he was apprenticed to a last maker. He kept his book open before him while he worked, and had his bed in the shop, that he might study late at night. He translated the Old Testament in twenty-one volumes, having earlier completed the New Testament. When he went to China he had to come by way of New York City, on account of the opposition of the East India Company, centered at Canton. It was not thought that William Milne, who became his strong assistant and colleague, was sufficiently accomplished to go as a missionary, so he consented to go as a servant. He became eminent and influential,—a fact always used as an incitement to boys and girls who have consecration. The members of the circle will be intensely interested in the story of Miss Garretson, Miss Andrews, and Miss Morrill, as told in the lesson leaflet of February, 1894. Striking accounts of some of our later missionaries are also given in the last annual report, pages 22 and 23. Some little member who reads well might give a story of "The Little Chinese Girl," as narrated in Leaflet No. 4 (price 2 cents). Little people will have a consuming interest in the story of the baby merchant, who had taken out six babies in the morning to sell, and having disposed of half his stock, was returning at nightfall with two in one covered basket, and one in another, both baskets being suspended at the ends of a pole, which was over his shoulder. He said he would sell the remainder very cheap, a dollar apiece being considered high. Much interesting matter like this will be found in the leaflet (price 2 cents) "Woman in China."

Our Work at Home.

IN MEMORIAM.

MRS. KATE POND WILLIAMS.

ENTERED INTO REST, JAN. 23, 1895.

"WELL done, good and faithful servant; enter thou into the joy of thy Lord"—into the full fellowship and glory of the risen Christ. So was the life of Mrs. Kate Pond Williams, rich in varied endowments, wholly consecrated to Jesus Christ, translated to heaven on the morning of Jan. 23, 1895, from her home in Auburndale, Mass

Sixty-three years ago this life brought gladness into a home at Vernon, N. Y. A student at Mt. Holyoke Seminary, she was a member of the Class of '57, from which God had elected several to be foreign missionaries. Nurtured by Miss Chapin, upon whom had fallen the mantle of Mary Lyon, and inspired by the fascinating zeal of Fidelia Fiske, one after another entered the service. Five went to Turkey. Kate Pond, with her versatility of gifts, her acute intuitions followed by quick, responsive action, was destined to pre-eminent service. For six years she was a beloved teacher at Mt. Holyoke Seminary. In 1864 a call came to the seminary for a teacher for the girls' school at Harpoot, Turkey. Convinced that it was the will of God for her to go, she surmounted all obstacles, and in a few months was winning hearts in a far-away land, giving new life to the missionaries and blessed teaching to the girls. Two years later, in 1866, Rev. William Frederic Williams, who was at the head of a newly-established theological seminary at Mardin, Turkey, won her for his wife, and her rare talents found a wider scope in five happy years of married life and missionary work. Then came the overwhelming sorrow of Mr. Williams' death, in 1871, and the widow, with her two baby children, took the long and wearisome journey to America.

The far-reaching purposes of God had from the beginning of this life chosen and fashioned it, by endowment, education, and experience, for the great work of higher Christian education for the girls of the Turkish Empire.

In the fourth year of the Home School at Constantinople, established by the Woman's Board of Missions, which has become the American College for Girls at Constantinople, the directors of this Board earnestly requested Mrs. Williams to take charge of the institution. After careful consideration she *accepted the trust*, and accompanied by her chosen associate, Miss Ellen C.

Parsons, went to Constantinople in 1875. Her mother and little children went with her.

When they arrived the new premises, which had been provided by the Woman's Board of Missions at a cost of fifty thousand dollars, were just ready to be occupied, and they entered Bowker Hall with the school in January, 1876. Miss Mary M. Patrick and Mrs. Cora Tomson, who in 1879



MRS. KATE POND WILLIAMS.

married Professor Van Millingen, of Robert College, were associated with them at this time. Miss Clara Hamlin and Miss Isabel F. Dodd subsequently joined them in most efficient service. Mrs. Williams's clear comprehension, wise judgment, charming refinement, executive ability with intelligent equipoise, and loving interest so won the confidence and esteem of all, that associates, teachers, students of many nationalities, and friends, all gladly acknowledged her a *wise leader*.

From the report of the Secretary for Junior Work we cull the following: "Though we count but six Mission Circles and five Junior Auxiliaries, the Branch has received contributions from societies of King's Daughters, Sunday school classes, and Junior Societies of Christian Endeavor. The covenant card has been introduced, and this coming year we hope to make further advance along this line of banding together those who promise their interest, their prayers, and their money, to the end that the daughters of sorrow in heathen lands may know the love of Jesus Christ.

"We have twelve Junior Christian Endeavor Societies within our borders, now doing missionary work. The children of eighteen societies joined in the preparation of a box of Christmas gifts for various schools in Ceylon, under the supervision of our beloved Branch missionary, Mrs. S. W. Howland. This created the desire to know something of the children to whom the gifts were sent; information was accordingly given, and one Junior superintendent writes: 'Our missionary meeting was the most successful we have had. The little girl of eight years of age who led the meeting spent a good deal of time the previous week in planning for it.' This illustrates the universal truth that work and interest go hand in hand.

"Special effort has been made to introduce the *Mission Day Spring*, and copies, together with those of LIFE AND LIGHT for a certain month, were sent to each society, tied together with bright ribbon, paper for the names of the children being pasted upon the back of the magazine; and the superintendents were urged to subscribe, arrange in this way, and circulate as a reading club, thus bringing them into the homes of the children. Five hundred and eighty-two dollars and fifty-seven cents have been received from this department for the work. More has been contributed, but not sent in season to be here recorded."

The members of the various auxiliaries are more and more coming to feel their personal responsibility with regard to the "uninterested" in our churches, and by the simple process of "each one gaining one," are seeking to increase their membership. As yet, we find no place for the pessimist in Worcester County Branch.

An auxiliary in Hampshire County Branch, in endeavoring to bring up receipts to a former standard, has sent out an admirable circular to each member. A few closing paragraphs will be of interest to all, and may stir some to new effort:—

It is true that the apparent decrease among ourselves of interest in foreign missions is typical of a similar indifference throughout the church. Men's and women's interests have widened, their hearts have opened in sympathy to many kinds of suffering, and organizations have multiplied for philanthropy, for church work, for home work of all kinds. The Foreign Mission-

ary Societies are now few among many enterprises where they once stood prominent, almost alone, before the eyes of Christians, their aim the great aim of the Church. Our minds, too, are filled with social, æsthetic, intellectual interests, all enriching our lives. It is also true that the financial depression of the last two years has lessened the ability of many earnest women to contribute money for this work.

But is it not equally true that with the growth of wealth from the successful enterprises of the last half century, the thick fog of materialism has spread about us, hiding somewhat from our minds and spirits the things which are unseen, and making the gratification of our own comfort, or of our own sense of beauty or conventionality, a large part of our living? How far away and how shadowy seem the spiritual victories of the Kingdom of God! The mistakes in missionary methods, undoubtedly made at times, the apparently slow development of Christian communities in response to missionary efforts, the unfavorable comments of superficial observers, and above all the lack of information as to the ground actually gained by Christianity as the years go on, all dull the edge of our faith and paralyze our hands, till we are ready to cry: "Let other nations work out their own problems and grope toward the light. There is plenty to do at home. We have no interest in foreign missions."

And yet what is the central fact of the progress of Christianity, but the winning of people after people to the service of God, through the endeavor of men and women, unregarded often and unknown, wandering through strange countries to tell in strange tongues the wonderful works of God? To what do we owe our own faith, our own desire to help the suffering, our own Christian civilization, which broadens into philanthropy and flowers into noble living, if not to the effort of those who brought the glad tidings to our pagan fathers in England, brought it once and again when the light was almost extinguished, until it triumphed in the hearts of men and became our possession forever? The missionaries whom we send to-day only repeat to lands beyond us the hope brought to us centuries ago by those of whom the world was not worthy.

This debt to foreign missionaries which we have inherited from our fathers recalls to us, their children, the present claim of missionary work as the living power by which the Church extends.

But this great movement, strong with the power of God, roots itself in the trust and interest of individual hearts. Our little society has its own vital relation to the whole, which can only be maintained by the choice and devotion of the women who compose it. If the contributions of other societies decrease in the same ratio as ours have done, if the interest of many

women seems to lessen correspondingly, the great movement of the Church halts, and the work of our missionaries grows hard and bitter with discouragement and the sight of passing opportunity.

OUR BOOK TABLE.

Woman in Missions: Papers and Addresses presented at the Woman's Congress of Missions held in the Hall of Columbus, Chicago, Oct. 2–4, 1893. Compiled by Rev. E. M. Wherry, D.D., Corresponding Secretary World's Congress of Missions. Published by the American Tract Society Boston, New York, Chicago. Pp. 229. Price $1.

To those of us who were present at the Woman's Congress of Missions held in Chicago in connection with the Columbian Fair, the publication of these important papers has seemed long delayed. Some of them have appeared as leaflets, and in this form we have become familiar with Mrs. Mosher Smith's admirable paper on "Woman under the Ethnic Religions," and Miss Ellen C. Parsons' "History of Woman's Organized Work as Promoted by American Women." The contributions are all by distinguished specialists, and several of them are by English women well known in literature. The author of "The Schönberg-Cotta Family," Mrs. Charles, discusses "Women Under the Jewish and Christian Religions"; Miss Yonge, the novelist, tells us of "English Female Missionaries"; Miss Whately, who died before her paper was presented at Chicago, gives an account of "The Society for Promoting Female Education in the East." Mrs. Isabella Bird Bishop's paper on "Medical Missions," which was published in part in LIFE AND LIGHT, is here given in full. Each one of the fourteen papers is replete with information on the strategic subjects discussed. Mrs. Prof. J. W. Fisk was the efficient chairman of this Congress, and her introductory address is given with that of Mrs. Benjamin Douglass, who has so recently been called to higher service.

The book closes with Edna Dean Procter's poem, "The Kingdom of God," from which we make a single extract:—

> "We see Him not. He walks no more,
> By Zion, and Jordan, and Galilee;
> But, sweet as the song the night winds bore,
> And rich with meaning unknown before,
> His words ring out as they rang of yore,
> Go forth, and tell the world of Me!"

A Sketch of the Life of Rev. Joseph Hardy Neesima, LL.D., President of Doshisha University, Kyoto. By Rev. J. D. Davis, D.D., Professor of Theology in Doshisha University. Published by Fleming H. Revell Co. *Pp. 156.* Price, $1.

Dr. Davis says in his preface to the second edition of this book that "the many appreciative letters and notices which the first edition, published in Japan, elicited, and the often-expressed desire that this small book should be placed on sale in America, as well as the fact that this life appears more and more impressive as the years go by, have resulted in the preparation of this second edition for the press." Whoever reads this book will feel that, as Emerson says of beauty, "it is its own excuse for being," and that Dr. Davis does not need to give us reasons why it should be presented to the American public. Professor Hardy's admirable biography of Neesima will always occupy the first place, but we are none the less grateful for Miss Phebe McKeen's charming recital of his days in Andover as a Phillips Academy boy; and now we feel deeply indebted to Dr. Davis, who was Neesima's co-worker in his beloved Doshisha during the last fourteen years of his earthly life. The more of Neesima's own attractive personality we can have, the better, and in this book Dr. Davis has quoted from his journal written on his trip around the world in 1884–85, and from the letters he wrote during the last fifteen years of his stay on earth. The first edition of this book was translated and published both in the Japanese and Chinese languages. Many illustrations add to the interest of the volume, and perhaps none more so than the picture of his last resting place. Among his final words to his wife, Neesima said: "Do not erect a monument after my death. It is sufficient to have a wooden post, stating on it, 'The grave of Joseph Neesima.'" In accordance with this request, only an unhewn stone tablet marks his grave, on which are the words, "Joseph Hardy Neesima."

On one of the banners borne in the funeral procession was inscribed one of the last utterances of Dr. Neesima: "Free education, self-governing churches; these keeping equal step will bring this nation to honor."

Neesima's life should be read by the boys and young men of our own country, as well as of Japan, as a model example of a Christian patriot.

Robert Morrison, the Pioneer of Chinese Missions. By W. J. Townsend. Fleming H. Revell Co. Pp. 160.

Everything relating to China and Japan in the present crisis of war, and the prospective readjustment of the great conservative empire, is of unusual interest to us of the Occident. At this critical moment we turn our eager attention to any sketch of the introduction of Christianity in China. Robert Morrison was the first Protestant missionary to China. A young man of twenty-five, he was sent by the London Missionary Society in 1807, and he spent the second quarter of a century of his life as Chinese translator, in the employ of the East India Company. His whole period of service in India was twenty-seven years, and in that time he compiled and published a Dictionary of the Chinese language, founded the Anglo-Chinese College at Malacca, and for several years labored alone on a Chinese version of the Holy Scriptures. He lived to see his translation of the Bible completed and widely circulated. G. H. C.

TOPICS FOR AUXILIARY MEETINGS.

April.—The Apostle of Japan, Rev. Joseph Hardy Neesima: see LIFE AND LIGHT for March.

May.—Earliest and Latest Workers in China, Rev. Robert Morrison and others.

June.—Medical Work in Mission Fields.

July.—Pioneers and Veteran Workers in Micronesia.

August.—Missionary Societies in Foreign Lands.

September. Contrasts in Africa as shown in the lives of Robert and Mary Moffat and Rev. Josiah Tyler.

October.—Latter Day Reformers. The work of Mrs. Clara Gray Schauffler, Mrs. Alice Gordon Gulick, and Mrs. G. C. Eaton.

EARLIEST AND LATEST WORKERS IN CHINA, REV. ROBERT MORRISON AND OTHERS.

TOPIC FOR MAY.

WE suggest three fifteen-minute talks on this subject: (1) "A sketch of the Life of Rev. Robert Morrison." See "Life of Robert Morrison," to be found in many libraries, also in the circulating library at the Woman's Board Rooms. A brief sketch may also be found in the *Missionary Review* for February, 1893. A sketch will also be given in the monthly leaflet. (2) A talk on "The Condition of the People in Morrison's Time." This was essentially the same among the vast majority of the people as at the present time. Since manners and customs have been largely dwelt upon it might be well to give a talk on Confucianism, which is exciting interest just now, and which is thought to have so powerful an influence on both national and individual life. Material for this may be found in any encyclopedia, in James Freeman Clark's "Ten Great Religions." An interesting sketch will also be found in the *Missionary Review* for February, 1893. An article on the early Nestorian work in China may be found in the *Missionary Review* for February, 1895. (3) "The Present Workers in China." To give any adequate idea of all the present missionaries in China and their work would require much too long a time, and it seems best to confine ourselves to those of our own Board. We suggest a map exercise locating the different missionaries. See Report of the Board for location and for present condition of the work. If it is desired to take up the war, its causes and beginning are well described in the *Missionary Herald* for October, 1894. Some of the reasons for China's failure are given in *Cosmopolitan* for February, 1895. The latest news should be culled from the newspapers at the time of the meeting. An account of the Chinese Viceroy, Li Hung Chang, in the *Review of Reviews* for October, 1894, is interesting.

NOTE.—*Missionary Review*, price 25 cents, to be obtained at No. 30 Lafayette Place, New York City. *Review of Reviews*, price 25 cents, at 13 Astor Place, New York City. *Cosmopolitan*, price 15 cents, Irvington, N. Y.

WOMAN'S BOARD OF MISSIONS.

Receipts from January 18 *to February* 18, 1895.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas. Foxcroft and Dover, Cong. Ch., Ladies' Miss. Soc., 24.16; Machias, Aux., 11.55; Auburn, High St. Cong. Ch., 70; Brewer, Aux. (of wh. 25 const. L. M. Mrs. H. S. French), 30; Waterville, Aux., 21.12; Woodford's, Cong. Ch., Woman's Aux., 25; Hallowell, Aux., 18; Yarmouth, Aux., 16; Vassalboro and Riverside, Y. P. S. C. E., 1.50; Gorham, Aux., 7; Orland, from a "Branch School," 75 cts., a Lover of the Cause (of wh. 25 const. L. M. Miss Hannah T. Buck), 30; Portland, Young Ladies' Mission Band, 150.24, Second Parish, Aux., Thank Off., 60.40, High St. Ch., Aux., Thank Off., 62.82, Seaman's Bethel Ch. (of wh. 15.50 Thank Off.), 49.50, Y. P. S. C. E., 13, 591 04

Total, 591 04

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New Hampshire Branch.—Miss A. E. McIntire, Treas. Atkinson, One of the Daughters, 1; Bath, Aux., 6; Concord, Aux., 27.50, Mrs. J. R. Carpenter, to complete self L. M., 10, Mrs. Mary C. Seavey, const. self L. M., 25; Exeter, Aux., 40; Hampton, Aux., const. L. M's Mrs. M. A. Getchell, Mrs. Alfred J. Leavitt, 50; Hinsdale, Y. P. S. C. E., 4; Keene, Second Cong. Ch., Aux., const. L. M. Mrs. C. D. Robertson, 25; Manchester, First Ch., Aux., 50; Salem, Aux., 16; Tilton, Curtice Miss. Circle, 22; Winchester, Y. P. S. C. E., 5; Kingston, Cong., Y. P. S. C. E., 5.61, 297 11

Total, 297 11

VERMONT.

Essex.—A Friend, 5 00

Vermont Branch.—Mrs. T. M. Howard, Treas. Pittsford, Jun. C. E. S., 5; Bellows Falls, Mt. Kilburn M. S., 60; Bennington, Second Ch., Aux., 20; Burlington, Aux., 31.25, Jun. Soc. of Young Ladies, 5; Chelsea, Aux., 10; Georgia, Aux., 2; Hartford, Aux., 17.23; Lyndon, Aux., 10; Rutland, Aux. (Mite Off., 6.13), 82.33, S. S., 20; Sheldon, Aux., 3; Westminster, Aux., 3. Error, 4 cts. Less expenses, 4.80, 264 05

Total, 269 05

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. C. E. Swett, Treas. North Woburn, Aux., 1; Andover, Union Aux., 22.30; Reading, a Friend, Thank Off., 2.50; Methuen, Aux. (of wh. 15 from Rev. J. C. Dorward), 32.40; Andover, Aux., 2; Medford, Cong. Ch., Jun. C. E., 3.65; Lexington, Aux., 25; Reading, S. C. E., 10; Lowell, Pawtucket Ch., S. C. E., 10; Ballardvale, S. C. E., 5; Lowell, Kirk St. Ch., Aux., 4.60, 118 45

Barnstable Branch.—Miss Amelia Snow, Treas. Falmouth, Aux., 16; East Falmouth, Aux., 5; Hyannis, Mrs. Bearse, 2, 23 00

Bedford.—Miss Emily M. Davis, 2 00

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Haverhill, Union Ch., Prim. Dept. S. S., 5; West Newbury, First Ch., Y. P. S. C. E., 3; Merrimack, Aux., 15; Ipswich, Aux., 20.50; Amesbury, Y. P. S. C. E., Union Evang., 7.28; Georgetown, Memorial Ch., S. S., 70 cts., 51 48

Essex South Branch.—Miss S. W. Clark, Treas. Beverly, Dane St. Ch., Y. P. S. C. E., 10; Lynn, First Ch., Aux., 4.76; Salem, Tabernacle Ch., Y. L. M. S., Thank Off., 7.25; Danvers, Maple St. Ch., Jun. Y. P. S. C. E., 10; Cliftondale, Aux., 10, 42 01

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Greenfield, Mrs. Mary K. Tyler, 11; Northfield, Aux., 15.60; Orange, Aux., 13.10, Y. P. S. C. E., 10; Shelburne, Aux., 5; South Deerfield, Aux., 8; Sunderland, 10, 72 70

Hampshire Co. Branch.—Miss H. J. Kneeland, Treas. Amherst, Aux. (of wh. 50 const. L. M's Mrs. Sarah W. Cowles, Mrs. Sarah T. Sloan), 265.25, First Ch., Y. P. S. C. E., 20.50, North Ch., Aux., 22; North Hadley, Aux., const. L. M. Mrs. John R. Hibbard, 25; Northampton, First Ch., Jun. Aux., 50; Southampton, Sunshine Band, 2; Williamsburg, Y. P. S. C. E., 5, Cong. Ch., 54.04; South Hadley, Mt. Holyoke College, 50, 493 79

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Milford, Y. P. S. C. E., 5; Lincoln, S. S., 11; Wellesley, Jun. C. E. Soc., 1.57, 17 57

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Abington, North, Mrs. J. Jones, 2; Brockton, Aux., 60; Halifax, Aux., 15; Hanson, Aux., 15; Holbrook, Little Lights, 10, Torchbearers (for 1894), 34.21; Milton, Aux. (of wh. 23 Thank Off. at Abington), const. L. M. Mrs. A. K. Teele, 25; Plymouth, Aux., 50; Rockland, Aux., 50 82; Weymouth and Braintree, Aux., Union Ch., 24; Weymouth, East, Jun. C. E., 5, Thank Offering at Abington, 283.28, 574 31

Shutesbury.—K., 40

Springfield Branch.—Miss H. T. Buckingham, Treas. Springfield, Hope Ch., Mite-box Fund, 10 00

Suffolk Branch.—Miss Myra B. Child, Treas. Auburndale, Aux., 60.05; Boston, Miss Minnie Raycroft, 1, A Steward of the Master (const. L. M's Mrs. Kate B. Pierce, Miss Harriet Josepha Graves), 50, Union Ch., Aux. (of wh. 25 by Mrs. Sarah F. Tyler const. L. M. Mrs. John F. Colby), 177.71, Shawmut Ch., Aux., 19.50, Berkeley Temple, Jun. Aux., 10, Central Ch., S. S., 5.73, Old South Ch., Aux., from Mrs. Sarah F. Day, const. L. M. Miss Sarah E. Day, 25; Brighton, Cong. Ch., Y. L. M. S., 10; Brookline, Harvard Ch., Aux., 82; Cambridgeport, Prospect St. Ch., Aux., 64; Chelsea, Third Ch., Aux., 16; Dorchester, Second Ch., Aux., 64.60, Go Forth M. B., 2.50, Central Ch., Aux., 1; East Boston, Maverick Ch., Madura Aux., 12.50; East Somerville, Franklin St. Ch., Aux., 19.50;

Foxboro, Aux., 40; Franklin, Mary Warfield M. S., 15; Jamaica Plain, Aux., 130.71; Newton, Eliot Ch., Aux., 156, S. S., Prim. Dept., Birthday Pennies, 6; Newton Highlands, Aux., 21.55; Newtonville, Central Ch., Y. L. Soc., 67; Roxbury, Immanuel Ch., Aux., 13.65, Eliot Ch. (of wh. 50 Thank Off.), 65, Walnut Ave., Aux., 110; Somerville, Franklin St. Ch., Aux., 16.68, Broadway Ch., Aux., 81.12; Walpole, Mrs. Helen M. Way and Miss Bessie Job, 10; West Somerville, Day St. Ch., Aux., 5; Winthrop, a Friend, 1, 1,359 80

Wellesley.—Wellesley College Christian Association, 200 00

Worcester Co. Branch.—Mrs. E. A. Sumner, Treas. Barre, Primary S. S., 2.41; Fitchburg, Rollstone Ch., Aux., 25; Grafton, Extra Cent-a-Day Band, 30.73; Leicester, Aux., to const. Ruth Reid a member of Cradle Roll, 1; North Brookfield, Miss Fannie Fairbanks, 3; Templeton, Ladies' Soc'y, 8; Westborough, Aux., 27.50, Whitinsville, Extra-Cent-a-Day Band, 17.41; Webster, Jun. C. E. Soc., 6.50; Worcester, Park Ch., S. S., 3, Hope Ch., Primary S. S., 5; Jun. C. E., 5.30; Westboro, Jun. C. E., 10; North Brookfield, First Cong. Ch., Extra-Cent-a-Day Band, 29; Worcester, Central Ch., 58, 222 85

Total, 3,188 36

LEGACIES.

Boston.—Legacy through Park St. Ch., Aux., of Miss Eliza Boult, 50 00

Walpole.—Legacy, in part, of Mrs. Mary B. Johnson, 5,000 00

RHODE ISLAND.

Rhode Island Branch.—Miss A. T. White, Treas. Newport, Aux., 250, United Cong. Ch., S. S., 282.57; Providence, North Ch., S. S., 20.54, Central Ch., Primary Class, 5; Beneficent Ch., S. C. E., 10.26; Slatersville, Aux., 27; Peacedale, Jun. W. M. Soc., 5, 600 37

Total, 600 37

CONNECTICUT.

Barkhamsted.—A Friend, 80

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. Norwich, Second Ch., Aux., 27; Greenville, S. S., 9; Pomfret, Aux., 81.52; New London, First Ch., Aux. (of wh. 25 from Mrs. B. P. McEwen, const. L. M. Miss Mary Carleton Learned), 52.95, 170 47

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Enfield, Ladies' Benevolent Soc., 15; Glastonbury, Aux., 69.60; Hartford, Pearl St. Ch., Aux., 6; New Britain, First Ch., Y. P. S. C. E., 1; South Windsor, Jun. Aux., 5; Terryville, Aux., 14.50; Windsor Locks, Aux. (of wh. 155.40 Thank Off.), 227.40, 338 50

New Haven Branch.—Miss Julia Twining, Treas. Adana, Aux., 12.92; Bethany, C. E. S., 27.11; Bethel, Aux., 57.74; Bridgeport, Aux. (of wh. 25 from Dr. Palmer, North Ch., const. L. M. Miss Mary L. Blackly, 25 from Olivet Ch., Aux., const. L. M. Mrs. F. H. Bassett, 25 from Park St. Ch., Aux., const. L. M. Miss Sarah Hubbard), 141.14; Canaan, Aux., 15; Centrebrook and Ivoryton, Aux., 18.77, S. S., 11.66; Cheshire, Aux., 118; Chester, Aux., 2; Colebrook, C. E. S., 6.20; Danbury, First Ch., Aux., 52, C. E. S., 10; East Haddam, Aux., 33; Greenwich, Aux., 50, Bearers of Light, 2.75; Harwinton, C. E. S., 7; Kent, Aux., 51.50, C. E. S., 15, S. S., 5.75; Killingworth, S. S., 2.50; Middlefield, C. E. S., 5.55; Middletown, First Ch., Aux., 50; Millington, Aux., 5; Morris, S. S., 9.14; New Haven, Ch. of Redeemer, Y. L. M. C., 60, C. E. S., 25.92, Davenport Ch., C. E. S., 15, United Ch., Aux., 70; Norfolk, Aux., 13.50, Y. L. M. C., 10; Sharon, Aux., 10; Sound Beach, Aux., 29; Stamford, Y. L. M. C., 10; Stratford, P. S., 5; Waterbury, Two Friends, 7.30, Second Ch., C. E. S., 10; Wilton, Aux., 20, T. T. Merwin, 1, C. E. S., 3.02; Winsted, Second Ch., C. E. S., 20.05; Little Haddam, Y. P. S. C. E., 10, 1,029 [illegible]

Norwich.—Second Cong. S. S., Chinese Class, 4 [illegible]

Wapping.—A Friend, 2 [illegible]

Total, 1,545 2[illegible]

LEGACY.

Hartford Branch.—Somers, Aux., Legacy of Mrs Francis Billings, 13 8[illegible]

NEW YORK.

Albany.—A. L. P., 52 0[illegible]

Fredonia.—Mr. B. L. Campbell, 1, a Friend, 1.50, 2 [illegible]

New York State Branch.—Miss C. A. Holmes, Treas. Aquebogue, Mrs. Howell's S. S. Cl., 2.50; Antwerp, Aux., 27; Buffalo, Pilgrim Ch., S. C. E., 10; Brooklyn, Tompkins Ave. Aux., 100, Park Ch., Aux., 12; Flushing, Aux., 30; Hamilton, Aux., const. L. M. Mrs. Elizabeth P. Campbell, 25, prev. contri. const. L. M. Mrs M. E. Marshall, Gloversville, Aux., 30; Knowlesville, Pres. Y. P. S. C. E., through Miss Mary L. Matthews, 1.50; Lockport, East Ave. Aux., 15; New York, Broadway Tabernacle, Soc. for Woman's Work, 250; Norwich, Aux. (of wh. 25 const. L. M. Mrs. E. L. Nash), 30; New Haven, Aux., 15, Willing Workers, 10, Poughkeepsie, Aux., 50; Phœnix, Aux., 5; Smyrna, Aux., 20.76; Syracuse, Plymouth Ch., Aux., 110.44; Sherburne, Aux., 50; Walton, Aux., 13; West Winfield, Aux., const. L. M. Mrs. Nettie Spencer, 25; Warsaw, S. S., Intermediate Dept., 26, Cash for Messenger, 10 cts.; Less Expenses, 32; Moriah, Miss E. Dewey, 10; Ithaca, Cong. Ch., S. C. E., 20.25; Bridgewater, Margaret B. Langworthy, 10, 866 55

Total, 921 05

PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. *D. C.*, Washington, Aux., 40 00

Total, 40 00

CANADA.

Montreal.—Miss M. M. Foote, 10 00

Total, 10 00

General Funds, 7,462 27
Variety Account, 66 10
Legacies, $5,063 87

Total, 12,592 24

MISS HARRIET W. MAY,
Ass't Treas.



YOUNG LADIES' BRANCH.

BY ALICE M. FLINT.

THE annual meeting of the Young Ladies' Branch of the Woman's Board of the Pacific was held in the First Congregational Church, San Francisco. The afternoon session was opened by singing the hymn "Jesus Saves," followed by Scripture reading and a prayer. The constitution was read, according to the by-law which calls for the reading of the constitution at every annual meeting. The reports from the officers were read and accepted. The treasurer reported $807.27 in the treasury and $150 from the Morning Star collection, with more to come in during the evening. After the election of officers for the year, the business of the afternoon was disposed of. The following officers were elected to serve for one year: for president, Miss Mary Floyd Williams; for recording secretary, Miss Alice M. Flint; for home secretary, Miss Georgia Barker; and for treasurer, Miss Grace Goodhue.

Miss Effie Gunnison, who has just returned from Japan and who has been supported by the Branch for the past nine years, was introduced by the president, and spoke a few words. We were very glad to see the face of one about whom and from whom we had heard so often. Miss Gunnison said she was rejoiced to see those who had given her their prayers and sympathy. It was often a comfort to her to know that she was not working alone; that there were many here in America who were thinking of her, and praying for her and her work. Miss Gunnison said that the Sunday-school work was the most important and most cherished work in which she had been engaged. The school was very prosperous at first; the parents were delighted, and expected their children to become perfect immediately. For the next two years it was very hard to get pupils; the normal school was

very near, and the pupils there made all manner of fun of the Sunday-school scholars, which made them stay away from the school. In the meantime there were two other schools started. Last year there was a third school started, which is very flourishing. It meets in a small room, twelve feet square, which is made to hold seventy children and three teachers. This school has been very successful, and the work most delightful. Miss Gunnison told us that she used a small autoharp to sing with at the meetings she held, and then she gave a sample of their songs by singing for us very sweetly two Japanese songs.

Mr. Frear, agent of the A. B. C. F. M. for the Pacific Coast, spoke about the American Board—its needs, and the ways in which the money is used.

After singing a hymn, the reports from the auxiliaries were listened to. They all reported a steady interest in missionary work, and a determination to do as much as they could in the coming year. After another hymn and a prayer, the report of the Library Committee was listened to with a great deal of interest. The study plan was also reported on and explained. Mrs. Jewett, the president of the Woman's Board, said, owing to the lateness of the hour she would give us just one word, "The love of Christ constraineth us;" that as Christ laid down his life for us, we ought to lay down our lives for the brethren.

Miss Algie Tenney, who is soon to go to Mr. Moody's school in Chicago, spoke a few earnest words, telling us that she is going to Chicago to study, to prepare herself for the work that the Master may have for her to do, whatever it is and wherever it is, that she may be ready when the time comes.

BASKET SUPPER.

All those who could stay to the evening meeting had brought their suppers with them, and a very pleasant hour was spent around the tables, where hot chocolate and cake were served by the young ladies of the church.

EVENING SESSION.

The meeting was opened by singing the hymn, "All hail the power of Jesus' name," and a prayer by Dr. Pond. There was a printed programme for both afternoon and evening, which was followed at both meetings. There were words of greeting from the president, followed by reports from the secretary and treasurer. Then came the Morning Star offerings from the Sunday schools of the vicinity, which had been gathered up during the two weeks previous, and which were deposited on a small boat in front of the platform. Those who brought the offering stood around the platform *a duet,* "*Morning* Star, Ahoy!" was sung. The treasurer then rep...

that with the $807.27 previously reported, the Morning Star collections had raised the sum of the Branch to $1,081.13, which was more than the one thousand dollars that the Branch had expected to raise this year.

Miss Gunnison was again introduced to the friends of the Branch, and spoke of her work in Japan. She said it was very hard to work among the Japanese women and girls, because the things the missionaries most rejoice in and try hardest to teach, are the things which are most condemned by the Japanese. When a girl learns self-reliance and self-respect at the schools, the parents say she has learned not to work at home, and to disobey her parents when she refuses to obey in the matter of marrying a heathen. During the five years she spent in Matsuyama, Miss Gunnison said there were always several to unite with the church, and only once there was no candidate for membership. There are about five hundred girls in the Congregational schools, and there are many schools of the other denominations.

Mr. Arthur Smith, of China, said that the greatest work in the world is the establishment of Christ's kingdom, and the young people are the ones who are to do it.

Mr. E. S. Williams spoke of his recent trip around the world, and of the people he met.

Miss Terry, District Secretary of Missionary Extention Institute, was the last speaker of the evening. She said that the young people should be brought together in organized work, and the Missionary Extension Course aims to do this. They will hold meetings once a month throughout the State, at which the best speakers will deliver addresses. No collection will be taken at these meeting, but all contributions will go through the Christian Endeavor Societies. Each Society is to learn from its own pastor the channel through which the money is to be given, and this way the interest will be deepened. We cannot give ourselves, but we can give our interest and our money, and if it is given without the spirit it is as nothing. The meeting was dismissed with a benediction by Mr. Wykoff.

. . . . . .

This was a meeting full of interest and enthusiasm. The afternoon session was well attended, the evening session largely so, the Sunday-school room at the First Church being filled with young people representing nearly every one of our churches in San Francisco and Oakland. The young ladies had "ripened thought into action" over and over again in their preparations for closing up the year, as the result showed. We congratulate them most truly upon the success of all their efforts, and urge enlarged plans for the future.

Mrs. A. D. Jewett.

The following song was written for the annual meeting of the Young Ladies' Branch by one of the officers:—

MORNING STAR, AHOY!

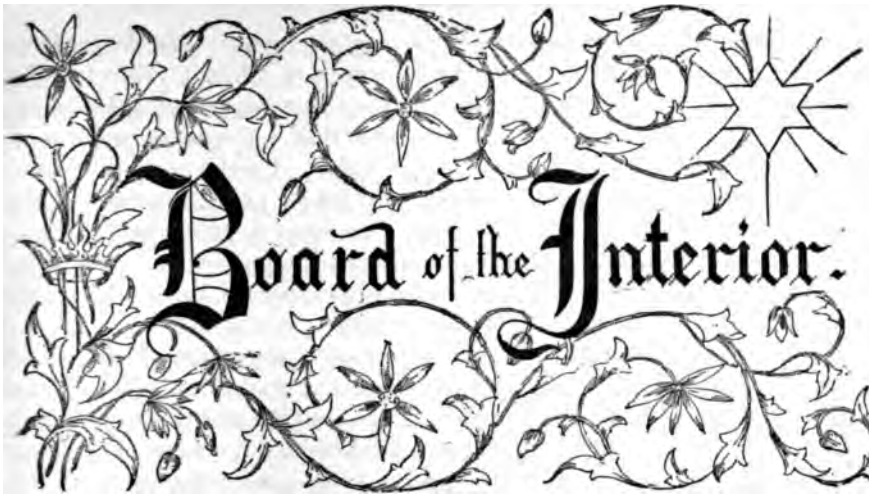
To the music of "Larboard Watch."

O'er restless waves and tossing sea,
The children's gallant Morning Star
Spreads her white pinions, strong and free,
And seeks the isles that lie afar,
Where, 'neath the palms, the watchers stand
With eager lip and straining eye,
While over all that summer land
Men wait and hear the welcome cry,
"Morning Star, ahoy!"
Speed, speed, O Star, upon your course,
To coral isles the seas across.
Let the glad echoes, loud and clear,
Repeat again the ringing cheer,
"Morning Star, ahoy!"

On land and sea, like darkest night,
The gloom of sin and sorrow lay;
But in the East a sudden light
Gave promise of the coming day.
Oh! Morning Star of hope and love,
O'er the black waters rising high,
Announce the dayspring from above,
For night is past and dawn is nigh.
"Morning Star, ahoy!"
Speed, speed, O Star! upon your way;
Dash from your bows the flying spray;
Trim to the breeze each swelling sail;
On! till you hear the joyful hail,
"Morning Star, ahoy!"

THE vastness of the Chinese Empire, as well as its lack of means of communication, is seen from the fact that in many parts of the interior it is not known that there is a war with Japan.

WHEN Robert Morrison started for China in 1807, he went from England *via* New York. As he was completing his arrangements for the voyage the owner of the vessel remarked, with a most superior air, "So, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire?" "No, sir," was the emphatic reply; "but I *expect that God* will."



EDITORIAL COMMITTEE.

Mrs. JAMES G. JOHNSON, 7 Ritchie Place, Chicago.
Miss SARAH POLLOCK. Mrs. W. H. RICE.
Mrs. GRAHAM TAYLOR. Mrs. G. B. WILLCOX.
Mrs. H. M. LYMAN.

AFRICA.

EXTRACTS FROM LETTER OF REV. CHAS. N. RANSOM.

AMANZIMTOTE, DURBAN, NATAL, Nov. 9, 1894.

HAVE just returned from a class, which is one in physiology, conducted by Dr. John Nembula, a native. The class lesson is for the theologues, and lasts half an hour. The men are so much interested in the subject, and it is a great help to them, and through them to others in undermining native superstition. Before instruction they seem to think of the body as a barrel; and so when one is stopped up with a cold, they wrap something around a stick, put the swab down the throat as far as possible, and then twirl it to clear the throat and "inards." I go into the class to get the benefit of a little Zulu, for which I ought to have a solid year, instead of "hit and miss" snatches. Dr. John is the first Zulu doctor; his father was the first Zulu minister, and his grandmother was the first Zulu Christian. Perhaps his son will be the first Zulu lawyer. My class with the theological men has come in the morning, but will be hereafter from two to three in the after-

noon. It is one of the pleasantest features of my work. We do not have dry-bone recitations. Mr. Kilbon has the men in Church History, New Testament teaching, etc. I have the Old Testament department. I suppose it would strike a home student as little else than a Sunday-school lesson. We take up a book, usually have a chapter a day. I endeavor to give them such an insight into the period that they will take a personal interest in the persons and places. Pictorial Palestine has been a great help. Good pictures are invaluable. I would like hundreds more in the same line. I invite the warrior Joshua to come in with his armor on and explain to us in his concise, soldierly fashion the way of faith.

Again we open the door, and under the spell of the personal charms of Ruth, we glean from her the lessons of faith. For the thread of all the history is faith, and its manifold manifestations send the doctrine to the heart before one is conscious that he is studying doctrine. We keep continually in view, also, the object of all faith,—Jesus Christ,—and find page after page of the Old Testament sparkling with the light radiating from him. Sometimes in these classes I break down with emotion, and sometimes I feel so light-hearted that I could lift a mountain. The classes this year have been a constant source of comfort and encourgement.

Inspiration is put to the test when returning to battle with heathenism; but even a moment of true inspiration of contact with the life-giving Word is of immeasurable help. You should hear the men recite. No categorical, lugubrious drawl, but with glowing faces, free gestures, and life. . . .

Saturday, in the intense heat, I rode to Infuma, one of our stations. I left at half past one, and did not reach there till five. I spent over an hour on the horse, then scrubbed pots, etc., so that I did not have supper ready till nine o'clock. The house is almost bare; used one room for all purposes. Sunday, attended an early meeting, and spoke. The second service lasted from eleven till two. Two of us preached. Had lunch, and then a third service,—Sunday school. Review of the day, and after-meeting.

In the evening had a tremendous thunderstorm; as I had only a tallow candle I received the full benefit of the storm. Felt that God was in the storm as well as in the still small voice. Monday morning several natives came to see me. The question was raised about the heathen who never heard the gospel, and I brought out Romans to answer. Read Romans second, then, as they seemed interested, went on with the third, fourth, fifth, sixth, seventh, and eighth chapters, commenting and answering questions.

I do not know when I have had a more appreciative, grateful audience. It seemed to come to them like a revelation. We had dinner about two. In the afternoon the school-teacher and I had a long talk with a sensual native

who had listened to the morning talk and seemed impressed. He finally kneeled and gave himself to Christ, and we hope Christ gave himself to this poor heathen. Certainly but for the grace of God, purity would be impossible to this people.

The teacher at Infuma is a great comfort to us. He is a Jubilee boy, speaks and writes English intelligently, has a large school of eighty or more, keeps excellent discipline, is enterprising about work, has laid out some pleasant grounds, gardens, etc., and takes an interest, not only in the children but in their parents, and in the church work.

Would to God we had hundreds of such men; they are the kind we need. With a little more training they could do all the preaching necessary, and so avoid the danger we run of having lazy preachers. Education and ministry need to go hand in hand in a peculiar way in this field, I think. He is very successful in teaching singing, and I wish you could hear the school (some with nothing on but an ill-fitting shirt) render a sweet English anthem.

Came back Tuesday, glad to enjoy the sweets of home once more.

CHINA.

LETTER OF MISS ADA HAVEN.

PEKING, Nov. 16, 1894.

YOU see I am still able to write Peking at the top of my letters, spite of Dowager's birthdays, and the day set for the Japanese to come, and the day set for the Emperor to fly, and the day set for the city gates to be closed. We are far better off than those who left. I do not believe there is an English lady who was ordered down to Tientsin that does not envy us. They have had a hard time down there, in small quarters, without their regular work, but instead, much nursing of the sick, and really some danger from a most violent case of cholera, and two or three other cases of illness. The cholera case was Dr. Graham, the lady with whom I traveled on the only part of my homeward journey when I had fellow-passengers who were ladies, from Kobe to Yokohama. We liked each other so well that we roomed together at Miss Brittain's in Yokohama, and were on the point of taking passage together on the Canadian Pacific when I heard of the chance to go to Honolulu, and took my solitary journey thither. She was a trained nurse then; she came back as a doctor. She was attending Mrs. Malcolm in her last sickness. They were both members of the same mission in Ho-nan (Canadian Presbyterian), and were both at Mrs. Aiken's. But while attend-

ing on this lady, who was very, very ill, she herself was seized with cholera. After a few hours they removed her from Mrs. Aiken's house to the L. M. S. chapel. In six hours the man who had helped to carry her over was dead of the cholera, and by night Miss Graham herself was dead. This, of course, made quite a panic in the settlement. What a sudden, forlorn going out of life with none of the softening accessories! She was buried next day, only one foreigner, Mr. Bostwick, going to the grave. It was a cold, rainy morning; the graveyard is low ground, submerged in the hardest of summer rains; it was like burying her in a well.

Then as for the social life of Tientsin, they hear all the wildest rumors. We got enough that came up to us in letters to make us panicky at first, till we saw how wild they were, and learned to discredit everything from that source. It cannot be much fun to go out and see the great cannon pointed down the principal streets. And all those horrid marines! Dr. Murdock, who has just come up from Tientsin, lifted her hands in consternation when she heard the report that fifty marines were to be sent up to Peking, and that we might have some detailed to watch our compound. I had far rather have the Chinese soldiers who are now on guard out at the chapel. They would do far less harm, and be more likely to get good themselves.

These gayly trimmed individuals come to church part of the time on Sundays; and even though their purpose were what the anti-foreigners report it to be, to spy on us and see if they detect any evidences of our harboring Japanese or helping Japan, still they stand the chance of getting some good themselves. But what except harm could come of a set of drunken, rioting Italians, and Poles, and Russians, and Irishmen, and various other specimens of ethnology, carousing at our chapel doors? . . . The absurd Chinese habit of jumping at conclusions for once helped us. They heard it said that there had been a meeting summoned of all the diplomats at the Foreign Office. They knew this was to ask them to help. They also knew there was to be an audience last Monday in the palace, and the Emperor would receive them personally.

Hereupon the report spread through the city that they were, on that occasion, to return their answer to the Emperor; and, if they said they could not help him, then the Emperor would leave the next day, and the day after that Peking gates would be shut! Also we hear that the capital will never be at Peking any more, but will be moved either to Nanking or Hsi-An-Fu. Just fancy what a comedown to our pride! We who have fancied ourselves as laying foundations in what was the capital of the largest kingdom under heaven, who have flattered ourselves that we spoke the court dialect of the language spoken by the largest number of the human race, must we humble

our pride to become mere provincials, to content ourselves with being on the periphery, when we thought we were on the hub? If we have imitated the Celestial in his pride, we may be obliged to imitate him in his humiliation. But as yet, both we and the Emperor still live in the "Northern Capital," which is the interpretation of Peking.

JAPAN.

LETTER FROM MISS MARY E. WAINWRIGHT.

KYOTO, Oct. 29, 1894.

DEAR MRS. WILLCOX: I fear you have forgotten that you wrote asking for a more detailed account of my work; and it really is unpardonable, but if you ever do find time to write me again I will try to redeem myself by prompt reply. When missionaries come to the school to find helpers, one of the first questions they are likely to ask is: "Can the girl sing? Has she had organ lessons?" The girls who learn to sing and play are specially useful in the churches all over the country when they graduate or are home for vacation, and many people being attracted to the preaching places by the music, are led to the better life.

A number of girls who have graduated and gone into work have said, "I wish I had paid more attention to music, I need it so much now;" or, "I thank God for the little music I have learned." So when I feel despondent, because I have so little time for direct work, I comfort myself by thinking that these girls are my witnesses.

Two of my advanced pupils are teaching the beginners the organ, and I examine all at the end of each term. I have four singing classes, and I enjoy watching their progress, taking them from the first, when they laugh at the different sounds; and when I tell them to sing "sol," and sing with them, they are more apt to sing something below "dol" than they are to sing "sol"; and yet, after a time they learn, and sing very well indeed. I have done some evangelistic work until the last year, but was obliged to give it up then, as I was not strong enough to do that and my school work. I had no regular Bible women, but one of the graduates of the school went with me.

TURKEY.

LETTER FROM EULA G. BATES.

HADJIN, TURKEY, Jan. 6, 1895.

MY DEAR MRS. LYMAN: Your good, long letter was greatly appreciated, especially the part relating to Hawaiian affairs being of deep interest to us at the time the letter came. Our news of what is going on in the world comes to us a month or so behind time, but I am sure very few in America feel a deeper interest in, or wait more eagerly for, news of matters relating to our native land than we do. We used to grow almost eloquent here all to

ourselves over Hawaiian affairs, and now we wish that infant republic all success and happiness. This past fall our papers have been confiscated a good deal, and we know much less than we could wish about the fall elections. Even about affairs in Turkey you may be surprised to know that our American newspapers are our main stand-by.

We as a mission have this year seen the old year go and the new one come with heavy hearts. A week ago yesterday a telegram came to us telling of the death of Miss Lowell, of the Girls' College. Beyond the bare fact we know nothing as yet, for there hasn't been time for letters to come; but the bereavement to the college and to us all is a heavy one. So many years of waiting and prayer answered at last by the coming of one in every way rarely fitted to do a noble work; two short years of service, and then she is called home. In addition to her fine education, her musical gifts, and her ability as a teacher, she had a rarely judicial and executive mind, and her place will be one that is hard to fill. It is one of God's providences which we cannot at all understand, but we still can love and trust because he did it.

For another cause, also, our hearts are heavy. The appropriations for 1895 have come, and for the first time the W. B. M. I. has felt obliged to deny us what we asked. The sum appropriated to our work is about fifty-four pounds less than what we estimated was the least we could carry on our work upon. The last two or three years have been hard years financially, anyhow. Wheat has been scarce and expensive, and we have had to pay double, and even triple, the usual price. I cannot believe that people would not give more if only they knew; but how can we make them know if they will not open their eyes to see, nor their ears to hear? Oh for more of the love of Christ in the world!

As to the work itself, I think we never had larger opportunities nor more open doors. If it were not cowardly, I would almost be tempted to wish for less. We have forty girls in our family, and an even hundred in school. Quite a number of these are from non-Protestant families, and the feeling of the people toward the school seems unusually cordial and friendly.

The year so far has been a busy one, and a good deal broken up. We were late getting home, delayed by quarantines and cordons, and consequently a little late beginning school; even so, beginning before many things which are usually done in vacation were off our hands. Then, our new associate coming from America again broke into the routine.

Mrs. Coffing went to Adana to meet her, both arriving in Hadjin, Saturday, November 3d. Miss Swenson's knowing many of my personal friends has of course made her coming especially pleasant for me. She is at work on Turkish, which must be her special work for the present. She has also taken the instruction of the girls in gymnastics, and has taught them, greatly to their delight, a number of English hymns. We have had vacation this week. Monday was devoted to a merrymaking with the girls, and our servants, and their families. We had a turkey dinner for all (we ourselves, not the school, paying for the turkeys), and this was a great treat to the girls, as most of them, and, indeed, some of the teachers, also, had never tasted turkey before. After dinner there were little presents for all, and a

general merrymaking. Tuesday we received callers, and in the evening had invited guests. A number of papers relating to schools and educational matters, points on which the people need instruction, and in which we need their sympathy, had been prepared, and these were read, while Miss Swenson and the girls had prepared some songs. Thus we gave these evening visitors (only the more intelligent and better informed of the people had been invited) an intellectual treat instead of the tea and doughnuts served during the day.

You may possibly have seen something of the marriage last September of the kindergarten teacher, who worked with us three years, to a non-Protestant Armenian. It was with fear and trembling, and only after many prayers that we consented to this marriage, for we felt that it would be so very hard for Osanna to live a Christian life amidst such surroundings. It is customary here for brides to make a visit to their mother's home after a few months, and so we have this week claimed our rights, and just had a three-day's visit from Osanna. It is with deep thankfulness that we find her to be not only very happy in her new home but also to have perfect religious liberty. We hope and pray that she may be a light to those round about her, and may not only teach many lessons in refinement but may win many souls to Christ. We felt the more responsibility in her marriage in that she is an orphan girl, and in marrying here is separated entirely from all her relatives in Marash.

INDIA.

THE WORK OF A BIBLE WOMAN IN INDIA.

FROM A PRIVATE LETTER.

YOUR special charge is a young widow of high caste with children to support, and has the advantage of speaking two dialects. She works among people of her own caste. They are a most interesting people,—pastoral, gentle, and well to do. They are, as a class, zealous in their own religion, but we are giving them God's Word, and it will not return unto him void. At first they were much opposed to having their women taught to read. It is quite contrary to all their customs and traditions, but there are now seventeen readers among these women. One woman has asked for spectacles, in order that she may learn to read. The last time I visited them I was much cheered by hearing verses of Scripture well repeated. They could also tell me something of the life of Christ, and sang a Christian lyric quite sweetly.

This Bible woman has also twenty-five women of other castes under her care. Her work is most important. Bear her on your hearts in faith and prayer. You know, do you not, that a Bible woman's work is to visit zenanas, preach God's Word, teach as many women as are willing to learn to read, and at the same time are willing to learn to repeat Scripture, Bible stories, catechism, etc.?

Strong foundations are being laid in the hearts of these women, and we do look for a harvest of souls. The beautiful verse 2 Cor. ix. 12 occurs to me, and I send it, in closing, with grateful thanks.

BULGARIA.

We have the privilege of giving a few extracts from a private letter written by Prof. V. I. Shopoff, of Bulgaria, whom some of our readers may remember seeing when he represented his native country at the Columbian Exposition, two years ago.

PHILIPPOPOLIS, BULGARIA, Jan. 22, 1894.

NEVER before had we such wide doors opened for presenting the simple gospel truth to our people. A few weeks back I was chosen to be one of the deputies from our church here to go to the organization of a new church at a place called Panighenrishté. I was deeply impressed by the religious spirit shown among the people, and their readiness to come and hear the gospel preached. Some twenty-five years ago, I remember, the missionaries were turned away from that place, and in the public place a heap of Bibles and religious books was burnt. A congregation of over one hundred and fifty gathered to witness the ordination of the new pastor, and to assist in the other services which were held there. We are looking forward to have the annual meeting of our native missionary society here next April. As it will be the twentieth anniversary, we hope to have more visitors, and, please God, we expect rich blessings from above for his work.

Yesterday we had Miss Maltbie and Miss Stone with us, together with Mr. and Mrs. Marsh, to a social dinner and afternoon.

Miss Maltbie had come for a few days from her mountain home to enjoy our warmer and more genial climate. She looked quite well, and seems to have taken her work in the school at Samokov with fresh vigor.

She had an "at home" for her former pupils living in our town, many of whom are mothers now, and I understand it was a very beneficial afternoon to all who were able to go.

These two ladies, namely, Miss Maltbie and Miss Stone, continue to exercise a very deep and lasting influence over the newly formed homes; and although all of the girls who marry young men that are not Christians may not openly confess Christ, yet I believe that they cannot easily chase away the holy influences of the school life at Samokov, and I am so glad to understand that Miss Stone, in her rounds, makes it always a point to look up such young women.

I hope that your good Board, which has produced a most lasting impression in my mind, will continue to help and pray for these two devoted Christians, who are such shining lights to our Bulgarian women.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS, 1895.

April.—Miss Maria West.
May.—Work of Our New Missionaries.
June.—What English Women are Doing.

MISS MARIA WEST.

IT is often said that the missionary work is best understood in the lives of the missionaries, and this is emphatically true of missionaries early and long in the field, whose influence helped to shape the policy and the institutions of the missions with which they were connected. It is with deep interest that we take up the study of one who had spent fifteen years in hard service, some of them far in the interior of Turkey, before the Woman's Boards were formed.

Her Missionary Life. Beginnings in Constantinople, 1853. Work in Haskeuy.

The Girls' Training School. Methods. Revival. Cholera. Her sister's arrival. More revival scenes.

Touring. Bardezag; Adabazar; Nicomedia.

Removal. Illness and return for a year at home. Return of her sister to the United States. The Girls' School closed.

Removal to Marsovan. Illness. Work among the women. Amasia. Sorrow. Work in the villages.

Call to Harpoot. Life in Eden. The Training School for Girls and Women.

Work in Diarbekir among the Women.

Return to Harpoot. Work in the Theological Class. Sowing and Reaping. The Revival.

Organizations. The School Missionary Society. The Soul-loving Society. The Mothers' Association.

Literary Work for Armenian Women. Final Work.

Return to the United States. "The Romance of Missions."

Return to Turkey. Work in Smyrna.

The Final Home-going. See the LIFE AND LIGHT, January, 1895, editorial notes.

Helps. See *Mission Studies* for April, published at 59 Dearborn Street, Chicago, for a sketch of her missionary life; but her own "Romance of Missions," published by A. D. F. Randolph & Co., will be found of exceeding interest, now that all eyes are turned toward the land of the Turk.

A GOOD FRIDAY MEDITATION.

IN looking over what Christ Himself said about the significance of His death, I find that to Him it meant more than His life alone meant. By it, He said, He should bring forth much fruit,[1] He should draw all men unto Himself;[2] by this lifting up of Himself, or, as He elsewhere expresses it, this laying down of His life by His own power, He should give eternal life to "whosoever believeth,"[3] to "the world."[4]

[1] John xii. 24.
[2] John xii. 32.
[3] John iii. 15.
[4] John vi. 51.

He said the body was given and the blood was shed for many unto remission of sins.[1] To the Pharisees He speaks of His death as a seal to His life: "When ye have lifted up the Son of Man, then shall ye know that I am He, and that I do nothing of myself, but as the Father taught me I speak these things;"[2] and to the disciples as opening the way for the coming of the Spirit: "It is expedient for you that I go away: for if I go not away the Comforter will not come unto you; but if I go I will send him unto you."[3]

As a proof of His deliberate love and sacrifice He says: "I lay it (my life) down of myself. I have power to lay it down;"[4] and in the words, "Therefore doth my Father love me because I lay down my life,"[5] we have the revelation of God's love for the world. E. R. B.

A TRIBUTE TO MR. AND MRS. GATES.

"If the Lord had given me *carte blanche* to describe the couple whom we would have to succeed us, had we been wise enough we would have described just the couple he sent. Please unite with us in praying for their long life and usefulness in this work.

Your brother in Christ,

CROSBY H. WHEELER."

UNCONSCIOUS DISCOURTESY.

BY AN ON-LOOKER.

THAT admirable magazine of the Presbyterian Board, *Woman's Work for Women*, had an article lately under the above title, which has set me thinking. It speaks of occupying the time of missionary meetings with songs, recitations, exhibitions, etc., to the exclusion of missionary speakers and others who have by request, at great expenditure of time, strength, and money, come long distances to deliver their message.

The writer gives as an instance: "Not long ago a very busy woman was sent for to speak at a large meeting. She left home with great inconvenience to herself, and traveled two hundred miles, and was allowed less than ten minutes to speak on a subject very dear to her heart, and that at the close of a long session, when everybody was anxious to get home. Was it fair?"

This is an extreme case, but in lesser degree it is often so. A long day, or perhaps night, ride by train at considerable expense, both of comfort and money, deserves to have enough time and attention given to repay the effort. In our own Board I know that the service is voluntary, and given freely, cheerfully, by all our speakers for the work's sake. Therefore ought they not to have the satisfaction of feeling that they have time enough to deliver their message, and are thus repaid? May I, dear *Gleaner*, make a few suggestions?

[1] Matt. xxvi. 26–28. [2] John viii. 28. [3] John xvi. 7.
[4] John x. 18. [5] John x. 17.

First. Make all applications early. There are many engagements, and it takes time to plan and consult by mail.

Second. State definitely what is wanted, if possible.

Third. State the time allotted to the speaker (never less than half an hour; how can any one give an account of any foreign work in less time?), and also the hour for the address, whether in the morning or afternoon; never near train time, when anxiety is written on every face.

Fourth. Give plainly the easiest mode of reaching the place, with name and number of street in which church, or house of host, is located, time of trains (latest time-table if possible).

Fifth. Have one of the young people to meet the guest at train; token of recognition a bow of orange ribbon.

Sixth. Make her warm and comfortable. Hearten her, according to circumstances, with a good meal or a cup of tea; her address will be the brighter for it. If entertained over night, a warm bed is an absolute necessity. Bodily health is precious, and a spare bed means, sometimes, acute pneumonia.

In country homes a row of hot bricks is a fine accessory.

A noted lecturer once staying with me over night, on being ushered into the very simple but warm room, thanked me and told this experience:—

"Once, during bitter cold weather, I lectured in a country town, and was quartered at the house of the fashionable milliner of the place. After my lecture I was ushered into the 'spare room.' It was very nicely and prettily furnished, but that bed, standing in all its snowy whiteness, had not been used all winter. I shivered at the thought. I went to the lady, who was in in her warm, cozy show room, which contained a comfortable lounge, and asked permission to rest there during the night. She assented, and I slept sweetly, my fancy filling the bonnets standing about with rosy, smiling faces, nodding approval in my dreams."

Seventh. Do not crowd the programme. Attend to all minor business matters at another meeting, and divide the time courteously between your guests.

In a word, be thoughtful. They are doing you service; give them all the attention and comfort possible.—*The Mission Gleaner.*

For the Coral Workers.

SEVEN PICTURES.

You know it is quite common in these kodak days to have a child's picture taken very often, so that when the child has grown up it can see all the steps it came by. It was not the fashion when I was a child. I remember only one picture of myself (a daguerreotype), taken before I was

fourteen years old. And out here, a Chinese child would not have even one
But I am going to give you seven pictures of a Chinese girl, all before she i
fourteen, not taken with a kodak, but with a pen. They shall be of th
kind called composite pictures. You know composite pictures are no
pictures of any one person, but are made up from the pictures of a grea
many people. In making the composite photograph at home, they mak
the most of the most important feature — the eyes. Beginning with the eye
of the second picture, they are placed just over the eyes of the first, and th
third over the second, and so on. So whatever other parts of the pictur
look hazy, the eyes will not be dim and bleared. I ought to begin in tha
way with my seven pictures, beginning with the most important part, an
working on from that. But the most important part out here is not the eyes
but the feet. If a girl has sore eyes, or cross-eyes, or even no eyes at all
she can get a husband; but if she has large feet, there is no way for her par
ents to get rid of her, but to make those feet over. But at first the feet ar
of no consequence, so I will not begin there. Now you shall have them,—
all the seven pictures,— one taken every two years.

FIRST PICTURE.

Inside of a small hovel. It is very hard to get one's instrument into such
a position that you can get a good view of the interior and all it contains
without making it seem too large to you, for it holds all the household
furniture, and stores, and clothing of the entire family. All the family com
into the group, and are most of them on the k'ang, or stove-bed, that occupie
more than half the room, and is seven feet by five. In fact, there is no
only the old mother and her daughter-in-law, but a neighbor woman or two
And lying on the k'ang is something that looks like a bundle of blue rags
only it has two bright eyes at one end. The figure standing at the door is th
father, and the reason why he looks so cross and fierce is because in answe
to his question, "Is it a boy?" he has just got the answer, "No; it is only
little *ya-ton* (slave-wench)." So that is the way the new baby was named
That old woman on the k'ang, who looks asif she were giving a piece of he
mind to the man, is his mother; and the reason why she looks so determine
is because in answer to her reply about its being only a little ya-ton, th
father had said, "Drown it, then," just as coolly as your father might say i
about some of the too many kittens. But the old mother has had to chok
little baby girls to death before this, and this time she has promised he
daughter-in-law that she would let her baby live, because if she does not, th
daughter-in-law says she will throw herself into the well. The mother-in
law knows if she did that she herself would be arrested, so she is standin
up for the life of little Ya Ton, and gets so hot that the father has to go away

SECOND PICTURE.

Ya-Ton is two years old now. The bundle of blue cloth is much as i
used to be, only a little bigger now. The same bright eyes are there. Bu
the hair that then made a frame for the little face disappeared under
razor when the child was only a month old. But after a few months o

baldness one little patch, of the size, shape, and name of peach, was left on one side of the head, and now you see she has one on each side. See what funny shoes she wears, of yellow cloth, with a face and ears on the broad, square toe. If you look closer you will see it is a tiger face, eyes and nose inked on, and fierce whiskers of black thread. She can make those same shoes beat up and down very hard when she is in a rage, and the family like to stir her up occasionally, just for the fun of seeing how mad she will get. Do you see the mark of a scar on her head? That was caused by a burn when she was only a few months old. The mother left her baby asleep on the k'ang one day, and went to the door to gossip with the neighbors on the street. The little thing waked up and crept to the edge of the k'ang, and looked down into the fire-pit just below the middle. Some such pretty red playthings kept dancing out of this that she thought she would like to catch them in her hands. And the next thing, there she lay, with her head right on the fire-hole. Fortunately for little Ya Ton, a neighbor living in the court heard her screams, and was just in time to save her life. Ya Ton's mother got an awful beating that night when the mother-in-law came home.

THIRD PICTURE.

The year clock has struck four now for little Ya Ton. And you can see a little difference in the picture this time. It is not quite such a chubby figure. In fact, there is a double reason for her looking thinner. You know any child loses a little in breadth as it gains in length. But now for another reason: Ya Ton does not get quite enough to eat. Something has come into the family now that they have wanted all these years — a little son. There was really only barely food enough for one child, and now they have to be careful, for baby will be eating by and by. You will see that Ya Ton's mother is in this picture, too. In fact, at this time, it would be impossible to get a picture of Ya Ton without getting one of her mother too. The father has taken to opium smoking, to relieve his sorrow of heart, and also to help him bear the pain caused by a worm eating his tooth, as he supposes. There is Ya Ton, good for nothing but to eat rice. If he should sell her he would not only not have to spend so much money for rice, but he would have several ounces of silver to buy opium with. So he tried to get her, but the mother detected him, and from that day to this she has never had her out of her sight. Notice how Ya Ton wears her hair now, in a round wreath around her head, like the tonsure of a Catholic priest.

FOURTH PICTURE.

Six years old now. Old enough to be in kindergarten, you will say. She has learned one thing,—to carry around that little two-year old child you see in her arms. For now, as before, you never could shoot her with a kodak when she was alone. You must always take in another who will always be just in the focus; but this time it is not the mother, but the baby brother. Her father does not try to sell her now, for she is beginning to be useful. But is that all she is taught? you will ask. O no; she gets her daily lessons from the children in the court (there are ten or fifteen of them)

in lying, reviling, and talking of many things she should not know. She is so bright at all this that the family often tell her how smart she is, except when it comes across them. You remember her hair in the last picture was a round wreath. Now the middle of the wreath is filled up with hair too, and it is beginning to grow. It is not long enough to braid in one braid yet, but is in five or six funny little tails, tied with red string. They generally stick up. If there were four and twenty of them with those little red beaks, what would it remind you of?

FIFTH PICTURE.

Eight years old, and not too big to cry yet, evidently, for there sits Ya Ton on the k'ang, the very image of distress. And what is that she is holding in her hands as she bends over? You might think it was a narrow little flatiron, only you can see a little of the edges through her fingers; and who ever saw a flatiron with scarlet edges? That is her own little foot. The time has come when she has to have her feet bound. The bandages were made tighter every day, the smaller toes being turned in underneath, and all drawn so tightly as to break the bones. This was commenced soon after the last picture was taken, but it is not finished yet. They must be smaller still before Ya Ton's grandmother will be satisfied. This is not a pleasant picture. Let us pass it by.

SIXTH PICTURE.

Do you recognize our ten-year old Ya Ton? for you cannot see her face. She has that bowed to the earth. She is praying. I know you have been waiting to hear about that, and wondering why, with all the troubles that have so beset her young life, I have not earlier spoken of her going to tell Jesus, as you would have done. But if you look again you will see in an instant that Ya Ton is not praying to Jesus. Ya Ton wears a great iron chain around her neck, that drags behind her back, and you know Jesus came to break the chains. In fact, Ya Ton never even heard of Jesus. And see where she is—just before that great image with so many smaller images standing on each side. Ya Ton has had the small-pox, and they were so afraid it would make her blind that they vowed she should go to the temple in scarlet garment and iron chain, and present an offering to the god if she could keep her eyesight. So now her mother has brought her here with a few sticks of incense and a cloth and pasteboard image of a pair of eyes, to present to the god for having her own eyes safe.

SEVENTH PICTURE.

This is the last picture. Our little woman of twelve bends over some embroidery. You see she is to be married in two years, so it is time she learned to make and embroider her own shoes. This is only cotton thread she uses now for her embroidery, but it is of every color of the rainbow, and a great many more. When she can do it better, she will work on satin with silk thread. And though you will be sorry for her that she should be married so young, perhaps you think she can at least comfort herself with happy

thoughts about her lover. Her lover! She has no lover. But you will exclaim, "Didn't you say she was going to be married?" Yes, surely; but I did not say anybody ever loved her. A woman who had a marriageable son got another woman to find a wife for him, and Ya Ton was the one found. And nobody ever asked the girl herself about it. Her father and the grandmother and mother made the arrangement. Of course if she had been asked she would have said "No," as every well brought up girl in China should. She has never seen him, nor will she until the red satin veil is lifted from her face in her mother-in-law's house. Then good-bye to our little girl, Ya Ton.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JANUARY 10, TO FEBRUARY 10, 1895.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Bowmanville, 24, per Miss Wright, 5.79; Bloomington, a Friend, to const. Mary E. Stebbins L. M., 25; Chicago, Covenant Ch., 29.77, First Ch., 153.85, Kenwood Evan. Ch., 54; Lake View Ch., 6.25, New England Ch., 61.30, Union Park Ch., 243.55, Mrs. B. E. R. and Mrs. J. M. S., 15 each, 30; const. Mabel Fisher L. M., Mrs. H. E. Morton, 25; Dundee, 30; Elmhurst, 11.50; Elmwood, 2.85; Evanston, 9; Hinsdale, 100; Ivanhoe, 4 50; Jacksonville, 49.20; La Grange, 10; Maywood, 2.62; Mazon, 5; Moline, 22; Park Ridge, 15; Peoria, Plymouth Ch., 6.85; Pittsfield, 3.75; Polo, Ind. Pres. Ch., 11.75; Rockford, First Ch., 20.25; Roseville, 2.36; Sterling, const. Mrs. J. F. Barrett L. M., 25; Thawville, 8; Turner, 17; Waverly, 9.85; Wauponsie Grove, 10; Wilmette, 11.25, 1,046 26

JUNIOR: Chicago, New England Ch., 30, South Ch., 8.80, Union Park Ch., 21; Griggsville, 25; La Grange, 2.50, 87 30

JUVENILE: Elmhurst, Forget-Me-Nots, 7.56; Glencoe, Opportunity Club, 39.43; Oak Park, 15.43, 62 44

C. E.: Chicago, Lake View Ch., 3.19; Plymouth Ch., 4.30, Tabernacle Ch., 5, Warren Ave. Ch., 75; Maywood, 10; Piano, 1.50; Summerdale, 5; Toulon, 10, 113 99

JUNIOR C. E.; Chicago, Lake View, 1.13; Pecatonica, 5; Peoria, Plymouth Ch., 5; Rockford, Second Ch., 1.70; Springfield, First Ch., 5, Second, Ch. 3, 20 83

SUNDAY SCHOOLS: Chicago, First Ch., Miss Hayward's Class, 10; Kenwood Ev. Ch., 86.45; Morton, Birthday Box, 10, 106 45

FOR THE DEBT: Chicago, New England Ch., 5, Tabernacle Ch., C. E., 5, Union Park Ch., Mrs. F. W. F., 20, Mrs. L. T. 20, Mrs. J. C. F., 10, Mrs. M. E. H., 5, C. E., 17; Hinsdale, 40; Shabbona, 10; Western Springs, 5, 137 00

LEGACY: Roseville, Miss Mary J. Gordon, Charter Member Woman's Miss'y Soc. Roseville Cong'l Ch., per her executor, Mrs. S. J. Woodmansee, 300 00

Total, 1,874 27

INDIANA.

BRANCH.—Miss M. E. Perry, of Indianapolis, Treas. Indianapolis, Fellowship Ch., 1; Ridgeville, Ladies' Aid Soc., 2, 3 00

JUNIOR C. E.: Angola, 5; Indianapolis, Mayflower Ch., 2, 7 00

JUVENILE: Ft. Wayne, Plymouth Ch., Kindergarten, 75

Total, 10 75

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Algona, Mrs. H. E. Stacy, 50 cts.; Ames, 7; Anita, 4.50; Cedar Rapids, 2.75; Creston, 6; Des Moines, a Friend, 500, Plymouth Ch., 20.84; Fairfield, 2.55; Grinnell, 32.35; Le Mars, 8.79; Magnolia, 3.53; Mrs. M. L. Hillis, 5; McGregor, 8.90; Missouri Valley, Mrs. J. R. Raymond, Birthday Gift, 67 cts.; Mitchelville, 3.60; Ogden, 4.75; Oskaloosa, 4.15; Shenandoah, 5.05; Sioux City, First Ch., 5.45; Tabor, 7.50, 633 88

JUNIOR: Anita, 4.37; Glenwood, 4.28; Marion, 10, 18 65

C. E.: McGregor, 15 00

JUVENILE: Cedar Rapids, Busy Bees, 1 00

JUNIOR C. E.: Charles City, 10; Tabor, 50 cts., 10 50

SUNDAY SCHOOLS: Dunlap, Primary Class, 2.70; Grinnell, 10.17; Marshalltown, 10; Muscatine, 10, 32 87

SPECIAL: For Erzroom, Anderson, W. M. Soc., 5; Council Bluffs, C. E., 5, 10 00

Total, 721 90

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Alma, 2.25; Russell, 1; Sabetha, a Friend, 3.25, 6 50

C. E.: Cora, 1; Kansas City, 2.71; Plevna, 2.50; Portis, 2; Scatter Creek, 3.50; Smith Center, 3.40, 15 11

JUNIOR C. E.: Leavenworth, 3 00

SUNDAY SCHOOL: Goodland, 3 97

Total, 28 58

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Detroit, Woodward Ave.

Ch., 25.79; Eaton Rapids, 11.50; Greenville, 11.55; Grand Rapids, First Ch., 50.47; Jackson, 138.79, Mrs. F. E. Marsh, 20, a Special, 20; Kinderhook, 62 cts.; Lansing, Plymouth Ch., 22.89; Olivet, 16.15; Pontiac, 2.75; Portland, 6.75; Ransom, 6; S. Lake Linden, 5; St. John's, 15.50; Sault Ste. Marie, 2.39; Sandstone, 15.70; Stanton, 14.70; Tipton, 5; Wayne, 5; Wheatland, 12.50, 409 05

JUNIOR: Benton Harbor, Miss Chadwick's Class in S. S., for Junior Work, in memory of Miss Lena Oldrid, 5; Litchfield, C. E., 2; Ransom, C. E., 5; Stanton, 5.50; Wheatland, C. E., 5, 22 50

JUVENILE: Jackson, Morning Star Band, 2 58

SUNDAY SCHOOL: Detroit, First Ch., Birthday pennies, from pupils in Intermediate Department, 3 25

THANK OFFERINGS: Jackson, 52; Sault Ste. Marie, 2.64; Webster, 3.18, 57 82

Total, 495 20

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 E. University Ave., St. Paul, Treas. Anoka, a Friend, 1; Cannon Falls, 6.64; Duluth, Pilgrim Ch., 8.75; Fairmont, 3; Fergus Falls, Helen T. Buckley, 5; Morristown, 6; Northfield, 16.21; St. Paul, Park Ch., 20, 66 60

C. E.: Benson, 6.25; Cannon Falls, 2.32; Fairmont, 1; Fergus Falls, 5; Minneapolis, Silver Lake Ch., 2.72; Waterville, 5; Winona, First Ch., 102, 124 29

JUNIOR C. E.: Ada, 6.75; Cannon Falls, 3.21; St. Paul, South Park Ch., 8, 17 96

SUNDAY SCHOOLS: Cannon Falls, 6.73; Duluth, Pilgrim Ch., 15; Minneapolis, Plymouth Ch., 38.30, 60 03

Total, 268 88

MONTANA.

UNION.—Mrs. Herbert E. Jones, of Livingston, Treas. Billings, King's Daughters, 7 75

Total, 7 75

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Austinburg, 5; Cleveland, Pilgrim Ch., 60; Cortland, 2.20; Jefferson, 6; Oberlin, 125; Wellington, 7.15; Windham, 1; Cleveland, C. B. B., 50; Lake Erie, Seminary, M. E., 15, 271 35

C. E.: Akron, First Ch., 7; Cleveland, Irving St. Ch., 5; Columbus, Plymouth Ch., 5, 17 00

JUVENILE: Lyme, M. B., 5 00

THANK OFFERING: Windham, 20 41

LEGACY: Tallmadge, Mrs. M. V. W. Means, by L. V. Bierce, Executor, 20 00

333 76

Less expenses, 88 00

Total, 245 76

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux Falls, Treas. Beresford, Mrs. Bridgman, 5; Redfield, 8.36, 13 36

WISCONSIN.

(January 10th.)

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Arena, First Ch., 4; Beloit, First Ch., 16.82; Bristol and Paris, 25; Clinton, 6.20; Cooksville, 5; Columbus, 4.54; Delevan, 19.40; Elkhorn, 45; Eau Claire, 25; Ft. Atkinson, 6; Green Bay, 9; Madison, 15; Milwaukee, Plymouth Ch., 10, Grand Ave. Ch., 27; Springvale, 10; Tomah, 5; Watertown, 20; West Salem, 5.06; Whitewater, 12.47; Wisconsin, a Friend, 10.10, 280 59

FOR THE DEBT: Milwaukee, Grand Ave. Ch., 1; Wisconsin, a Friend, 5, 6 00

EXTRA GIFTS: Hammond, Miss Avis Fithian, 5; Whitewater, in memory of Mrs. R. Bridge, 1, 6 00

JUNIOR: Beloit, First Ch., 1.50; Elkhorn, 15; Sparta, C. E., 5.55; Wauwatosa, 12; Waupun, C. E., 2, 36 05

JUVENILE: Waukesha, Forget-Me-Nots, 25 00

353 64

Less expenses, 22 66

Total, 330 98

LIFE MEMBERS: Milwaukee, Mrs. Harriet W. Ledgard; Eau Claire, Mrs. Mary E. Clarke; Waukesha, Mrs. F. H. Field; Antigo, Miss Catherine D. Tibbitts.

(February 10th.)

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Arena, Third Ch., 5; Lake Mills, 2.15; Milwaukee, Plymouth Ch., 100; New Richmond, 12.25; Pleasant Valley, 2.60; Prairie du Chien, 1.90; Racine, 8; Ripon, 26.50; Wauwatosa, 14, 172 40

FOR THE DEBT: Ripon, 1 50

EXTRA GIFTS: Baraboo, Mrs. C. B. Alexander, 5; Endeavor, Mrs. Child's Thank Off., 1.50; West Superior, a Friend, for Miss Cora Nason, Cesarea, Turkey, 40, 46 50

JUNIOR: Burlington, 11; Columbus, C. E., 20; Eau Claire, 15; Milwaukee, Grand Ave. Ch., 25; Menominee, C. E., 5.35, 76 35

JUVENILE: Endeavor, Junior C. E., 5.50; South Milwaukee, 4.50; Windsor, 10; Whitewater, S. S., 10, 30 00

325 75

Less expenses, 16 52

Total, 310 23

CALIFORNIA.

Sacramento.—The Lord's Tithes, 15 00

Total, 15 00

MICRONESIA.

A Friend, const. L. M. Lillian Rush Channon, of Kusaie, 25 00

Total, 25 00

NEW YORK.

Clifton Springs.—Three Friends, per Miss E. M. Brown, 40 00

Total, 40 00

MISCELLANEOUS.

Sale of leaflets, 9.48; envelopes, 6.15; boxes, 4.30; covenant cards, 32 cts.; waste paper, 2.52; dividend on insurance stock, 32, 54 77

Receipts for month, 4,442 43
Previously acknowledged, 8,432 69

Total since Oct. 26, 1894. $12,875 12

MISS JESSIE C. FITCH,
Ass't Treas.

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WOMAN'S BOARD OF MISSIONS,

1 Congregational House, Boston, Mass.

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REPORT OF THE MISSIONARY CONFERENCE, LONDON, 1888.

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MISS ADA R. HARTSHORN, *Librarian.*



VOL. XXV. MAY, 1895. No. 5.

Expect Great Things from God. Attempt Great Things for God.

THE MASTER'S TOUCH.

"He touched her hand and the fever left her."
He touched her hand, as He only can,
With the wondrous skill of the Great Physician,
With the tender touch of the Son of Man;
And the fever pain in the throbbing temples
Died out, with the flush on brow and cheek.
And the lips that had been so parched and burning,
Trembled with thanks that she could not speak;
And the eyes, where the fever light had faded,
Looked up, by her grateful tears made dim,
And she rose and ministered to her household,
She rose and ministered unto Him.

. . . . . .

Whatever the fever, His touch can heal it;
Whatever the tempest, His voice can still.
There is only joy as we seek His pleasure;
There is only rest as we choose His will.
And some day, after life's fitful fever,
I think we shall say, in the home on high,
"If the hands that He touched but did His bidding,
How little it matters what else went by."
Ah, Lord! Thou knowest us altogether,
Each heart's sore sickness, whatever it be;
Touch Thou our hands! Let the fever leave us,
And so shall we minister unto Thee. —*London Christian.*

We are grateful to announce that the contributions for the month ending larch 18th were about $700 more than for the same month last year. The omparison of contributions for the two years from January 1st to March 18th

show a gain in 1895 of $766.84. We rejoice in this onward step in making up the falling off of ten thousand dollars in 1894.

Our topic for this number, "Medical Mission Work," is one of great interest to all. The support of this department in our foreign work is largely provided for by young ladies' societies, and we give our late information under the heading of Junior Work. We are sure, however, that young and old alike will wish to gain a clear idea of its present condition.

We wish to present our hearty thanks to our many subscribers for their response to our request for one more subscriber in the March number. As the yellow slips come in day by day they are like rays of sunshine bringing good cheer. Continue to help us in this way, dear friends, and you will be doing a real service for foreign missions.

A medical missionary is a missionary and a half.—*Robert Moffat.*

The Koreans say that even the animals have had their feelings aroused by the benefits of medical missions in that country.—*Ex.*

Mr. John Russell Young, in his article on Li Hung Chang in *Review of Reviews*, says:—

He rather spoke of missionaries as a great land owner would of some gypsies who had encamped on his estate. So long as they left his chickens alone he did not care. In medical missionaries he took a deeper interest, and among his contemplated reforms was the introduction of Western medicine. "If these people," he said to me one day, "ever come into the Chinese heart, the physician will open the door."

War sometimes brings about strange anomalies. Just now the Red Cross Society is a most popular and successful society in Japan, and there are large numbers of people, priests of every kind, nuns, and common people, wearing its badge. So it happens that many are making the symbol of a religion they despise conspicuous in their clothing. Is it incongruous? Possibly. Yet it cannot fail to teach one of the fundamental principles of Christianity—love to our neighbor, whether he be friend or foe, a Japanese patriot or a Chinese prisoner.

The *Regions Beyond* for March describes the remarkable success of the Student Volunteer Missionary Union among medical students in Great Britain. Definite organized work among them began in November, 1892, and they now have on the list two hundred and twenty-four, eighty of whom are women. This exceeds by twenty-two the total number of English medical missionaries in the field. They "praise God and take courage, and look forward to a new era in medical missions, and, through them, to missions throughout the world."

MEDICINE and religion go together in the thought of the nonchristian man. He is quite ready to receive them together from the Christian missionary. The recovery from disease is the kindliest exhibition of Divine Power, and the Christian medical missionary occupies a lofty vantage ground in his work. Of the twenty stations in the region of the English Presbyterian hospital at Swatow, China, seven or eight are said to owe their origin to hospital patients. In the hospital of the London Missionary Society at Amoy, twenty thousand patients a year—some of whom have come a hundred miles to it—are treated there, and hundreds of them have been led by it to give up idol worship. The story is the same in every land whither the medical missionary goes as to the effects in winning the people.—*Ex.*

We would like to call attention to the following account of the Woman's Missionary Society in Madura, India. Remembering that the usual income of these women is two or three dollars a month, we would like to ask for a report from any one of our auxiliaries that will equal it. Miss Swift writes:—

OUR missionary meeting, January 14th, was attended by one hundred and twenty women, and my report showed that Rs 422 (about $100) had been contributed for the Lord's work. We have paid the expenses of three Bible women; have sent a remembrance to the Woman's Board and to the American Board; have paid our own cart hire for visiting the villages; have money on hand for a fourth woman; have voted to make a gift to the North Gate Church to enable them to start a Bible woman of their own; and still have a surplus for use in other directions. I think this is an excellent record for one missionary society. Can any one in America equal it, when the comparative income is taken into consideration? These women do not feel called upon to wear expensive clothing, although they would doubtless like to have beautiful jewels, neither is there a probability that any one of them belongs to twenty-two women's clubs, like some Boston women we know. Since they must select one thing to do, however, have they not chosen the best?

Our work at Gedik Pasha, in Constantinople, grows constantly in extent and interest. Mrs. Newell writes:—

THE work at Gedik Pasha may truly be said to be progressive, and correspondingly brings added responsibility, till it is a daily question, What can best be left undone? The earthquakings still continue at intervals, and after the experiences of last summer give the people a terrible sense of insecurity. This has the effect of crowding our schools to the fullest as a "place where children can be trusted in perilous times." In the day school we have more than two hundred pupils with increased tuition. The first and best hour of

the day is given to the study of the Bible in the vernacular. This custom threatened to interfere with the worldly prosperity of our school during its first years, but now we have the joy of seeing ourselves patterned in the native schools. By request we have given rolls of Picture Helps to both Greek and Armenian schools, and have had the pleasure of giving their Bible teachers instruction in the International Sunday School Lessons! The fact that all through the autumn and winter eighty or ninety young men have been allowed to assemble here for evening lessons without molestation, is a marvel to us all and a cause for special thankfulness. This is the more remarkable at a time when family parties or companies at weddings are prohibited from gathering in any other house in the city except by special promise of the Sultan.

A NEW and most remarkable epoch seems to have dawned in the missionary work in Japan in the distribution of Bibles among the soldiers. Rev. Mr. Loomis, an agent of the Bible society, describes in the *Japan Evangelist* the arrangements by which a copy of a portion or the whole of the New Testament shall be in the hands of every soldier and sailor in the empire, including the Imperial Guard. This is done with the consent, and in many cases with the cordial co-operation, of military officials, both high and low, and the books are received with much gratitude and interest by the men themselves. Chinese soldiers in Japan, as prisoners of war and in the hospitals, are included in the distribution, and are eager to receive all that are given them. Mr. Loomis also testifies to the kind treatment of the Chinese soldiers. In all cases the same care and attention is given to them as is bestowed upon the Japanese themselves. He was told also "by the chief surgeon at the military hospital that artificial limbs are to be supplied by the Empress to both the Chinese and Japanese soldiers alike." "The latest report from Hiroshima is that four chaplains have been selected and will be sent to China to teach Christianity to the soldiers. Some of the officers have been making investigations into the character and conduct of the Christians, and the result has been so favorable that it is decided that the teaching of Christianity should be encouraged." "Hitherto the work of the Bible societies and all missionary bodies has been looked upon by many of the people as an intrusion that was without official sanction, and simply tolerated. Now it is placed on an entirely different basis, which, in a country like this, marks a new era in all Christian work. From this time on, hundreds and thousands of the young men will no longer be restrained from the study of God's Word by military or other restrictions, and permission will be to them the evidence [illegible] religion of Jesus Christ is approved by the highest authorities in the

JAPAN.

MEDICAL MISSIONS.

BY JOHN C. BERRY, M.D., OF KYOTO.

So long as men shall sin and suffer, so long will the touch of healing and of Christian charity allay prejudice, and, if linked with Christian teaching, lead to repentance and to Christ. In days of strong antichristian feeling in Japan I have seen Christian congregations grow up out of the Christian dispensaries, the medical assistants becoming officers in the church organizations; while in the hospital wards I have seen men and women of determined opposition to the truth so touched by the kindness experienced and influenced by God's holy Word, as to accept the Christ as their Saviour and Lord, and go back as teachers and preachers to their people. Unlike the clerical missionary, who carries his message to the people, the medical missionary has the people come to him; and thus every year, from a well-conducted mission hospital and dispensary, thousands go back to villages and towns far distant from the centers, carrying with them a knowledge of God's Word and of the practical application of Christian charity to the suffering and unfortunate. They have seen Christianity as a life, and are thus prepared to adopt it as a creed.

Nor does the mission hospital limit its activities to strictly professional and religious work. The great subject of hygiene, both personal and public, and as applied to the family, the schoolhouse, the hospital, the factory, the prison, the village, and the city, is treated of by lectures, by health tracts, and by the press,—the hospital thus becoming a source of knowledge of preventive medicine and a center for the curative treatment of disease.

The training of native women as nurses, too, has recently been added to the work of the mission hospital, fifty-four having already graduated from our training school in Kyoto, and twenty-six being now under instruction there. Their success in hospital, family, and district nursing, and their wide appreciation by the people and by the church, afford proof that this feature of work was not undertaken a day too soon, and emphasizes the importance of encouraging such work in other fields. The trained American nurse, therefore, with positive Christian faith, knowledge of the Scriptures, and spirit of consecration, has become important as an associate of the medical missionary in the foreign field.

And it is not too much to say that the noblest type of medical heroism has been afforded in the fearle[illegible]ion and Christian courage with which they have met and discharged [illegible]es. Alone, and unaided by professional

counsel, they have met, single-handed, the responsibilities of the grave surgical operations; in epidemics they have stood at their post; while in th treatment of leprosy or cholera, or any other loathsome and frightful diseas they have recognized but the enemy of humanity, and have bravely fought conquer it.

The great opening for medical missions in the immediate future is, doub less, to be in China. Here Dr. Peter Parker, of our American Boar began work in 1835, effecting more by his hospital, said a prominent Englis merchant, in opening China to trade and to the influence of the Occident tha all the embassies of Lord Amherst. This line of work has ever since bee highly appreciated by all members of the missionary force there, who hav loyally co-operated with the surgeons in making their work a positiv Christian power. Demands for the further strengthening of this arm of th service will be the sure result of the present war,—a war in which th humane operations of the Red Cross Society from Japan have done much t recommend to the Chinese the civilization of Christian lands.

AFRICA.

THE NECESSITY AND BENEFIT OF MEDICAL WORK IN AFRICA.

BY MRS. C. W. HOLBROOK.

In all lands where Christian civilization has full sway, the truth is univer sally recognized that in work among the masses the surest way to touch th soul is by relieving the overburdened and oftentimes diseased body. Th same principle is even more efficacious when applied in labors among th degraded peoples of Africa.

If we study the life of Dr. Livingstone, we cannot fail to note the fact tha one great secret of his success was his power to relieve the physical suffer- ings of the savage tribes among whom so great a part of his life was spent In this work he was indeed a follower of the Master, who not only "wen about doing good," but whose sacred touch and divine voice wrought healing and gave strength and renewed life. Wonder has been expressed that Dr Johnston, who has so recently traversed the heart of Africa from sea to sea could go unattended by another white man, and with but few servants, with- out the loss of a single man and without the death of a single native to mai the success of his undertaking. His own statements indicate that the prin- *cipal factor* in his success lay in his skill in the use of medicine, as much a

in his tact and courage. Even the heart of the savage was touched by the gift of healing.

The two great uses of the medical mission in Africa are to break down superstition and to relieve misery. By these paths the way is opened for the gospel of Christ. It is difficult for one accustomed to the refinement and intelligence of a Christian civilization to even faintly realize the terrible superstition which enshrouds the native races of Africa. When disease enters the kraal of the African, the witch doctor is summoned and a beast slaughtered to propitiate the offended spirits. Even old bones in the hands of a witch doctor, as they cross and recross each other, are believed to foretell future events. A certain bone of some animal worn about the neck of the barren wife will bring the blessing of motherhood; to walk across a grave will cause the feet to crack; and should a fire burn over a burial place of the dead it is considered a dire calamity. These illustrations of superstitions might be multiplied a hundredfold, so surrounded is the life of the African by a network of fear and mystery.

Everywhere among the Zulus (in common with other African tribes) there are those who possess some skill in the use of herbs, and are called by the people *izinnyanga* (doctors). Their treatment of their patients is after the heroic style. A favorite method is to cut little slits in the skin all over the part of the body where the pain is located; then they prepare some concoction of medicines and rub it into the wounds thus made. I have even known of a case of headache where the doctor cut open the scalp and scraped the skull. The herb medicines used are often so powerful that the patient dies from their effects rather than from the disease which the decoction is supposed to cure.

In those parts of South Africa under British rule there are stationed, at intervals of some fifty miles, "district surgeons." These physicians are employed by the white colonists, and will also attend the natives who are so enlightened as to value their services, and are willing to pay for such aid; but when the doctor is located from ten to thirty miles from his patient of course the fees are large, and there are very few natives who are willing, even if able, to pay such charges. The consequence is, even in these more civilized parts of Africa, that as a rule the heathen, and usually Christian natives, will depend upon the native doctor; or if a white man or missionary is near will seek relief from him.

The Zulus regard medicines simply as charms, which are used to cast out the spell which possesses the sick person. As a result of this belief the unsuspecting missionary sometimes finds, when his heart has been moved over some poor sufferer, that in addition to the medicine which he has prescribed

for the patient, the friends of the sick person have poured down his willing throat another drug obtained from the nearest white man, still others from one or two native doctors, and perhaps are now engaging a witch doctor to add his potent charms to those already obtained from the other sources. This shows the frequent hopelessness of efforts to cure the sick unless the missionary can obtain full control of his patient. This is impossible to any extent unless in each mission there are located one or more hospitals where the sick may be brought, and kept under the eye of the medical missionary and receive intelligent nursing.

Many, many times has my heart been moved to pity as I have gone about among the kraals and seen the sufferings of the sick, lying with only their grass mats on the hard mud floors of their huts, or stretched out on the ground in the sun, or under some tree; no nourishing food, no tender care, and the obnoxious drugs and barbarous treatment of the native doctors.

The poor young mothers, in their hour of trial, are, from well-meaning ignorance, treated with most inhuman methods, and immediately when the ordeal is past, walk to the river and bathe in the chilly waters. It is not strange that in spite of the vigorous health which their free, active life cultivates, many poor victims of such mistakes are lifelong sufferers. Numbers, too, of the little children find early graves; and no wonder, when their food and care are such as to bid defiance to all the laws of hygiene.

Enough has been said to show that dire necessity demands that in the future, much more than in the past, the medical work form an important part in the evangelization of Africa's millions. The good already accomplished in the Zulu Mission by this new departure of work is great.

Dr. Bridgman arrived at the Zulu Mission three years ago. Very small grants have been made for this medical work, and yet blessed results have been obtained. A large number of people who had refused the gospel, have expressed their readiness to hear it because their hearts had been softened through the medical assistance of Dr. Bridgman. The people flock to his dispensary from large sections of country, eager for his skill, and return to their homes to tell to their heathen friends the power of the new doctor.

In 1894 fifteen hundred patients were thus reached; and when a hospital is added to the already completed dispensary, many cases which it is now impossible to treat may be relieved.

It takes little prophetic power to see in the near future a sure and steady gain in blessed result of mission work among the Zulus through the arm of the medical mission,—bodies healed, sufferings alleviated, hearts touched, souls saved!

'Tis the path of Christ's own footsteps, and will not stop short of heaven.

A PROVIDENTIAL OPENING IN CHINA.

BY MISS CLEMENTINA BUTLER.

IT is a remarkable fact that the first woman to offer herself as a medical missionary to the secluded women of the East should be still living and working in her chosen field, in spite of the many perils of exposure to disease and of her increasing toil under the trying climate of India. Dr. Clara Swain went out to Bareilly, North India, in 1870, and in a letter recently received from her she expresses her unflagging interest in the work which still prospers under her care. But what a change in the twenty-five years! Instead of the solitary pioneer in this important branch of mission work there are scores of women laboring as missionary physicians to-day, and the Dufferin movement, which is extending widely over the empire, is a direct result of the medical missionary work.

There are many who labor in the foreign field whose faithful service among the poor and lowly is comparatively unnoticed of men, yet whose success may be great in the Master's eyes. To some, however, it is given to have an opportunity for a special service which attracts attention, and which, if rightly used, brings prominence, and therefore success, to the extension of Christian truth. The opportunity which came to Dr. Leonora Howard, in 1879, is one of those remarkable openings, and has greatly contributed to the breaking down of prejudice in the hearts of the bigoted people of China.

Dr. Howard is the daughter of a physician in Ontario, Canada, from whom she received her first instruction in medicine when she was still very young. She seems to have been born with the peculiar skill and nerve so invaluable to a surgeon, and has proved herself as possessing indomitable perseverance. After studying awhile in Syracuse, N. Y., she went to Ann Arbor and worked her way through the Medical School of Michigan University till 1876, when she was accepted as a missionary candidate, after which her expenses were gladly borne by the Woman's Foreign Missionary Society of the Methodist Episcopal Church. In 1877 she was sent to Peking, where, after the first three months, she had the entire charge of the medical work among the women and of the hospital connected with the Methodist mission. This delicate, pale-looking woman proved to be a wonderful worker, possessing far more endurance than her appearance would lead one to expect; and during the famine and pestilence that smote the city soon after she entered upon her position she shrank from nothing that would alleviate the sufferings of the poor, degraded, neglected women in their uninviting Chinese homes. She was most devoted in her service to the missionaries,

also; and the account is given, by others, of a continuous ride of sixty miles on horseback, over very bad roads, that she endured for the sake of relieving suffering. Her heart was also in the evangelistic side of the work, and with her associate missionary she held services in the hospital wards that resulted in the turning of many hearts to the Divine Healer.

In the fall of 1879, Lady Li, the wife of the Viceroy, Li Hung Chang, the leading statesman of China, who has been so prominently before the world recently, was critically ill, and the native physicians were unable to help her. The powerful Viceroy seems to have had a very deep affection for his wife, who is an unusually gifted woman. In his distress he was visited by one of the foreign officials, resident in Tientsin, who urged that foreign physicians should be called, since the native doctors gave no hope of curing the distinguished lady. This unusual step was taken after considerable hesitation, but the result was gratifying, as the two foreign physicians were able to relieve Lady Li's suffering to a certain extent. The case demanded further attention, which it was contrary to Chinese ideas for these male physicians to give. In this emergency Dr. Howard's name and work was mentioned, and the Viceroy was induced to send for her to come down from Peking, both of the physicians and the American Vice Consul uniting in the request. A pressing call was forwarded to Dr. Howard, the Viceroy sending his steam launch up the river to hasten her journey. Tientsin is about eighty miles from Peking by land, but the water trip is nearly one hundred and twenty miles. It was a difficult question to decide whether the missionary physician should leave her work in the capital, as there was no other who could carry it on during her necessarily long absence. The case was an urgent one, and her associate, Miss Cushman, said to her, "Go by all means; this is a wonderful opening, and surely is God's own hand." Tientsin had been a very difficult place to enter, as since the massacre of 1870 the women had become very timid, so that they would fly at the sight of a foreigner. This call was to the house of one of the nobility, whose homes were closed against Christian influence, while the poor in Peking were easily accessible. So, reluctantly leaving her beloved work, Dr. Howard went to Tientsin, where apartments were provided for her at the Yamen, and in a short time her efforts were rewarded by seeing Lady Li restored to health. This success gave her the confidence of the officials, and the influence was felt among all classes. She had so won the esteem of the Viceroy and Lady Li that they pressed her to stay and take up her work in that city, offering to provide a building for a dispensary, and to place no hindrance on her missionary work. In view of the importance of this unusual opening she remained in Tientsin, the hospital in the capital being closed until another

lady could be sent from the United States. One of the fine temple buildings was set apart for a dispensary, and Lady Li supported the work there, providing the needed medicines, supplies, food, etc. Besides this, Dr. Howard opened a second dispensary, and funds were soon sent from the Society for a hospital building, which has been a great blessing to the poor women of Tientsin and the surrounding country.

This opening of work in the city where formerly there existed such a bitter hatred of foreigners, must be regarded as a special interposition of Providence. A recent report from Tientsin says: "Could we give the report of the medical work in detail, it would send a thrill of joy through the heart of every woman interested in the salvation of China's millions!" Dr. Howard wrote: "Sometimes the little children call their mothers to look at the 'foreign devil'; but the mothers rebuke them, and say, 'She is going to see the sick; her heart is good and very warm, therefore we need not fear her.'" It is a blessed thing when heathen women are impressed with the fact that the missionary has a warm heart toward them. Surely their next insight will be that the Christ of whom she talks has a love for them also.

The readers of LIFE AND LIGHT may remember the remark made by Viceroy Li to Mr. John Russell Young, in speaking of the missionaries at work in China, "If ever these people come into the Chinese heart, the physician will open the door."

Dr. Howard was married in 1884 to Rev. Mr. King, of the London Mission. Lady Li gave her a beautiful wedding dress. Though she retired from the service of the mission at this time, her sympathy and interest are always with the two ladies who carry on the hospital and dispensary which she established.

An incident which occurred during the treaty negotiations in 1887 should be mentioned here. The head of the commission from the United States was President Angell, of Michigan University. Before the treaty was signed, Lady Li inquired of Dr. Howard King if she knew Mr. Angell. The answer was a very cordial account of the president, who had signed her diploma. Lady Li answered, "If you say he is good, he must be," and the confidence in the integrity of the commissioner being thus established resulted in the prompt completion of the treaty. It will be recalled that Miss Howard went to Ann Arbor against the advice of her friends, and yet this change of plan enabled her later to do this service to the cause of international peace. There are no "accidents" in the lives dedicated to God, and he may be preparing special instruments in ways we wot not of. Our confidence should be greater in the Power that guides, opens the doors of opportunity before us, and blesses the efforts put forth for His glory.



THE PRESENT MEDICAL WORK OF THE WOMAN'S BOARD.

MISSIONARIES ENGAGED IN MEDICAL WORK.

Names.	Station.	Went out.
Dr. JULIA BISSELL	Ahmednagar, India	1894.
Dr. ROSE A. BOWER	Bailundu, W. C. Africa	1894.
Miss HELEN E. FRASER*	Kyoto, Japan	1891.
Dr. MARY A. HOLBROOK	Kobe, Japan	§1882.
Dr. GURUBAI KARMARKAR‖	Bassein	1894.
Dr. GRACE N. KIMBALL	Van, Turkey	1882.
Dr. PAULINE ROOT†	Madura, India	1885.
Dr. HARRIET E. PARKER‡	Madura, India	——
Miss ELIZABETH M. TROWBRIDGE*	Aintab, Turkey	1891.
Dr. KATE C. WOODHULL	Foochow, China	1884.

OUR Board has now under its care nine medical missionaries, all but one of whom gives her entire time to medical work. The exception is Dr. Mary A. Holbrook, a regularly educated physician, who went to Tung-cho, China, in 1882. She remained there fourteen years and built up a fine work, not the least part of which was the establishment of a dispensary for women in a suitable building, erected under her supervision, and paid for by young ladies' societies in this country. In 1886 Dr. Holbrook's health

* Trained nurse. † In this country. ‡ Under appointment. § To China. ‖ Native Medical Worker.

failed, and she came to this country for rest and recuperation. As it became evident that her health would not again stand the test of the Chinese work she was returned to Kobe College, in Japan, where she now holds the position of instructor in physiology, anatomy, and hygiene, and kindred topics, having also some medical practice both in the college and outside.

CHINA.—TUNG-CHO, PAO-TING-FU, FOOCHOW.

The last report of the Tung-cho Dispensary shows that the work suffered somewhat through a depletion of the working force. Dr. Ingraham, who had charge of both the men's and women's departments, was suddenly obliged to come to this country, on account of the illness of his little daughter, and Mrs. Sheffield did not reach Tung-cho until about six months afterwards. During this time the dispensary was not open for regular work, and it took a few weeks after Mrs. Sheffield's arrival for the notice of the re-opening to be circulated through the city and villages. Much credit is due to the native assistant helpers Kung and Ts'ui, and Mr. and Mrs. Fan. It is thought that the influence of the dispensary work has never been greater than at the present time. The numbers for the six months in the woman's department were four hundred and eighty-eight new cases and seventeen hundred old cases.

The evangelistic work in the women's waiting room was done by Miss Miner (supported by the W. B. M. I.) and Mrs. Fei. The women not infrequently return to the waiting room after receiving their medicine to listen longer to the truth. One young woman who spent some weeks in the hospital declared herself a believer before her return home, and a relative, who aided in caring for her, was also converted and taken on probation. No description of the kind of patients in the dispensary has been received, but presumably they are much the same as those described in the woman's department in Pao-ting-fu by Miss Mary Morrill.

PAO-TING-FU.

The patients are of all ages, from the gray-haired grandmother with eye troubles, down to the baby who "does not eat well." Such dreadful havoc as some sicknesses have wrought! So often do they bear the marks of their own or another's sin on their persons. Sometimes with an air of reckless indifference, then again with a dim consciousness of shame, they tell me of their lives. Often they are so eager for the healing of the body that they turn away from the news of the Divine Healer, and listen for the rattle of Dr. Noble's cart wheels on the stone-paved court, or talk over their symptoms with one another. Then it requires great patience and tact for



DR. MARY A. HOLBROOK, KOBE, JAPAN.

MISS HELEN E. FRASER, KYOTO, JAPAN. DR. KATE C. WOODHULL, FOOCHOW, CHINA.

your Bible woman to lead them to consider their spiritual needs. How I wish I could give to you a sense of the individuality which some of these women have for me. I can see one now—a Mrs. Chao, I believe—very neatly dressed, in strong contrast to the slovenly women who happened to be there with her. Poor woman! she has been afflicted for years with a terrible sore on her back. The more she heard of the doctrine, the more questions she asked. One noon as we sat in a corner talking together, she asked me if before I prayed I washed my hands and rinsed my mouth. I understood the first part of her remark but not the second. Finally I said, "What do you do when you burn incense?" "We Chinese women," she returned, "quarrel and revile so much, unless we make clean our hands and mouths, we are afraid to burn incense." Then I went on to tell her of the heart preparation. She interrupted me with, "But how?" "We cannot do that ourselves." By this time the other women were all listening to our talk, and when she begged me to pray with her the room was very still. A day or two after this I carried some texts with me to the waiting room—"Create in me a clean heart." That was to the point with most of them; they had wanted one little sentence of prayer.

I see another woman, a beggar, who has very bad eyes. She looks like a bundle of rags and dirt as she marches in with her pot, in which she stores her millet or rice given at the Chinese public place for distributing alms. She puts the jar down in a corner and proceeds to listen herself, and to make others pay attention. "Listen!" she exclaimed one noon, as a group of women persisted in talking among themselves; "what she is saying is for your benefit. Do you want the teacher to waste her voice upon you?" They stopped at once, and I thanked her with a smile as I took up the thread of my discourse.

A little girl, whose parents brought her from a village one hundred and ten *li* away for an operation upon her jaw, is a very pleasing patient. The father is a Chinese teacher, and the mother seems to be of the better class. The child has been taught to read by her father, and we all hope that the truth as she hears it here may take hold upon her.

FOOCHOW.

FROM DR. KATE C. WOODHULL.

I returned from America Nov. 17, 1893. Dr. Frances E. Nieberg came with me to be my associate in the medical work. Some weeks were devoted to repairs and cleaning. The hospital and dispensary were reopened December 1st. The work picked up rather slowly at first, but for the last

two months we have had the best clinic since the hospital was first opened, and it is a daily satisfaction to know that much suffering is relieved. Some of our patients give very emphatic testimony in our favor. A few days ago an old cooly came in who had been afflicted with an extensive eczema of the lower extremities. He had been several times to renew the medicine, each time saying he was better. But that day his face was all aglow as he said, "Legs all well, lady! Now I want you to give me something to keep them well." Occasionally we have something of the opposite kind. A short time since a woman came in and said in a very imperative voice, "I have used your medicine, and I am no better, and I am no worse, so I have brought it back." And she placed the ointment we had given upon the table with an air of great disgust that it could accomplish neither the one thing nor the other.

Our present medical class numbers four, three being new students. They are all the second generation of Christians—were born of Christian parents—and we see in them an encouraging advance in real intellectual and spiritual culture. We are strongly convinced that nothing can do more for the good of China than to select the best of the girls educated in our boarding schools and educate them as physicians.

JAPAN.—NURSES' TRAINING SCHOOL IN KYOTO.

The valuable aid of trained nurses in medical missionary work is becoming more and more appreciated both by native and foreign workers. Dr. Berry pays a tribute to them on page 205 of this number and in our December issue. We take the following from an article by Dr. Pettee in the last *Japan Evangelist*:—

Said a wounded soldier to me in one of the hospitals, before I had time to introduce myself or my message: "Are you a Christian missionary? I am glad you have come." More than one of the hospital surgeons or other officials gave this testimony unasked: "Other things being equal, we prefer Christian nurses, as they are more faithful and patient than others. Unchristian nurses are very active when their superiors are about, but at other times they are indolent and careless. It seems to make no difference to a Christian whether she is under watch or not!"

INDIA.—MADURA, AHMEDNAGAR, AND BASSEIN.

MADURA AND AHMEDNAGAR.

The medical work in Madura, including that for women and the Women's Hospital, is now under the care of Dr. Van Allen. His last report says:—

When Dr. Root came to Madura, in 1885, the work for women and children was made a separate department. This flourished and grew under her care so that in the last year of her labors here she treated upward of

nineteen thousand cases. The general medical work occupied the dispensary building, which was erected forty years ago. The total number of cases treated here the past year was 23,804. This added to the number



DR. JULIA BISSELL,
Ahmednagar, India.

DR. PAULINE ROOT,
Madura, India.

treated in the Women's Hospital makes the total number 43,825. These patients have come from three hundred and seventy-four different villages, some of them from fifty to one hundred miles distant.

Evangelistic work is carried on by the Bible woman in the Women's Hospital, and is made very prominent. There is no doubt that many are greatly burdened by their sins, and it is a wonder to me that they do not accept a means for relief. . . . We have in our medical work in Madura only one cause for regret, so far as I know: we very much need a lady doctor. For the proper carrying on of a Women's Hospital in India, in those cases in which the most good can be done, a lady doctor is a necessity.



DR. GURUBAI KARMARKAR.

Dr. Julia Bissell, with her sister, Miss Emily Bissell, arrived in Bombay on the 18th of January. She writes:—

The morning I reached Ahmednagar, all the missionaries but two, who had to be at their schools, were at the station to meet me, and for several days afterwards the native Christians came to the house with garlands of flowers for the neck and wrists. It was good to see their cordiality in welcoming us. The girls' school gave my sister a very pleasant reception, to which we were all invited. . . . Before the few medicines which I brought with me were opened, a few sick ones began to come for help, and they have been coming ever since.

Of her small dispensary, she says:—

I have a large cupboard full of drugs, instruments, bandages, rolls of old linen and the like, a set of shelves for mixing drugs, a little washstand, two chairs, and a cot. Here I see all my patients. Just outside this room stands my native assistant, at a table, putting up pills, powders, and mixtures. A little porch runs along the side of the house, and here my patients wait for me,—quite a motley crowd,—not over twenty-five a day. I see them from eight to nine in the morning, and again from ten to twelve. Occasionally it takes until one to finish with them all. I have not invited the public yet; those who come are only our Christian families and the school children. Many of the Christians about me are old acquaintances, and to them I am Doctor Juliabai.

Dr. Gurubai Karmarkar, who received her medical education in Philadelphia, returned to India in 1893, and early in 1894 opened medical work

in Bassein, a town of twelve thousand inhabitants in a district with a population of seventy thousand. She at once established a dispensary, and now writes: "My dispensary work is getting on nicely, the number of attendants daily is steady, and people seem to place their confidence in me more than they did last year."

Mr. and Mrs. Edward Hume and Dr. Julia Bissell have visited her, and speak enthusiastically of her work.

TURKEY.—VAN AND AINTAB.

Of the medical work in Van, the last report received says:—

The fact that all who can pay are expected to do so, both for consultation and medicine, militates against such crowds as are reported of medical work in other countries. On an average day there will have been seen and treated four or five out cases, the distances being often from six to eight miles, and twenty-five to thirty at the office. During the year 1893 our records show two hundred and sixty-four seen in out practice and one thousand and thirty-six in the office,—a total of thirteen hundred cases. There were approximately four thousand consultations. The receipts from the people are expected to pay the running expenses of the office and dispensary, cover the cost of medicines and dressings given to the poor, pay traveling and other expenses of attendance on missionaries of this and other stations, and keep the drug room and surgical department stocked. The alarming increase of poverty among the people threatens this arrangement, but for the present it is visible.

Governmentally, Dr. Kimball was unable, when in Constantinople on her way to Van, to get full recognition as a doctor, owing to the existent vizierial order against certifying the diplomas for foreign women doctors. Dr. Kimball, however, has met with cordiality and recognition on the part of all the European and Turkish doctors, and this state of amity continued throughout the year, she and Dr. Smith being called in consultation even to the harem of the Governor-general.

AINTAB.

Our missionary, Miss Trowbridge, is doing a most excellent work in the hospital in Aintab. She writes:—

It is most interesting to see how pleasantly men of different nationalities and religions get on together when they are here as patients. It is like a big family, and this year especially there has been a very pleasant atmosphere among them. . . . There is a Turk in the ward who can read. He possessed himself of a Testament when he came, and often in the morning while I am at work in the little dressing room I can hear him reading aloud stories and parables from the Gospels, asking questions from time to

time of the Armenian next him. Then all the others begin to listen, and talk and get up discussions on perplexing points. I often get so interested listening to them I have to make occasional excursions into the ward to make remarks myself.



DR. GRACE N. KIMBALL,
Van, Turkey.

MISS ELIZABETH M. TROWBRIDGE,
Aintab, Turkey.

As none of the women can read they are quieter in their ward, except as they sometimes fall to comparing notes as to their illnesses and their home surroundings. We have one merry old soul among them, who from being a

helpless cripple when she came, in October, is now well and happy, and has at last learned to walk, rather uncertainly, to be sure, but still really walking without crutches. Before Dr. Hamilton took her in she was being cared for by a very poor family. These people had a struggle to find food for themselves; they let her have a corner in their one tiny room, and cared for her in the kindest way, although she was a Turk and they were Christians. Finally, when they said they could not care for her longer, it was decided to take her into the hospital, and now she is really getting better.

WEST CENTRAL AFRICA.

Dr. Bower reached Bailundu about the middle of October last, and is now hard at work upon the language. She writes:—

The medical work is not large, yet I have dispensed a good deal of medicine. . . . Just now I feel somewhat exhausted, as I was in constant attendance for two days and nights upon a sick child of the Portuguese captain here. The child died the second night. It had been ill a month when I was consulted, and being only three months old it was not able to rally. It was sad to see the grief of the mother, a heathen woman. What comfort had she when death claimed her only child, so dear to her mother heart? Oh, there are so many darkened hearts here to be taught the truth! Who shall do it? Where are the means and the workers?

FOR CHILDREN'S MEETINGS.—MEDICAL WORK IN MISSION FIELDS.

BY MRS. JAMES L. HILL.

RECALL to the children's minds how great faith we learn to place in our own physician, and in special cases of illness how we listen for his footstep, hang eagerly upon his words, watch closely the expression of his face, anticipate his every want in the sick room, rely absolutely upon him with the intense belief that our sick one is safe in his hands,—his and the Heavenly Father's. Cause the boys and girls to see the need of educated physicians, where, for example, the Koreans take medicine on the principle that if a little is good taken three or four times a day, then how much better to take the entire bottleful in half the allotted time, or all at once! A pint is not an uncommon dose. They often let little children die because they say they cannot take medicine enough to cure them. Tell the children what absurd prescriptions these ignorant native doctors give. Their medicines are often a mixture of everything. The more ingredients the surer cure. One doctor gave in a single prescription one hundred and seventy-four ingredients,

the whole to be taken in three doses. A young prince in India, who had been badly wounded, was slowly dying, while thirteen doctors were stopping his wounds with wax. A medical missionary was called in; his life was saved. What wonder that he felt most intense gratitude, and that he accepted the Christians' God! Let the children plainly understand that it is the conviction of medical missionaries that a man's heart may be reached by pulling his teeth. One of these missionaries extracted thirty-two thousand teeth in the course of his work among the Chinese in Fomosa and he had thirteen thousand converts. "There is no doubt that relief of an aching body prepares the way for the healing of a diseased soul."

"This hospital is safer than a gunboat," said a British Consul at Canton in troublous times. Be careful to have the boys and girls gain some conception of the extent to which Medical Missions have grown. Our own Dr. Root in one year treated over nineteen thousand cases. One child, who may be uninterested and uneasy, could be given an opportunity to participate in the meeting by putting some figures on the board. There are throughout the world three hundred and fifty-nine medical missionaries, of whom eighty are women. These women are administering annually to over half a million native women. Now let one of the boys, a restless one, point out where these medical women are to be found: in Turkey, China, India, Burma, Ceylon, Korea, Persia, Egypt, Syria, Micronesia, Japan, and Africa. Have another member of the circle put on the board the date of the beginning of this, one of the most important humane efforts of this century or of any century. On the 3d of November, 1869, the first medical missionary woman sailed from New York for the continent of Asia. She was a native of the State of New York, and a graduate of the Woman's Medical College of Philadelphia. She reached her field of labor in North India, January, 1870. She enjoyed the honorable distinction not only of being the pioneer woman physician in India, but the first woman physician ever sent out by any missionary society into any part of the non-christian world.

Have the children finally see how pleasantly missionaries are introduced by reason of their healing art, and how much religious good they are permitted to do. In a hospital for women in the Orient, cards were printed in three different languages bearing a verse of the blessed Bible, so that every patient received with her prescription some word about the great Healer of souls. The women were captured. "May I not come here and stay awhile every year even if I am not sick?" said one of the patients. The Orient has felt the touch of the Divine Healer. It ought to be plain to even little people that the medical missionary follows very closely in the footsteps of the Great

Physician, who not only taught in the synagogues, but healed all manner of sickness and disease among the people. "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

Our Work at Home.

MISS HARMONY'S CRUSE.

BY ELIZABETH O. STONE.

We have all heard of the widow's cruse that poured forth oil as from an unfailing source. Let this article tell the story of a modern cruse,—a silver coffeepot, a veritable fountain of beneficence that pours forth silver coin when the hand of faith lays hold of it, and show how simple means are blessed of God. Miss Harmony was the kind of Christian who does things. Her time, strength, and sympathy were daily used in loving service to others. Besides aiding in various church philanthropies, she thought out many simple and novel ways of helpfulness. It was in these odds and ends of opportunity that some of the sweetest and richest of her experiences came. And how modest she was withal, not wanting the glory for herself, not seeking the exclusive management of her goodly enterprises!

So it came to pass that sometimes the writer had the privilege of putting a little finger in the pies of Miss Harmony's making, so to speak. In the train, one day, Miss Harmony happened along, and quietly began to broach a new plan thus: "I want to see what you think about a little plan I have for getting money for missions." Then she told of her silver coffeepot, an heirloom which had previously had a missionary experience. Now, she proposed sending this antique urn to the World's Fair, at Chicago, to be placed in the Woman's Board of Missions section of the Woman's Building, that it might be displayed, with a brief story of its previous missionary use and an invitation for silver coin contributions.

Well, wasn't that a real woman's idea! Was it likely that the gay multitude would care a fig for such an object, or that it would be noticed among the myriad fascinations of the Exposition? To tell the truth, it seemed an unlikely scheme for enriching the missionary treasury, and I felt no personal enthusiasm for the enterprise. But did that deter me from launching the silver vessel on its sacred cruise? Nay; it is against my principles

to discourage rising merit or throw a wet blanket over any Christian endeavor; so, ignoring feeling, I spoke out valiantly from principle alone,—a safe course, that,—and so effectually was her plan confirmed then and there, that Miss Harmony could hardly disembark from the train, so weighted down was her imagination with the coming coin.

The coffeepot began its career of usefulness in 1815, as part of a silver service presented to a pastor's fair young bride in Norwich, Conn. The American Board of Commissioners for Foreign Missions was a new thing then, having been organized in 1810. The pastor's wife was deeply interested in missions, and wishing to make the most precious offering in her power, and to interest the ladies of her husband's church in this new privilege of spreading the gospel among those who dwelt in the darkness of heathenism, she said she would give to the A. B. C. F. M. the largest piece of her silver set if the ladies would fill the coffeepot with contributions of silver coin. This offer put them on their mettle. They could not be outdone by their pastor's wife, and the result was six hundred dollars for the A. B. C. F. M.

Soon a silver coffeepot again graced the pastor's table. It was the same precious urn which had come back to the fond touch of its noble mistress as she polished its shining surface, but brighter still was the imperishable luster imparted by its missionary consecration. Its reappearance was due to the kindness of a wealthy parishioner, who bought it and sent it back to its mistress, the purchase money thus largely increasing the ladies' gift to the A. B. C. F. M. The coffeepot descended to the daughter of the pastor's wife, and later to the granddaughter, the Miss Harmony of our story.

In 1888 it was taken to a woman's missionary meeting in Philadelphia, where the telling of its interesting history was followed by a new filling with coin to the value of five hundred dollars for the Presbyterian Board of Missions.

The next pilgrimage of the silver coffeepot was when Miss Harmony sent it to the World's Fair at Chicago. Word of its receipt came, then a silence of several months ensued. Of the many persons known to her who visited the Exposition, none saw the coffeepot or heard of it. But Miss Harmony was wholly serene about it. In due time it would return laden as the Lord pleased. After six months it did come back from the World's Fair, where, amid the countless treasures of wisdom, power, and beauty, it had been a simple reminder that "the earth is the Lord's and the fullness thereof."

And God blessed it. One hundred and sixteen dollars had been contributed in silver coin. Probably five hundred Christian hearts had gladdened as they came across that coffeepot, and, amid the absorbing delights of sight-

seeing, found this bit of opportunity for an offering to our Lord, this uplift of heart to him. Think what it is to be a reminder of Jesus! For some who read, it may not be an idle question, "To how many persons during the last six months have I brought any remembrance of our Lord Jesus by word or deed?"

Miss Harmony was visiting a wealthy cousin when the coffeepot was returned from the Fair, and sent to its owner at the home of her relative. The story of its beneficent career was told, and its intrinsic elegance admired. Seeing how her cousin prized this rare old piece of silver, equally precious to both as a family heirloom, a happy thought, as they say, came to Miss Harmony, and it slipped off her tongue thus: "You may have the coffeepot if you will fill it with silver coin for foreign missions." The lady gladly accepted the offer, and as by tight packing it was found capable of holding four hundred and seventy-five dollars, that amount rolled through Miss Harmony's heart, making pleasant music as it passed. However, it was switched off missionary lines, at the preference of the cousin, and went to an equally honorable work in which both were interested, a Memorial Hospital.

As we have reached the end of its career as Miss Harmony's coffeepot, let us sum up the outcome of love and faith:—

For the A. B. C. F. M., at Norwich	$600.00
For the Presbyterian Board at Philadelphia	500.00
For the Woman's Board at Chicago	116.00
For a Memorial Hospital	475.00
	$1,691.00

Through many years it has been preserved, and safely kept in its various journeys. Like the sacred pots of prophetic vision, "Holiness to the Lord" was written upon it, winning his favor as a vessel meet for the Master's use.

IN MEMORIAM.—MR. LANGDON S. WARD.

The Woman's Board, in common with many who have responsibilities in the work of foreign missions, has suffered a great loss in the death of Mr. Langdon S. Ward, for thirty years the treasurer of the American Board. During all the history of our Board, it has been a great strength and privilege to be able at any hour to call upon one so wise and experienced in financial matters for advice so sure to be reliable, and always so courteously and kindly given. Although his special duties were concerned with financial matters,

yet his interest in the more spiritual part of the work was deep and enthusiastic; in his hands the receiving and paying of money was by no means a purely business matter. His mingling of a high calling with exact business methods was symbolized in his great love of flowers. His enjoyment in their cultivation was second only to his pleasure in brightening the rooms of others with their beauty and fragrance. In this brightening, the rooms of the Woman's Board had their full share during the long summer days.

Mr. Ward's serenity and cheerfulness, his faith in the unseen future as he laid down his life, were a marvel to all about him. To the inner circle of his friends, and to those who from a distance heard the echo of song and prayer, of tender good-bye and heavenly aspiration, this sick room was the very gate of heaven. In mission fields around the world there will be sincere mourning at his death, but there will be added strength and courage to many souls in their time of trial because of his triumphal entry into the world of peace and joy.

LEAVES FROM OUR BRANCHES.

THE sixteenth annual meeting of *Suffolk Branch* was held in West Roxbury. It was a day filled with good things. The reports from secretary and treasurer were very encouraging, showing a gain in membership and increased contributions. There had also been an increase in the circulation of LIFE AND LIGHT, which in a large measure accounts for the gain in other directions. District meetings have been helpful, and the condensed reports made possible by these gatherings have met with favor. There are one hundred and twenty-seven organizations of the Branch,—senior, young woman's, children, and the cradle roll. The receipts amounted to $16,70[illegible] —an increase of $1,100 over the previous year. This money has gone to Africa, Turkey, India, China, and Japan, for the support of twenty-four missionaries, twenty Bible women, and thirty-six schools. The training school for nurses in Kyoto, and the coffee-house work in Constantinople have also received a share.

A paper, "January Tenth," was read by Mrs. J. Sturgis Potter. This was an account of a prayer meeting held in the chapel of Shawmut Church on that day. This call to prayer was sent out by Suffolk Branch, and was heartily responded to. The meeting continued for eight consecutive hours. There was a change of leader each hour. The especial thought and prayer for the day was—the women in our churches uninterested in mission work.

A brief survey of the foreign work brought to remembrance each missionary, and her especial field of labor. Mrs. J. K. Brown, of Harpoot, told of the home life of the Turkish women. Miss Mary M. Root, of Madura, related her experience in trying to teach the women in regard to physical as well as spiritual needs.

Miss Stanwood, in a few bright, crisp sentences, answered her own question, "What's in a name?" She spoke of Capron Hall, the new name for the Girls' Normal School in Madura, LIFE AND LIGHT, Suffolk Branch, as names that carried weight with them. The need of the hour was more women of one mind and heart, to make of them more than a name.

The Young Woman's Department was presented, in a "composite society report," by Miss Buswell. They had contributed $1,600 to the Woman's Board the past year. Dr. N. G. Clark closed the exercises with prayer, and pronounced the benediction.

The Old Colony Branch is much bereaved in the death of Mrs. Harrison Tweed, its first president. Mrs. Tweed was largely instrumental in the formation of the Branch, which in 1882 outgrew the bounds of its organization as a conference association. Owing to ill health, after the death of her husband, she gave up her position of official head of the Branch, but she lost none of her interest in its welfare, and has always retained the office of honorary president. She was unsparing of herself in her active energy and untiring service. A local paper truly says: "The talents intrusted to her care were faithfully used, and her old age was as full of enthusiasm for all that was good, true, and beautiful as her youth. Full of years well spent, a faithful servant of the Master she loved, she has gone to join her honored husband, where there shall be no parting and no weeping."

The *Maine Branch* is called for the first time in its history to mourn the loss of an executive officer. Mrs. Ellen White Dana, Treasurer since the formation of the Branch in November, 1873, a period of more than twenty-one years, died of pneumonia at her residence in Portland, on the evening of Friday, March 22d.

Lovely in person and in character, thoroughly consecrated to the Master's work, wise in counsel, with unusual executive ability, the Branch was fortunate in having such an officer, in whom one safely trusted, and on whose judgment we could rely. During the twenty-one years of her service, there passed through her hands and was duly remitted by her to the Board in Boston, $82,380.40. Only those who were associated with her can know what this loss means, and "we almost forget in our grief at her departure, that she has entered upon the enjoyment of the heavenly inheritance."

H. T. F.

OUR BOOK TABLE.

Modern Missions in the East: Their Methods, Successes, and Limitations. By Edward A. Lawrence, D.D., with an introduction by Edward T. Eaton, D.D., LL.D., President of Beloit College. Harper Brothers, publishers. Pp. 329.

Besides the introduction by President Eaton, there is a preliminary note by the author, whose summons to higher service gives this record of his observation in mission fields unique interest. Dr. Lawrence took a twenty-months' missionary journey around the world, with the express purpose of studying the mission work of various denominations; and on his return to this country gave the substance of this volume in the form of lectures in Andover Theological Seminary, in Yale Divinity School and Beloit College. Dr. Lawrence was a grandson of Prof. Leonard Woods, and a son of Prof. Edward A. Lawrence. His mother, Margaret Woods Lawrence, we know as the biographer of Henrietta Hamlin in the volume entitled "Light on the Dark River."

The book is dedicated to the missionaries of various denominations in whose homes the author was made welcome in his journeyings from one country to another.

In the dedication, which is prepared by Mrs. Lawrence, she quotes from her son's letter, written from Oriental lands, these words: "I am in the world of the past, yet I am more engrossed in the present and future than in all by-gone days. It is life that most interests and concerns me, and what people have been is of interest mainly so far as it helps to show what they are and may become."

Dr. Cyrus Hamlin speaks of this book with high praise, and says, "The lecture on the Turkish Empire shows a great deal of both comprehensiveness and apprehensiveness," and this veteran missionary regards the book as one of the choicest of the kind that we possess.

The Personal Life of David Livingstone, LL.D., D.C.L. By W. G. Blaikie, D.D., LL.D. Fleming H. Revell Co. Pp. 508. Price, $1.50.

Professor Blaikie's biography of Livingstone has been the acknowledged standard authority ever since its publication, but the high price of the book has placed it beyond the reach of many who would most enjoy it. For several years it has been out of print, and we are indebted to these enterprising publishers for this reprint in a popular form.

Missionary Songs; Missionary Treasury. Published by Lorenz & Co., *Dayton, Ohio.*

The above books are useful in missionary meetings, and may be obtained of the publisher. The "Missionary Songs" is said to be the only collection of the kind that has ever been issued. The price is twenty cents per copy by mail postpaid, or $2 per dozen by express, charges not paid.

The "Missionary Treasury" is fifteen cents per copy, $1.50 per dozen postpaid, and will be found of service to those who have charge of missionary gatherings.

Stories from Mother's Notebook. By Lucy I. Forge. With a preface by Miss J. A. Winscombe.

More Stories from Mother's Notebook. By the same author. With an Introduction by the Rev. George Everard, M.A. Published by Church of England Zenana Missionary Society, London, 1893, 1894.

These are English publications, and therefore will not be found in many of our American bookstores, but are obtainable from the circulating library at the Rooms of the Woman's Board. For those who have charge of children's circles, these familiar and copiously illustrated letters from a mother to her own children will be found very suggestive to the leader, and entertaining to the little ones.

Fuel for Missionary Fires. Some Programmes and Plans for use in Young People's Societies, Sunday Schools, Monthly Missionary Concerts, and Mission Bands. By Belle M. Brain. Published by the United Society of Christian Endeavor, Boston and Chicago. Pp. 108. Price, 50 cts. For sale at the rooms of the Woman's Board.

This book is brimful of bright suggestions for practical workers. More than one leader will feel like writing a personal note of thanks to the young woman who has consecrated her cleverness to the Master's use.

TOPICS FOR AUXILIARY MEETINGS.

May.—Earliest and Latest Workers in China, Dr. Robert Morrison and others; see LIFE AND LIGHT for April.

June.—Medical Work in Mission Fields.

July.—Pioneers and Veteran Workers in Micronesia, Mr. and Mrs. Gulick, Mr. and Mrs. Snow, Mr. and Mrs. Logan.

August.—Missionary Societies in Mission Lands.

September.—Contrasts in Africa, as Shown in the Lives of Robert and Mary Moffat and Rev. Josiah Tyler.

October.—Latter Day Reformers. The work of Mrs. Clara Gray Schauffler, Mrs. Alice Gordon Gulick, Mrs. Gertrude C. Eaton.

TOPIC FOR MAY.

Medical Work in Mission Lands.

For the programme on this topic we suggest a general paper on "Woman's Medical Missionary Work," to be followed by items on the need, the establishment, the success, and results of this work in our own and other Boards.

For material for the general paper we recommend a leaflet, "Woman's Medical Work," by Mrs. J. T. Gracey, price, ten cents, and "Woman's Medical Work in Foreign Missions," by Mrs. Lucy S. Bainbridge, price five cents. For items we suggest these same leaflets, adding those of our own Board: "Medical Work in the Villages of Southern India," by Dr. Pauline Root, price, two cents; "The Tung-cho Dispensary," by Mrs. Z. D. Sheffield, price, two cents; "The Training School for Nurses in Kyoto, Japan," price, two cents. Also LIFE AND LIGHT (five cents each): "In Kyoto, Japan," October, 1885, May and September, 1886, June, 1888, October, 1891; "Tung-cho Dispensary, China," November, 1887, April, June, and October, 1888; "Foochow Dispensary, China," October, 1886, December, 1889, February, 1891; "Madura, India," July, 1887, March, 1888, May, 1891.

For other Boards we recommend "Medical Missionaries and Their Work," price, two cents, for the M. E. Church; also *Heathen Woman's Friend* for November, 1894.

For the Presbyterian Foreign Missionary Society, a leaflet, "Medical Missions," price, two cents. For the Baptist Foreign Missionary Society, a leaflet, "Why should we Build a Hospital for the Women of India?" price, two cents. All references may be obtained from the Board Rooms.

SEMIANNUAL MEETING.

THE semiannual meeting of the Woman's Board of Missions will be held in the Central Congregational Church, Fall River, Mass., Wednesday, May 29th. Sessions at 10.45 and 2 o'clock; basket collation.

WOMAN'S BOARD OF MISSIONS.

Receipts from February 18 *to March* 18, 1895.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. W. S. Dana, Treas. Lewiston, Pine St. Ch., Aux. (of wh. 5 from Gladys Monroe Horr, and 5 from Primary S. S. Dept.), 15; Kennebunkport, South Cong. Ch., 10; Westbrook, Cong. Ch., 33.78; Auburn, High St. Cong. Ch., Y. L. M. B., 30; Gorham, Aux., 50; Portland, State St. Ch., Aux. (of wh. 96 is Thank Off., 25 of wh. by a Friend, to const. L. M. Miss Alice C. Furbish), 116.45, St. Lawrence St. Ch., Aux., Thank Off., 3.25, Second Parish

Ch., Ladies' Aid Society, 35, Y. L. M. B., 50; Bangor, Central Ch., S. S., Mrs. J. S. Sewall's Class, 7, Mrs. Joseph Blake's Class, 20; Castine, Desert Palm Soc., 20, 390 48

Total, 390 48

NEW HAMPSHIRE.

Exeter.—Mrs. Olive M. Otis, 40

New Hampshire Branch.—Miss A. E. McIntire, Treas. Exeter, Aux., 12, First Junior Endeavor, 2.50; Manchester, A Friend, 50; Marlboro, Y. P. S. C. E., 60 cts.; Swanzey, Y. P. S. C. E., 7.50; Wentworth, Aux., 7; East Brentwood, Y. P. S. C. E., 10; Gorham, Y. P. S. C. E., 5, 94 60

Total, 95 00

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Benson, Aux., 20.70; Brattleboro, West, with prev. contri. const. L. M. Mrs. Mary Clark, 36, S. S., 10, Jun. C. E. 5; Hardwick, East, J. C. E., 1; Manchester, S. C. E., 3.50; Montpelier, Bethany S. S., 16.78; Morrisville, United Workers, 10; Newport, Aux., 10; Orwell, Aux., 3; Randolph, S. C. E., 3; St. Johnsbury, North Ch., Aux., 32, South Ch., Aux., 32; Westfield, Mrs. A. C. Hitchcock, 5; East Hardwick, Mrs. Joseph R. Delano, 10; Chelsea, Cong. Ch., Miss'y Soc'y, A Friend, 10. Less expenses, 5.75, 202 23

Total, 202 23

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. C. E. Swett, Treas. Chelmsford, Aux., 16; West Medford, M. C., 2; Winchester, Mission Union, 22; Lowell, A Friend, 100; Lexington, Aux., 10.20, 150 20

Berkshire Branch.—Mrs. C. E. West, Treas. Dalton, Y. L. Aux., 10; Great Barrington, S. C. E., 4.51; Housatonic, Aux., 16.10; Peru, Top Twig M. C., 7.14; Pittsfield, First Ch., Aux., 15, South Ch., Aux., 38.53; West Stockbridge, Aux., 15; Williamstown, S. C. E., 2.51, 108 79

Chestnut Hills.—Caroline I. Fairbanks, 5 00

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. North Haverhill (of wh. 25 const. L. M. Miss Mary Louise Welch, 25 by Mrs. M. B. Frothingham, to const. self L. M.), 88; Newburyport, Y. P. S. C. E., North Cong. Ch., 10, 98 00

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Greenfield, Aux., 6.74; Hawley, Aux., 8.89; Conway, Cong. Y. P. S. C. E., 10, 25 63

Hampshire Co. Branch.—Miss H. J. Kneeland, Treas. Amherst, Jun. Aux., 84.50, Second Cong. Ch., 14; Hatfield, Wide Awakes, 8, 106 50

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Milford, Aux., 32.30; Wellesley, Aux., 50 cts., Y. P. S. C. E., 10, 42 80

Norfolk and Pilgrim Branch.—Miss S. B. Tirrell, Treas. Chiltonville, Aux., 12; Easton, Aux., 15; South Easton, Golden Links M. C., 12.50; Hanover, Aux., 6; Marshfield, Aux., 21; Randolph, Aux., 57.75; North Weymouth, Y. L. M. C., 71; South Weymouth, Old South Aux., 15.11, 210 86

Old Colony Branch.—Miss Frances J. Runnells, Treas. Fall River, Ladies' Foreign Miss. Soc., 330, Joseph Whitney Bowen, Cradle Roll, 1; Lakeville, Aux., 4.50; Rochester, Aux., 4.50, Jun. C. E., 3.50, Royal J. Haskell, Cradle Roll, 1; East Taunton, Aux., 25; Rehoboth, Mizpah Circle, 30; Marion, Aux., 8; New Bedford, Trinitarian Bible School, 18.85; Fall River, Ladies' Foreign Miss. Soc., Silver Offering, 61, A Friend of the Old Colony Branch, 50, 537 35

Springfield Branch.—Miss H. T. Buckingham, Treas. Palmer, Second Ch., Aux., 35; Springfield, First Ch., Aux., 30.75, Memorial Aux., 6.70, Park Ch., Aux., 32.03, South Ch., Aux. (of wh. 75 by Mrs. L. S. Hobart, const. L. M's Mrs. T. H. Hawks, Mrs. M. H. Mitchell, Miss Emily J. Winters), 100, Dr. A. S. McClean, to const. L. M. Mrs. A. S. McClean, 25; Ludlow, S. C. E., 10; Carlisle, S. S., 40 cts., 239 88

Suffolk Branch.—Miss Myra B. Child, Treas. Auburndale, Sen. S. C. E., 34.34, Jun. S. C. E., 10; Boston, A Friend, 4, A Friend, S. C. E., Thank Off., 25, Central Ch., Adabazar M. C., 29.02, Mt. Vernon Ch., Aux., 13, Old South Ch., Aux., const. L. M. Ruth Manning Gordon, 25, Park St. Ch., Aux., 48.75, Shawmut Ch., Aux. (of wh. 50 by Mrs. H. H. Hyde), 52.50, Shawmut Branch, Willing Workers, 30, Union Ch., Aux., 24.75; Cambridge, Shepard Ch., Margaret Shepard Soc., 10.80; Cambridgeport, Pilgrim Ch., Woman's Miss. Soc., 25; Dorchester, Second Ch., Aux., 5.40, Harvard Ch., S. C. E., 5, Pilgrim Ch., Y. L. Aux., 20; East Somerville, Franklin St. Ch., Aux., 2.01; Hyde Park, A Friend, through the Aux., 25, Aux., 38.10; Newton Centre, Aux., 65.95; Roxbury, Eliot Ch., Aux., Thank Off., 1, Walnut Ave., Aux., 100; Somerville, Broadway Ch., Earnest Workers, 30; South Boston, Phillips Ch. M. C., 4; West Newton, Aux., 25; Waverly, Aux., 20.70, 674 32

Windsor and East Windsor.—S. C. E. Offering, 1 50

Worcester Co. Branch.—Barre, Primary S. S., 1.50; Blackstone, Aux., 8; East Douglas, Aux., 35.28, Primary S. S., 4.08; Gardner, S. C. E., 8.55; North Brookfield, Aux., 61; Spencer, Aux., 136; Upton, Aux., A Friend, const. L. M. Miss Elinore A. Howe, 25; Ware, Aux., 25; Warren Aux., prev. contri. const. L. M. Mrs. L. M. Hastings, 10; Whitinsville, S. C. E., 10; Worcester, Plymouth Ch., Aux., prev. contri. const. L. M's Mrs. W. P. Rowell, Mrs. L. P. Goddard, Mrs. James H. Bancroft, Miss Mary J. Lamb, Miss Nellie Tresilian, 1, 325 41

Total, 2,525 74

LEGACIES.

Beverly.—Legacy of Harriet W. Smith, 300 00

Ipswich.—Interest on Legacy of Mrs. M. G. Burrows, 8 34

Watertown.—Legacy of Mrs. Jeanette T. Kimball, 500 00

RHODE ISLAND.

Peacedale.—Silent Circle, King's Daughters, 10 00
Rhode Island Branch.—Miss A. T. White, Treas. Saylesville, Missionary Helpers, 5; Riverpoint, Jun. Y. P. S. C. E., 30; Providence, Union Cong. Ch., S. C. E., Thank Off., 10, 45 00

Total, 55 00

CONNECTICUT.

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. East Lyme, Mrs. Lydia M. Lee, 50; New London, Second Ch., Aux., 11.25, A Friend, 40 cts., 61 65
Hartford Branch.—Mrs. M. Bradford, Scott, Treas. Burnside, Long Hill Aux., 5; Coventry, Aux., 22; East Windsor, Aux., 15; Glastonbury, Aux., 41; Hartford, Park Ch., Aux., 50, Pearl St. Ch., S. S., 19.05, South Ch., Aux., 9, Windsor Ave. Ch., Aux., 47.55, S. C. E., 5; Hebron, Aux., 18; New Britain, First Ch., Aux., 29.20; Plainville, S. C. E., 5.40; Rockville, S. C. E., 10; Terryville, Lois Gridley, 5.20, 281 40
New Haven Branch.—Miss Julia Twining, Treas. Bethel, S. C. E., 5; Branford, Aux., 50, S. C. E., 5; Bridgeport, North Ch., Cradle Roll, 5, Aux., 23.20, South Ch., S. C. E., 30; Canaan, Y. L. M. C., 15; Cromwell, Y. L. M. C., 20; Greenwich, Aux., 44.50; Guilford, First Ch., Aux., 43; Higganum, Aux., 61; Madison, S. C. E., 25; Meriden, First Ch., Aux., const. L. M. Mrs. W. H. Catlin, 25; Middletown, First Ch., Aux., 94; Morris, Aux., 2; New Haven, Dwight Place Ch., S. C. E., 37.20; Fairbank, M. C., 25; Fairhaven, Second Ch., Aux., 79.55; Newtown, Aux., 34; North Haven, S. C. E., 7.53; Portland, S. C. E., 1.73; Salisbury, Aux., 12; Saybrook, S. C. E., 4.10; Stratford, Aux., 50.94, S. S., 50; Wallingford, S. C. E., 12; Washington, Aux., 54; Waterbury, First Ch., Aux., 95; Woodbury, First Ch., Aux., 24.60; New Milford, S. C. E., 10. With prev. contri. the following are const. L. M's: Bridgeport, Park St. Ch., Mrs. William Woodruff, Mrs. George Tink, Mrs. Chas. Skinner; Danbury, First Ch., Mrs. William Gordon; Middletown, South Ch., Mrs. Ella T. Meech, Mrs. Annie D. Kirby, Mrs. Sarah F. Bel. 945 35
South Britain.—Y. P. S. C. E., 1 52

Total, 1,289 92

NEW YORK.

New York City.—Miss H. L. Todd, 4 40
New York State Branch.—Miss C. A. Holmes, Treas. Brooklyn, Ch. of the Pilgrims, S. C. E., 10, Central Ch., Aux., 150, Lee Ave. Ch., Aux., 10, East Ch., Aux., 15; Canandaigua, Aux., 50; Cortland, Aux., 10; Candor, Y. L. Miss. Guild, 25; Elmira, Aux., 100; Fairport, Aux., 20; Flushing, Jun. C. E., 31.30; Greene, Mrs. J. W. Keeler, 1; Mt. Sinai, *Aux., 10.25;* Owego, S. C. E., 15; Poughkeepsie, S. C. E., 15; Patchogue, S. C. E., 10; Woodville, Aux., 5, cash for Messenger, 20 cts.; Rodman, Cong. Ch., L. M. S., 20. Less expenses, 8.20, 489

Total, 493

PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. *D. C.*, Washington, Aux., 55, M. C., 150; *N. J.*, Bound Brook, Aux., 20; Jersey City, J. S. C. E., 10; Montclair, Aux., Thank Off., 55; Orange Valley, Aux., 29.28, Y. P. S. C. E., 25; Plainfield, Aux., 20; Westfield, Young Ladies, 90; *Pa.*, Philadelphia, Aux., 5, A Friend, 5. Less expenses, 25, 43

Total, 43

FLORIDA.

Mannville.—Mrs. F. R. Haskins, 1; Sanford, Mrs. Moses Lyman, 4.40,

Total,

LOUISIANA.

Lake Charles.—Mrs. H. L. Hubbell,

Total,

ILLINOIS.

Chicago.—Emily S. Strong, 1

Total, 1

CALIFORNIA.

Pasadena.—A Friend,

Total,

CANADA.

Maxville, Ont.—Miss J. E. McDougall's S. S. Cl.,
Waterville, P. Q.—Ladies' Miss. Soc., Cong. Ch.,
Winnipeg.—Aux., Infant Class,

Total,

FOREIGN LANDS.

China—Pao-ting-fu.—A Missionary's Thank Off., 1

Total, 1

General Funds, 5,53
Variety Account, 4
Legacies, 80

Total, $6,38

MISS HARRIET W. MAY,
Ass't Trea



THE editress of this department sends, this month, some liberal extracts from the columns in *The Pacific*, written by various workers in our field. And first we will announce that we also have "headquarters," as well as our own dear friends at No. 1 Congregational House in Boston, and at 59 Dearborn Street in Chicago. Ours are in the beautiful new building, of which we are justly proud, of the Young Men's Christian Association. It is Room No. 2, fifth floor, where we will most gladly welcome friends from churches in the East, and any missionaries *en route* to or from the Orient.

The expenses and privileges of the room are shared equally by the Woman's Board and the Woman's Home Missionary Society, and are provided for independent of our usual income. The Young Ladies' Branch has been especially zealous in bringing about this desirable result. First, the Missionary Library, in which they were much interested; then the necessity for a place for this library. These were the successive steps which led to the establishment of what we consider now our Missionary Headquarters.

The extracts which we give will reveal the spirit and aims of this advance movement, which we congratulate ourselves on being able to undertake.

SINEWS OF WAR.

WE have ordered for our new room, which means for the use of all our auxiliaries, a full set of the missionary maps on cloth issued by the American Board.

The Leaflet Committee, Mrs. W. J. Wilcox and Mrs. C. W. Farnam, are about ordering a supply of stimulating and inspiring leaflets. When ready for distribution, a little catalogue of the same will be sent to each auxiliary, so that orders can be sent in, and each leaflet so placed that it will do the most good possible.

MISSIONARY HEADQUARTERS.

We really have a missionary headquarters in the new Y. M. C. A. building, corner Mason and Ellis Streets, San Francisco. This room was set apart for missionary purposes by an enthusiastic company of women there assembled February 6th. A joint meeting of the Woman's Board and Woman's Home Missionary Society filled the room to overflowing. Ninety women, elbow to elbow, presented there a solid missionary front that must mean greater things in the progress of Christian work in the near future.

The service, conducted by Mrs. H. E. Jewett and Mrs. E. S. Williams, began with a very beautiful and appropriate responsive Scripture exercise, entitled "Our Creed." It was arranged for the Home Missionary Society, by Mrs. E. M. Howard. This was followed by a tender, earnest prayer of consecration, offered by Mrs. H. H. Cole,—a prayer that the Master would indeed meet with us in this "upper room," and that in his service we might be more devoted and more faithful than ever before. Mrs. F. B. Pullan led in the singing of "Work, for the Night is Coming." Mrs. Jewett, in a few words of greeting and of welcome, compared the new room to a telephone station, where were to center the lines of missionary news from Siskiyou country on the north, from Pescadero by the seashore, from farthest Africa, from troubled Europe, from warlike Asia,—to be sent forth again to all the churches. The return messages of love and cheer are to be certain and swift from this central office,—and all to hasten the progress of His kingdom.

Mrs. M. L. Merritt spoke of the "relation that this room will bear to the ladies about the bay." We shall not lose anything by having a local habitation. We have heretofore been leading a sort of "gypsy life," going from church to church; no one knew where to find us. Now that every one will know where to come, our meetings will bring us new faces. "It is something I have longed to see accomplished."

Mrs. Hoppin, of Woodland, spoke of the "relation that this room will bear to the ladies from the country." "It means close contact with sympathetic minds interested in the same things that interest us."

Miss Potter spoke with much earnestness of what the work would mean to the young people; they would give as never before, because of the information they could gain in this room. "The only real giving is *intelligent* giving.

Mrs. A. H. Smith, of China, was thoroughly enthusiastic in her few words of congratulation about the room. When the Lord fed the thousands he said, "Gather up the fragments that remain." He did not believe in waste. *What has* been wasted during these past years? Many precious things

which this room will gather up. Information: the room isn't all of it; it is only a "shell." There must be a "heart welcome" here. Inspiration has been wasted; so, many missionaries have passed through our city unheard. More than twelve baskets full of missionary news were wasted at one time. At a meeting in Plymouth Avenue Church on Japan, while people were reading all about it painfully out of books, there was a whole houseful of missionaries very near, and wasting.

Mrs. Perkins bespoke a place in the hearts of all for *The Banner*, as it was to have a prominent place in the new room.

After a prayer from Miss Merriam, in which all hearts joined, Mrs. E. S. Williams, in her bright, happy way, compared the new room to a union railroad depot, where all tracks come in, and where all must be broad gauge.

Miss M. F. Williams was announced as "the soul of the new enterprise" —the first one to have faith that it could be put through, the first to plan for putting it through, the first one to really put it through. She was greeted with applause.

Mrs. J. K. McLean spoke of longing for such a room, which was felt by the early workers of the Woman's Board, and of the glad hopes of many years that were now realized.

Mrs. Daniel M. B. Thom, of Mardin, Turkey, was unexpectedly in the audience, and many remained to speak with her.

The service closed with a beautiful dedication hymn, composed by Mrs. L. M. Howard, ending with these words:—

"The love that takes in all the world,
Our hearts would fain repeat,
Till we bring home our harvest sheaves,
And lay them at Thy feet."

YOUNG LADIES' BRANCH.

BY ALICE M. FLINT, REC. SEC.

The regular meeting was held in the new missionary headquarters, Room 2, fifth floor, Y. M. C. A. building, Saturday afternoon, February 16th, at 2 o'clock. The meeting was called to order by the president, who gave out the hymn, "From Greenland's Icy Mountains," which was followed by the usual devotional exercises. The president gave us the thought of close communion with Christ, as necessary for successful work for him and in his service. The secret of true Christian life is service. Letters have been written to the

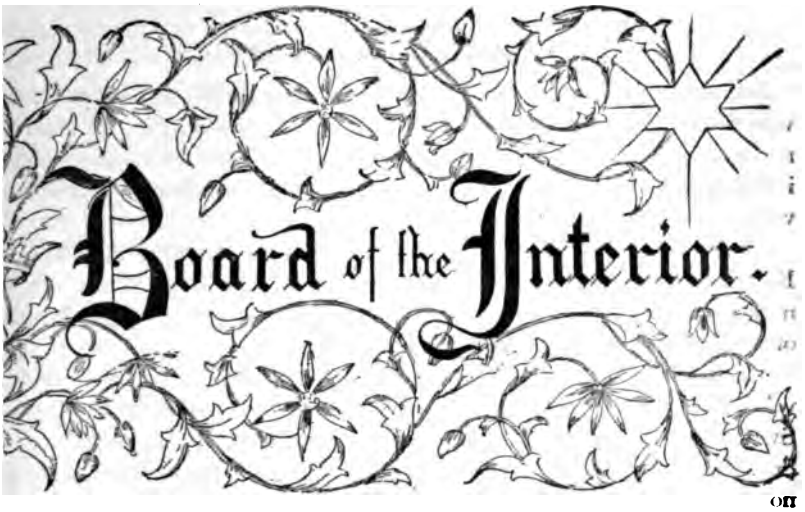
Sunday-school superintendents asking if they desire the mite boxes that are t be used for the Morning Star collections. Six have already responded, ask ing for the boxes to be distributed now in preparation for Morning Star Da in the schools. The boxes are made of pasteboard, and are folded as cand boxes are. On one side is a picture of the Morning Star, on another th motto, "Freely ye have received, freely give;" other sides contain the vers of a hymn, and a place for the scholar's name and the amount contributed

It was decided that the Branch should undertake to furnish a lunch at th room on the days of the Woman's Board meetings, and whatever money i cleared from this (at twenty-five cents apiece) should go to our library fund It was remarked by the president that at the February meeting of the Branch a year ago the library took definite shape, and was favorably reported on an received. This February we have met in our new room for the first time.

It was decided to take up the subject of "Turkey" for our next meeting as we could have a missionary from there to speak to us. The subject o the afternoon was "Papal Lands." The missionary work in Mexico wa briefly outlined by the Recording Secretary. Spain, the mother of Mexico was introduced by Mrs. Deering, followed by some very interesting fact from our President. A prayer for the missionaries in Mexico and Spai was followed by short papers on "Bohemia and Bulgaria." It was vote unanimously that we should have an evening meeting soon. The time, place and subject were left to the decision of the Executive Committee. Afte singing another verse of the Missionary Hymn and joining in the Lord' Prayer, the meeting was dismissed.

THAT UPPER ROOM.

THE weekly prayer meeting in "that upper room" of the two Women' Missionary Boards has already made its place in some of our hearts. Fo Oaklanders a sail over the beautiful bay is a preparation, resting tired nerve and calming anxious hearts. We are all ready for a glad meeting with ou San Francisco sisters and such others as may drop in. The handclasps, th smiles, the helpful words on the topic of the hour, the interchange of plan and ideas, and the kneeling together to lay our needs before our Father an our Elder Brother, bring a blessing into all our hearts. That upper roo belongs to every woman in all our Calfornia churches. It is open for yo every day from 10 A. M. to 4 P. M. The Friday morning prayer meetin needs us all,—or rather we all need it. In it we may receive a blessing; fro *it we may carry* away a whole week's comfort. Do not forget it.



EDITORIAL COMMITTEE.

Mrs. JAMES G. JOHNSON, 7 Ritchie Place, Chicago.
Miss SARAH POLLOCK. Mrs. W. H. RICE.
Mrs. GRAHAM TAYLOR. Mrs. G. B. WILLCOX
Mrs. H. M. LYMAN.

"SHUT IN."

FOR THE CHRISTIANS IN TURKEY.

2 Kings vi. 17; Ps. xci. 11.

Lord, open Thou their eyes, that they may see
The heavenly host, waiting in legions fair;
And angels that wait not, whose loving care
And helpful hands stretch out unceasingly
To keep the way of those who trust in Thee.
Then to the souls shut in with dark despair,
To loving hearts bowed down with anxious care,
How would the day break, and the shadows flee!
That mighty host Christ, in His agony,
Saw, though He summoned not; but to His need
Often the ministering angels came,
Stern such obedience, not to rescue Thee
O suffering Christ! But *we* are weak indeed:
Deliver these shut in for Thy dear name!

M. R.

OUR NEW MISSIONARIES.

Six new missionaries went out from the W. B. M. I. last year, and two who had been our missionaries before were readopted. If one wants to make a beginning in getting personally acquainted with missionaries, here is the opportunity. Here are the names and the stations. There is no new work,—only a taking up of the old.

Miss Louise B. Fay has gone to the West Central African Mission. Her brother is also a missionary in Africa. A letter from her in this number shows how she takes up her new work, and is a good illustration of the beginnings of things in a missionary's life.

Miss Johanna L. Graf has gone to Mardin, Turkey. Her father was a missionary in Africa. Miss Graf is a Swiss, and Miss Agnes Swenson, who may be found at work in Hadjin, Turkey, is a Swede. So different nationalities unite in making the Saviour known to nations not yet enlightened. Mrs. Blatchford, who met these two young women in London, on their way to their respective fields, speaks of their zeal and enthusiasm for the new work they are to engage in.

Miss Cora Nason is in Cesarea.

Miss Mary E. Moulton is in Bombay, and we have graphic accounts of what she will find in that great city from Miss Millard, who is now in this country. Miss Millard is a bright speaker, and gives encouraging views of the increased demands for the work the missionaries do. After listening to her we feel new zeal for the work there.

Miss Susan Hinman has gone to Peking, and we find that her parents were missionaries in Africa. Surely, Africa has impressed strongly upon the hearts of its missionaries the needs of the heathen world for the gospel.

Miss Mary Porter has returned to China, where she was formerly a missionary, and is with her brother, Dr. Porter, at Pang-Chuang.

Mrs. Seelye we knew as Miss Tucker in Adana. She has gone within the year to a suburb of Constantinople.

Since these names were written, again at our rooms, 59 Dearborn Street, on the 15th of March, we said good-bye to one, Miss Mary P. Wright, who has often looked in upon us as she went to and fro in the service of the Board. At our last annual meeting she read a paper, most interesting and graphic, on Mexico and its need of true religion. She had visited her brother there, and was a keen observer. Now she has been sent by the Board to tell of the source of supply for the great need of this ignorant people. She has won warm affection and respect, and will be greatly missed as a most fruitful worker at home.

These missionaries of ours work in season and out of season. It is for us remember the burdens they bear on the field, and not to lay even heavier es upon them when they come home for rest and change. Let us rather inister to them, and fill them with pleasant memories of happy days and edom from care, which they most surely need.

Within two weeks of each other, one in the closing, the other in the opening year, two of our missionaries were called home. Mrs. Wm. G. Shauffler as nearly ninety-three, Miss Harriet A. Lovell twenty-six, years of age. The e saint saw on earth great things accomplished through her own and other lives of peril and sacrifice"; the other was taken away at the very eginning of sacrifices and perils, and from the joy of Christ's earthly ervice to a service we look forward to dimly, but know that it is with Him.

From Dr. Hamlin's tribute to Mrs. Shauffler:—

There was a remarkable poise and balance in her character,—a calm cceptance of whatever God should appoint. She was a faithful, welcome, nd wise adviser in all our families, but she never broke the cords of love. That last sentence is golden.]

IN MEMORIAM.—HARRIET A. LOVELL.

No words of ours could keep dear Miss Lovell in memory, but her own eeds and sacrifices can never be forgotten. Her birth in 1868 in a loving hristian family at Flint, Mich., her early conversion at fourteen, her ithfulness as a student both in the schools of her native town and in nn Arbor, where she graduated in 1891, her departure for Marash, Turey, in November, 1892, and her peaceful death there, after less than two ears of teaching, December 27, 1894, are the chief points in the record f a life short in years, but full of blessed ideals and service. No young issionary ever went forward to her work more joyfully. Before she left is country she delighted to speak of "My girls," and said, "I am almost shamed to be so happy when I am leaving my friends, but the possibilities f good make the sacrifice seem as nothing." This love for her girls, that as greatly strengthened by living among them, awoke an answering love nd faithfulness in them. She showed great tact in drawing out their confience, especially in the quiet of her room on Sabbath evenings. These irls did not wait till she was gone, to speak their love and gratitude to her. heir devotion was one of her greatest comforts. Miss Blakeley writes that she had high ideals for the girls as well as for herself. She always aimed igh. Spiritual blessings were ever of the first importance."

Toward the end of her life Miss Lovell wrote words that could not be

more comforting if she had chosen them as a last message. "I have a strong sense lately that Christ is looking after my affairs. I want you to know that God is blessing me, and yet I hardly understand myself well enough to say all that is in my heart. . . . I have felt always since I came that work done in my own strength would be useless, and I have prayed for power from on high. I shall live and die happy if I cannot see any results even, if I know I have kept so near the Saviour that every act and thought has been guided."

Echoes from her sick room are filled with dreams of home and notes of song when she joined in "Jesus, lover of my soul," and with the dawning brightness of heaven as she passed peacefully away. The same dear voice that in a pastor's charge had awakened her first interest in missions, that of the Rev. Mr. Lee, read the fifteenth chapter of Corinthians over her grave in the quiet inclosure of Marash College. There till the resurrection morning the loving daughter, the faithful friend, the devoted missionary sleeps in peace.

M. J. W.

NEARER to the heart of Foreign Missions than its missionaries even, and beloved and honored by us all, is the one who has latest joined the great multitude round about the throne.

Many voices must have bid him welcome — not only those who felt his personal influence directly, but those who felt it indirectly through others. The missionaries with whom he was closely associated, and the devoted supporters of the missionary cause, always felt the inspiration of his zeal.

The women of our Board of the Interior realized it with a fresh and delighted uplift, and an accession of energy, while he sat in conference with them at their Friday morning session just after the meeting of the American Board in Madison. They said to each other: "How much he has helped us! What a blessing is this interview!"

As an illustration of his indirect influence, was this incident that occurred at the Madison meeting. Mr. Ward was asked to lead in prayer, and Mr Moody, who spoke afterwards, said that his first real interest in religious things dated from the time when he went into a prayer meeting in Boston and heard a prayer from that man who had just led us in prayer.

It was a thrilling testimony, and led one's thought at once to the many stars in the crown of rejoicing, and to the great multitude of the redeemed.

Could there be a better monument to Mr. Ward's memory than that the Congregational churches should lift the debt from off the Board, and as they bring their increased gifts for this purpose to say, "These are given in memory of our much-loved and honored Treasurer"?

AFRICA.

LETTER FROM MISS LOUISE B. FAY.

KAMUNDONGO, BIHE, WEST AFRICA, Dec. 14, 1894.

MY DEAR MISS POLLOCK: I am still hard at work on the language, and I hope I am making progress, although just now it is where it doesn't seem to show much, but I hope it will begin to show soon. The time has seemed very short since I last wrote; but I suppose it is because I have been very busy. We are now planning that as soon as I can talk a little I shall get the smaller children together in the mornings, and by showing them pictures and telling them stories, and amusing them in other ways, we hope to get them so interested that we can begin to teach them according to kindergarten methods. Thus we hope that by the time they are old enough to attend the regular school, they will be so much interested that they will want to continue. Besides, it will be quite a help to the mothers, during the rainy season, if they can have a good place to leave their little ones while they are at work in their fields. We do not know how soon it will be practicable for us to begin this; but we hope it will be soon.

There have been several deaths at the village since I have been here, and the friends of the last man who died claim that one of the old women of the village caused his death by a fetich. So they were going to take her out in a field and kill her,—I suppose after they had proven her guilty by the aid of fetiches. She has come to the mission for protection, and is now living on the mission grounds. She is safe here, because no one will dare hurt her while she is under the protection of the white men.

December 17th.—The time passes very rapidly, and I did not think it would be so long before I should write again. Yesterday Mr. Lane, of the English mission, preached at the morning service. It was in Umbundu, but I found I could understand a word here and there, which gave me an idea of what he was saying. As I was coming home after the service I was followed by nine or ten little children, who seemed inclined to be very friendly, so I invited them in, and gave them some picture books to look at. They seemed to enjoy them a great deal, and asked me a great many questions, some of which I could not understand, and some I did not know how to form an answer to. But on the whole we managed to understand each other pretty well. I invited them to come again. I don't know whether they will or not. It helped me in talking, and I must say I enjoyed it as much as they did.

Just now there is a party of Portuguese *degradados*, or convicts, which is being sent far into the interior, encamped about thirty or thirty-five miles

away, waiting for the captain of the fort at Bihé to collect carriers enoug to take their luggage inland. It has made quite a commotion among th natives here, for few want to go with the caravan, and the captain has powe to compel them to go whether they are willing or not. I do not blame the for not wanting to go, because of those who go, many will never com back alive. These convicts are to be taken into one of the fever districts an then left to their own resources, and I suppose many of them will soon die the fever.

Perhaps you would like to hear a little about the young boys who a being trained to do housework. The two boys who do the housework a called Sakowita and Cisingi. The latter name means "a stump." I hav never been able to find out what the other one's name means; but here a the names have their meaning. Cisingi, the younger, is certainly rightl named, for he is quite short, although we were told the other day he mu be eighteen or twenty years old. He looks and seems like a little boy. H is very bright, and always in a jolly mood. When we hear them talkin with the other boys we can frequently hear his voice above all the res laughing and chattering as hard as he can. It is wonderful to me ho quickly they can learn to do the work, and how well they do it. Sakowit the older one, has already learned to make beautiful bread, although h began to learn just a few days before I arrived. The boys take to this wor here better than the girls, and are more to be depended upon. I think or of the greatest inducements is the scraps which come from the table. An if any extra cooking is going on the kitchen is sure to be full of small boy who are waiting around in hopes of getting a share of the scraps. On m sister's birthday we invited the girls in the school to come over in the garde They brought their books and recited their lessons there, and after that w over we passed around roasted peanuts, and had a little feast.

Most of the schoolgirls are married women, and have children, and the have to bring them to school with them, so we had quite a little numbe counting in the children.

CHINA.

TAI-KU, SHANSI, CHINA, Jan. 2, 1895.

DEAR BROTHER PERCY: It has been a long time since you have give us an account of your doings and beings, so I will begin my first letter the new year to you.

You have been wondering how the war affects us, and what we kno *about it here.* So far as I can see, the feeling toward us has scarcely bee

affected by the course of events; though, indeed, the confidence shown toward Americans in choosing us to arbitrate a peace, is often reflected here in Tai-ku in the speech of the people as I meet and talk about it with them. The people are forbidden to discuss the war in public, but they do so constantly at home.

The ignorance in matters of geography of the best informed here is still appalling, but some seem bent on getting out of the woods. The bank where we do business is the toniest place in the city, and the clerks generally want to question us whenever we come in. The other day one said, "The United States is divided into North and South America, isn't it?" One of the stock questions nowadays is, "Is Japan as large as China, or not?" "Do you pass Japan when you go to America?" etc. Their old idea that their Emperor ruled the entire inhabited earth, is reflected in speaking of Japan's attack as a "rebellion." I have great satisfaction nowadays in telling them that the foreign embassadors have had an interview at last with the Emperor himself, without prostrating themselves. It is a very significant thing to a Chinaman to be told so.

The government is using every possible means to keep information out of the people's hands, and in deceiving them about it by false telegrams, so that a great many assert that the "rebellion" is of no consequence. Still others are much distressed to see their land so humiliated, and are anxious for peace. Most of them are of one mind that their defeats come from the unbounded avarice of their civil and military officials, and they would be glad to make some change, but are utterly incapable. Here in Shansi the condition of things in the Chinese army could scarcely be worse and have anything at all. For years the officials have drawn full pay for a hundred or a thousand men, with only a third to a half of the number actually on hand. When inspectors came around, the ranks were filled for the occasion by coolies hired by the day.

Those in the ranks, as well as the entire body of officers, are given over to opium, and could not fight without a constant supply of the poison. Dr. Atwood, at Fen-chow-fu, has seen such atrocious maltreatment of soldiers as is scarcely believable. Not content with cutting down the number of men actually in the ranks to the last limit they dare, they also steal of the pay of the soldiers until they cannot keep body and soul together. I believe that a company was to have 250 cash a day when they were enlisted. The first day they received 160, the second 80, and the third 17. This may not be exact, but it gives the general idea. It is such villainy that is responsible for the almost wholesale desertion from the ranks as they move toward the seat of war.

Dr. Atwood treated a man who was given fourteen hundred blows for deserting. He said they might whip him to death but he would not go. He would die on the road anyway if he went, and he would rather die near home. As you may imagine, his legs were a raw sore, with great patches of proud flesh springing up. Another deserter, with each ear thrust through with an arrow, was dragged through the streets by a rope, a man beating a gong going before, calling on the people to look at their brave soldier.

A soldier came to Mr. Farthing as he (the soldier) was passing through Tai-yuen-fu, to tell his woes, as he was his friend. He said their pay had been cut down so that he could not get along, and that he had planned to use some of his money that he had laid by, but the officer had found it out in some way, and had gotten that too. The soldiers actually desert by whole companies at times. One company from Tai-yuen-fu of about a hundred arrived at Pao-ting-fu numbering three in all. I understand that they desert to the Japs in just the same way. Such an abject state of things as is revealed by the hand of Providence is almost beyond belief. The Son of Heaven does not know of a single honest man in his broad domains who will give him disinterested and patriotic advice, and a truthful account of the actual state of affairs. To get such priceless things he must go to the foreigner, and to the foreigner he has gone. The only thing that has put anything like a bold front on China's military affairs so far, has been the half dozen or so of foreigners on board the fleet and in the fortifications.

It is very possible that Japan may not know when it is best to stop, and so overreach herself; but whether so or no, China stands absolutely helpless in the presence of the Great Power. She cannot pour money down the throat of her official class in sufficient quantities to satisfy their greed and leave a surplus sufficient to secure adequate protection to the Empire. And to reform China's official class, especially for the enervated court to do it, is like nothing so much as it is like doing the impossible. Where begin? With what persons?

Here are a few samples of the ideas held by the literary people whom we have come in contact with as our teachers. They are all A.B's. The young man who has sat at my elbow for some days now, asked me the other day: "Do you know the 'Canon of Changes'? Have you ever read it?" "No; I have only heard about it." "Indeed, it is a wonderful work, exceedingly abstruse. Only our most accomplished scholars understand it fully. In fact, it never can be read outside of China. If a volume should be put on board ship, it would make it stand stock still. It could not move ahead." The book in question is one of their classics, and treats of divination. The young man I had for a teacher last summer told me of

several cases of people being bewitched by foxes; cases that he vouched for as without a shadow of doubt. The teacher up at Fen-cho-fu laughs to scorn any one who questions the fact of a terrible scorpion that lives in a temple loft. He is so large that he can, by drawing in his breath, lift a person off the ground beneath and swallow him. And so on and so forth, more than I have time or space to write. These are the people who shed light on the mass of the lower classes.

I am, as usual, busy as a person can well be at my Chinese, trying to push it to a finish, so far as the prescribed course is concerned, this spring. This done I shall pursue my study as I please, and enjoy the satisfaction of what I have acquired. I want to begin active evangelistic work this year, and trust that nothing will come in to hinder. I am beginning to read Fencins, and find it exceedingly interesting in ever so many ways. One will do well to have such a hold on the Chinese classics as to give a good answer to all whom one comes in contact with.

I trust that this will find you well and prospered. We look for a letter from you soon. With great affection, I am,

Very truly your brother,

E. R. ATWATER.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS, 1895.

May.—Work of Our New Missionaries.
June.—What English Women are Doing.
July.—Bright Bits of History in China.
August.—Current Events.

WORK OF OUR NEW MISSIONARIES.

Miss Mary H. Porter.—(Reappointed in 1894.) At Pang-Chuang, China. Journey and arrival in Tientsin, see *Mission Studies* for January and April, page 123. Arrival in Pang-Chuang, and opening work, April *Mission Studies*, page 104.

Miss Susan F. Hinman.—Peking, China. Journey and first impressions, see *Mission Studies*, January, 1895. The Bridgman School, see Miss Porter's article, *Mission Studies*, February, 1894.

Mrs. Laura Tucker Seelye.—(Reappointed, 1894.) Haskeuy, Constantinople. Home: see descriptions of this suburb and its people in Miss West's "Romance of Missions." Beginnings of the Work, see the LIFE AND LIGHT, November, 1894. Mrs. Seelye's Beginnings, *Mission Studies*, February, 1895.

Miss Johanna L. Graf.—Mardin, Turkey. Journey and arrival, see February *Mission Studies*. Mardin Girls' School.

Miss Agnes E. Swenson.—Hadjin, Turkey. Journey and arrival, February *Mission Studies*.

Miss Cora L. Nason.—Accident by the way; see *The Christian Way* for March, published in Northfield, Minn.

Miss Mary E. Moulton.—Bombay, India. See *The Christian Way*, March.

Miss Louise Fay.—Kamundongo, Africa. Journey and first impressions, February *Mission Studies*.

Helps.—Bits of letters from these ladies, and points of information about their work, may be found in the *Mission Studies* for May, issued at 59 Dearborn Street, Chicago. The sketches of the different missions in which these missionaries are located, will be of great interest to those not already familiar with them. They may be ordered at the Congregational House, Boston, or at 59 Dearborn Street, Chicago.

THE BIBLE INSTITUTE, CHICAGO, AND FOREIGN MISSIONARIES.

BY JENNETTE CAMP HARMOUNT.

A YOUNG lady once came to Mr. Moody saying she felt God had called her to go as a missionary to China, and she wished to consult him as to the proper steps to take. As they sat talking her pastor was announced, and, turning to her, said: "I am glad to meet you, Miss ——. I have just learned of a family where the parents are not churchgoers and the children do not attend Sunday school. Investigate the case, will you? Get them interested and into church and Sunday school. Here is the address."

"Oh!" exclaimed the young lady, "I don't know them; how could I get them to go to church? Oh, really, I never did such a thing, and I don't know how to go about it."

Mr. Moody looked at the young lady's perplexed, disturbed face, and thought: "If she cannot visit an English-speaking family and induce them to attend church and Sunday school, how is she going to win a heathen *family*, hampered by a strange language, heathen customs and superstí-

ıs, and no churches or schools open for them." In his large experience . Moody had often seen the need of Christian men and women who w how to lead others to Christ.

This little incident again emphasized the fact that training is as necessary he work of saving souls as in that of curing bodies.

The result was the founding of the "Bible Institute for Home and For- ı Missions" at Chicago, Oct. 1, 1889. Its motto tells, in brief, its aim its curriculum: "Study to show thyself approved unto God, a workman t needeth not to be ashamed, rightly dividing the word of truth."

After the lapse of eighteen and a half centuries we cannot improve on Lord's methods of training his class of twelve. Following in his steps Institute aims to give its students a better knowledge of the Bible, to pen spiritual life and give practical instruction in dealing with those who honestly inquiring the way of life, or those who are skeptical, indiffer- , or deluded; also to teach the best ways of conducting mission meetings, thers', children's, and cottage meetings and house visitation.

Many a young lady has entered the Institute (in this article I am writing the "Ladies' Department" only) simply with the desire to do more cient work in her own church and neighborhood.

I recall one who came with no definite plan for future service; only of thing she was certain, she "was not called to be a missionary." She nained for the full two years' course. Growing in knowledge of God's ord and the indwelling of the Holy Spirit for service, she was blessed winning souls in her little "Parish" (for each student is given defi- e street work); and when, all unsought, an invitation came from the ard to go to Japan, she accepted, and went clad in the "armor of light."

Another in the distribution of the talents had been given a sweet voice. aring of the musical instruction offered by the Institute, she set to rk raising vegetables and fruits, walking over the weary way to market h her heavy baskets after the hours of hard labor in weeding, cultivating, l gathering, until the requisite amount of money was earned and she was olled a student.

Almost the first work assigned her was in children's meetings, under an erienced leader. One afternoon, in a tent, she brought two little girls to us. Out of this new, glad experience was born a love for souls, and at close of a year's training she is now hard at work earning money for indergarten course, preparatory to a foreign field.

Never, under the wise superintendence of our dearly loved Mrs. Capron, her successor, Miss Emily Strong, has missionary work been urged upon students.

It is too sacred and solemn a call to come from any but the Holy Spirit himself; but the presence, from time to time, of such missionaries as Dr. John Paton, J. Hudson Taylor, Miss Guinness, Miss Richardson, and many others has been an inspiration, and so high is the standard of what a missionary ought to be, that all feel it the greatest honor earth can give to be counted worthy to carry the gospel message to those who dwell in heathen darkness.

The week's work closes with a prayer meeting, held between seven and eight o'clock, Saturday evening. After the opening service the lights in the chapel are lowered, and in the twilight, when heart speaks to heart with greater freedom, it is sweet and thrilling to hear the roll of honor of the fifty on the foreign field. As each dear name is called and located eighty hearts respond in silent prayer, and the golden chain clasps the earth and lifts it up to God.

Letters come from China, Japan, India, Turkey, and the islands that wait for Him,—"How could I ever do what is required of me if I had not had the training at the Institute."

"Do write me about —— Street. I should not know how to lead these poor women into the light if I had not worked for those on —— Street."

"Women in this way-off heathen land are just like those in my parish in Chicago,—careless, indifferent, ready with excuses. We have to use the same patience and love to get them to our little meetings here, as we did to bring those on our street to mothers' meeting in the Chicago Avenue Church."

A young lady found one day a young wife busily sewing a tawdry ball dress. With womanly tact she won to her side the pretty baby boy, and with a word to the mother about her ambition and responsibility for her little one, invited her to the mothers' meeting the following day, and as a reminder stuck a ticket up on the wall. The next afternoon the quietly spoken message came back to the mother's heart. The flimsy material seemed bewitched; the ruffles would not stay placed; the silk tangled; and, catching a glimpse of the pink ticket, she tossed aside her sewing, determined to see what a mothers' meeting was like. Of course she was warmly welcomed. Little by little our missionary led her into green pastures; she began to read her Bible daily, to have higher aims. Hers was a growth into light,—she never could tell when she was converted; she publicly confessed Christ, and became an earnest worker for others.

Her husband, though beset by the terrible temptation of drink, was also converted, and through a long season of illness and misfortune kept, we believe, his touch on the hem of the seamless garment, and, saved as by fire,

has now passed beyond the bounds of temptation. When our missionary received her appointment to India, it was in this home, their loved and honored guest, her outfit was prepared, and out of this deep experience here has ripened fruit for the Master there.

Returning missionaries have found a grateful welcome at the Institute and needed uplift and refreshing after years of giving out. Entering with enthusiasm into new methods of study and work, they have brought their ripe experience to win more jewels for their crowns though "home on a furlough." Imagine the delight of some African diamond washers, at the World's Fair, at being addressed in their native language!

An interesting sight this year has been a little Japanese lady pattering about in her wooden-soled shoes as she carried the gospel into Chicago homes. She is the wife of a Japanese naval officer who is under orders for a year, so she has taken this opportunity to come here with an American missionary whose interpreter she formerly was.

Occasionally—for this testing has many phases—a young woman comes proposing to enter the foreign work. In study she does well, though there is no appreciable deepening of her spiritual life. Definite work is irksome; she would flit hither and thither at her own sweet impulse; the humdrum of routine is unendurable, and street work she "just can't do." Attractive and pleasing, she would make a beautiful center in a "Missionary Farewell." Hearts would thrill and eyes fill at the sight of this sweet girl giving up all for a life in heathendom. Possibly she would make a pretty "returned missionary." But climbing shaky stairways, visiting poor homes in dark and filthy alleys, coming in contact with sin-crushed lives, being expected to love unlovely people, brushes away the romance of missions, and deeper she cannot discern, so she drifts into other paths. How much better for the cause we love that the testing came at home rather than in some mission station.

Let us give our young missionaries the best possible training before they go out. It will save much heartache and some nervous prostration. And what a blessing to the overworked missionaries at their posts to be reinforced by those who have proved to be "workmen that needeth not to be ashamed," rightly dividing the living bread to the waiting multitudes.

For the Coral Workers.

AN EVENING IN TURKEY.

A few of us were gathered, by invitation, in the house of a friend whose sister, a missionary, was at home on a visit. The parlor was very pretty with its rich coloring, from the Turkish rugs on the floor to the embroidered scarfs on tables and chairs. Programmes were distributed to each guest. We could not read the Turkish words at the top, but their flourishes were very ornamental, as was the small Turkish coin fastened at the foot of the

page. This was the programme: 1. Call to prayer from Minaret. 2. Pa tomime,—Moslem praying. 3. Recitation,—first Psalm in Arabic. 4. Son —Turkish air. 5. Scene,—beggar woman. 6. Turkish dance. 7. Son "America," in Arabic. 8. Scene in school,—class in reading. 9. Moth mourning over her daughter. 10. Frog dance. 11. Tableau,—Turki bride.

The two daughters of our missionary, themselves natives of Turkey, a bright girls, were the principal actors in the scenes; but they had press into service the head of the house and three tiny maidens besides, w entered into the spirit of the various scenes, and in the frog dance we especially delightful. In the school scene—one of the native schools—t behavior, especially of the teacher, was deplorable, and showed the need foreign assistance. Perhaps the best scene of all was not in the programm and might be called "A friendly visit." A native woman with her ba was visiting and gossiping with a neighbor, and refreshments were serv and eaten. The contempt of one mother for her girl baby, and her eag admiration for the boy of the other, belonged certainly to another race a religion than ours. The three tiny maidens, when not acting their pa hovered about and peeped around corners with an interest and surprise whi showed that their lot was a very different one.

The whole programme, from the clear call to prayers on the Minaret (t of staircase) and the prostration of the stately Moslem on the floor, to t picture of the silent bride, was very interesting, and is promised to some us in the future for a larger audience.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM FEBRUARY 10 TO MARCH 10, 1895.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Alton, Ch. of the Redeemer, 14; Bloomington, 8.12; Byron, 8; Champaign, 8.56; Chicago, special, to const. M. L. Rogers L. M., 25, Mrs. L. A. Baker, 10, a Friend, 25, California Ave. Ch., 10, Douglass Park Ch., 5, Lincoln Park Ch., 8.50, New England Ch., 28.40, Washington Park Ch., 10, Chandlerville, 10; Downers Grove, 12; Danvers, 2.55; Dundee, 48; Evanston, 6; Geneva, 10.46; Hinsdale, 13.75; Harvard, 5; Illinois, a Friend, 25; La Grange, 10; McLean, 3.78; Melvin, 2; Marshall, 1.75; Normal, 9.57; Oak Park, 25; Princeton, 10; Pittsfield, 6; Pecatonica, 6.06; Roseville, 2.25; Rogers Park, 8.25; Rockford, Association, 10; Udina, 4.80; Wilmette, 8.15; Winnebago, 5; Woodburn, 6.50, 412 45

JUNIOR: Aurora, 14; Chicago, First Ch., 40, Millard Ave. Ch., 20, Plymouth Ch., 19.50; Dover, 10; Illini, 8.10; Peoria, First Ch., 5; Rogers Park, King's Daughters, 20, 136 60

JUVENILE: Chicago, Central Park Ch., 2.30; Griggsville, Cheerful Givers, 6; Hinsdale, 8; Highland, 2; Joy Prairie, 6.25; Ravenswood, Morning Star Band, const. Miss Cook L. M., 25; Shabbona, 1; Wheaton, Coll. Ch., Willing Workers, 6; Yorkville, 5, 61

C. E.: Chicago, Cortland St. Ch., 5; Englewood, Green St. Ch., 6.25, Leavitt St. Ch., Mayflower Branch, 5.61, Porter Memorial Ch., 5, Union Pk. Ch., 25, Washington Pk. Ch., 8; Cambridge, 5.50; Dundee, 10; Forrest, 25; Granville, 20; Melvin, 3; Plainfield, 10; Ravenswood, 20; Sandoval, 58 cts.; Somonauk, 7.22; Springfield, First Ch., 15, 171

JUNIOR C. E.: Dundee, 10; Forrest, 4; Morton, 2.23; Melvin, 3; Ontario, 6.92; Quincy, 5; Wheaton, 1, 32

SUNDAY SCHOOLS: Chicago, Tabernacle Ch., 2.50; Sandwich, Mrs. H. A. Adams, S. S. Cl., 5.25; Springfield, First Ch., 20.71, 28

THANK OFFERINGS: Chandlerville, two Ladies, 15; Roscoe, Mrs. R., 5; Springfield, First Ch., C. E., 5; Winnebago, 2, 27

FOR THE DEBT: Bentley, two Friends, 2; Hinsdale, 35; La Grange, a Friend, 20, 57

Total, 926

INDIANA.

BRANCH.—Miss M. E. Perry, of Indianapolis, Treas. Michigan City, First Ch., 4 50
C. E.: Michigan City, First Ch., 1 14
JUVENILE: Ft. Wayne, Plymouth Ch. Kindergarten, 1 10
SUNDAY SCHOOL: Ridgeville, 1 00

Total, 7 74

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Anamosa, 3.75; Cedar Rapids, 4.55; Cresco, 5; Genoa Bluffs, 6.80; Grinnell, 30, Mrs. Dr. Clark, for Miss Brewer, 10; Mooreville, Miss Carrie Smith, 1; Quasqueton, 1.75; Red Oak, 25; Sabula, Mrs. H. H. Wood, 10; Shenandoah, 3.45; Storm Lake, 5; Waterloo, 19.25, 125 55
C. E.: Almoral, 5; Dubuque, Immanuel Ch., 15; Storm Lake, 1.70; Van Cleve, Logan Ch., 5; Wittemberg, 1.50, 28 20
JUVENILE: Cedar Rapids, Willing Workers, 1; Davenport, Sunbeams, 1; Grinnell, Busy Bees, W. Br., 7.75, 9 75
SUNDAY SCHOOLS: Anamosa, 3.15; Belle Plaine, 2.29; Des Moines, Plymouth Ch., 22.49; Eldora, 3.32; Oskaloosa, 3.53, 34 78
JUNIOR C. E.: Quasqueton, 75 cts.; Storm Lake, 1, 1 75

Total, 200 03

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Centralia, 5; Manhattan, 3; Wichita, Plymouth Ch., 6.50, 14 50
C. E. Chase, 2.80; Manhattan, 5; Overbrook, 8.80; Olathe, 4; Vienna, 3.05, 23 65
JUNIOR C. E.: Overbrook, 3 39
SUNDAY SCHOOL: Partridge, 5 85
Sabetha.—A Friend, 3 25

Total, 50 64

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Allendale, H. and F. S., 5; Bay City, 15; Carson City, 3.20; Dowagiac, 10; Detroit, a Friend, 50, a Friend, 10, Mrs. Gridley, 20 cts., Plymouth Ch., 39; Eaton Rapids, 20; Flint, 15.68; Galesburg, 6; Grand Rapids, Plymouth Ch., 3.75; Richmond, Mrs. Seth Lathrop, 1; Salem, First Ch., 5; Traverse City, 25; Union City, 43.55; Vermontville, 12.55, 296 38
Received per Miss M. P. Wright as follows: St. Joseph, 12.11; Three Oaks, 12.50; Coloma, 2; Watervliet, 6.35; Kalamazoo, 19.78; Lawrence, 2.71; Hartford, 50 cts., Mattawan, 2.41; Allegan, 4, 62 36
SPECIAL: Grand Rapids, a Friend, as a gift, for use of Mrs. Etta D. Marden, Marash, Turkey, 50 00
JUNIOR: Benzonia, C. E., 5; Cooper, C. E., 6; Edmore, C. E., 1; Grand Rapids, First Ch., 10; Plainfield, C. E., 10; Hopkins Station, C. E., 3; Memphis, 1.05; Millett, 33 cts.; Pontiac, 10; Ypsilanti, C. E., 5, 51 38
JUVENILE: Traverse City, Light Bearers, 2 00
SUNDAY SCHOOLS: Detroit, First Ch., per Mrs. W. H. Davis, 29.26; Three Oaks, Prim. Cl., 1, 30 26
FOR THE DEBT: Jackson, from Mrs. Mary L. Kassick, an offering in memory of her sainted mother, 20 00

Total, 512 38

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 E. University Ave., St. Paul, Treas. Belgrade, 2; Benson, 3.50; Brownton, 1.32; Dawson, 6.82; Duluth, Morley Ch., 2.55, Pilgrim Ch., 15.50; Excelsior, 9.44; Fergus Falls, 5; Glencoe, 2.35; Glyndon, 1.55; Granite Falls, 2.23; Kasota, 1.16; Lamberton, 2.52; Madison, 2.60; Mankato, 1.16; Marietta, 70 cts.; Marshall, 5.75; Minneapolis, Bethany Ch., 20 cts., Como Ave. Ch., 40, Fifth Ave. Ch., 2.15, First Ch., 21.40, First Scandinavian Ch., 2.50, Forest Heights Ch., 1.05, Lowry Hill Ch., 2.27, Park Ave. Ch., 35, Plymouth Ch., 420.08, Aux., 10, Silver Lake Ch., 4.40; Montevideo, 2.80; Morristown, 55 cts., New Ulm, 4.75; Northfield, 87.40; Owatonna, 1.55; Rochester, 3.75; St. Charles, 9; St. Paul, Atlantic Ch., 10, Plymouth Ch., 37.40; Selma, 2.50; Sleepy Eye, 5.70; Walnut Grove, 1.20; Waterville, 5.81; Zumbrota, 8.91, 786 52
JUNIOR: Northfield, 14 00
JUVENILE: Hutchinson, Mission Helpers, 8 00
C. E.: Elk River, 1.03; Lamberton, 3; Mazeppa, 4; New Ulm, 2.50; St. Paul, Park Ch., 15, 25 53
JUNIOR C. E.: Mankato, 81 cts.; Marshall, 1.62; Minneapolis, Forest Heights Ch., 45 cts.; Owatonna, 5; St. Paul, Atlantic Ch., 2.15, 10 03
SUNDAY SCHOOLS: Excelsior, 3.56; Hawley, 6.41; Minneapolis, Park Ave. Ch., Senior Dept., 25, Junior Dept., 25; Zumbrota, 5.59, 65 56
THANK OFFERINGS: Minneapolis, Plymouth Ch., 4 53; Rochester, 45.27, 49 80
FOR THE DEBT: Minneapolis, Plymouth Ch., 204 92

1,164 30
Less expenses, 58 35

Total, 1,106 01

MISSOURI.

November 15, 1894, *to February* 18, 1895.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis., Treas. Amity, 1; Aurora, 13.52; Brookfield, 10; Hannibal, 1.25; Kansas City, Clyde Ch., 14.34, Olivet Ch., 7.50; Kidder, 9; New Cambria, 5; Nickols, 7.23; Pierce City, 9.75; Springfield, First Ch., 4.85, Central Ch., 4.70; St. Louis, First Ch., 127.07, Pilgrim Ch., 104.35, Compton Hill Ch., 19.10, Plymouth Ch., 3, Memorial Ch., 5; Webster Groves, 48.24, 394 90
JUNIOR: Kansas City, Olivet Ch., 5; St. Louis, Pilgrim Ch., 35.50, Compton Hill Ch., 12, 52 50
JUVENILE: Amity, Mite Box Band, 14.80; Kansas City, Clyde Ch., Cheerful Givers, 10.74, 25 54
C. E.: Carthage, 5; Lebanon, 15; New Cambria, 3.50; Springfield, First Ch., 10, Jun. C. E., 2; St. Louis, Plymouth Ch., J. C. E., 1, Tabernacle Ch., 2.50, 39 00
SUNDAY SCHOOLS: St. Louis, Pilgrim Ch., 10; Webster Groves, 10, 20 00

531 94
Less expenses, 19 66

Total, 512 28

February 18th to March 10th.

BRANCH.—Bevier, 3; Bonne Terre, 10, Joplin, 10; Kansas City, Olivet Ch., 2.50; Lebanon, 10; St. Louis, First Ch., 12.60, Compton Hill Ch., 31.40, 79 50
JUNIOR: Kansas City, First Ch., 12; St. Louis, Third Ch., 35, 47 00
C. E.: St. Louis, First Ch., 15, Compton Hill Ch., 4; Springfield, German Ch., 2.25; Kansas City, Olivet Ch., 2.50, 23 75
JUNIOR C. E.: Bevier, 4.12; Springfield, First Ch., 3; St. Joseph, Tabernacle Ch., 6, 13 12
SUNDAY SCHOOLS: Amity, Morning Star Mission, 4; St. Louis, Immanuel Ch., 63 cts., 4 63

Total, 168 00

NORTH DAKOTA.

BRANCH.—Mrs. C. H. Phillips, of Cummings, Treas.
C. E.: Carrington, 1; Cummings, 3, 4 00
JUVENILE: Cummings, Christian Soldiers, 2.25; Fargo Star M. B., 3, 5 25

Total, 9 25

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, First Ch., 20; Alexis, Mite Box Society, 3.84; Andover, 12; Charlestown, 5; Chatham Centre, 5; Chester Cross Roads, 12; Cincinnati, Vine St. Ch., 44.20; Cleveland, Personal, 100; Columbus, Eastwood Ch., 10; Elyria, 61.64; Garrettsville, 10; Lindenville, 2, Mrs. C. Parker, 5; Medina, 10; Mt. Vernon, 13; Tallmadge, 13; Wellington, 12.39, 336 07
JUNIOR: Newark, Plymouth Ch., King's Daughters, 2 50
JUVENILE: Alexis, 1; Chatham Center, 5, C. E.: Cleveland, Archwood Ave. Ch., 11; Freedom, 10; Frost, 1.50; Lodi, 2; Mecca, 3; North Ridgeville, 7.52; Sandusky, 30, 65 02
SUNDAY SCHOOL: Kinsman, 15 00
THANK OFFERING: Cincinnati, Vine St. Ch., 6 00
SPECIAL: Hudson, Mrs. F. D. Case, for tuition of girl, care Rev. J. P. Jones, Pasumalai, 15 00

445 59
Less expenses, 6 78

Total, 438 81

ROCKY MOUNTAIN.

BRANCH.—Mrs. C. S. Burwell, of Denver, Treas. Colorado Springs, First Ch., 25, Second Ch., 5.10; Denver, Boulevard Ch., 8, Third, Ch., 8.45, North Ch., 10; Greely, 23.54; Grand Junction, 11.87; Highlandlake, 19.45; Pueblo, First Ch., 19, Pilgrim Ch., 2.30; Walsenburg, Mrs. A. M. Bissell, Thank Off., 2, 134 71
C. E.: Colorado Springs, First Ch., 5, Second Ch., 1.20; Denver, South Broadway Ch., 1.13, Plymouth Ch., 10; Longmont, 15; Pueblo, First Ch., 5, 37 33
JUVENILE: Denver, Third Ch., Prim. Cl., S. S., 6 53

Total, 178 57

SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Belle Fourche, 4.50; Calvin and La Roche, 6, 10 50

Total, 10 50

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Arena, First Ch., 2.80; Browntown, 5.17; Brandon, 6; Beloit, First Ch., 45; Durand, 5; Delevan, 10; De Pere, 5; Leeds, 5; Milwaukee, Grand Ave. Ch., 35.85; Menomonie, 9.70; Mukwenago, 6; South Milwaukee, 5; Whitewater, 6.50, 147 02
SPECIAL: Arena, First Ch., 2; Endeavor, Mrs. E. L. Child, sale of fancy work, 4.50, 6 50
JUNIOR: Delevan, C. E., for Erzroom School, 10; Endeavor, Y. L., 6; Emerald Grove, for Miss Nieberg's salary, 10; Sparta, C. E., for Miss Nieberg's salary, 4.83; Stoughton, for Miss Nieberg's salary, 2; Wauwatosa, 15.25; Wyoming, 2.60, 50 68
JUVENILE: Arena, First Ch., Willing Workers, 35 cts.; Ripon, Cong. S. S., 11.51; Wauwatosa, M. B., 7, 18 86

223 06
Less expenses, 14 46

Total, 208 60

LIFE MEMBERS: Beloit, First Ch., Miss Caryl E. Olds, by Mrs. D. M. Olds; Milwaukee, Mrs. Eleanor H. Clinton.

ARIZONA.

Tempe.—Mrs. E. S. Van Tuyl, 5 00

Total, 5 00

CALIFORNIA.

Sacramento.—The Lord's Tithes, 10 00

Total, 10 00

NEW YORK.

Lowville.—Mrs. M. E. H., 1 00

Total, 1 00

MICRONESIA.

Kusaie.—Girls' School, per Miss Ida C. Foss, 2 37

Total, 2 37

TURKEY.

Adana.—S. S. per Miss E. S. Webb, 1 00
Hadjin.—The Marthas, per Mrs. J. L. Coffing, 1 22

Total, 2 22

MISCELLANEOUS.

Sale of leaflets, 19.53; mite boxes, 7.41; envelopes, 4.65, 31 59

Receipts for month, 4,405 76
Previously acknowledged, 12,875 12

Total since Oct. 26, 1894. $17,180 48

MISS JESSIE C. FITCH,
Ass't Treas.



VOL. XXV. JUNE, 1895. No. 6.

Expect Great Things from God. Attempt Great Things for God.

IT is with much regret that we again report a large falling off in contributions, there being for the month ending April 18th, $1,406.95 less than for the same month last year. This wipes out the gain reported last month, and makes the total amount from January 1st $640.11 less than in 1894. The summer is upon us, and in many places it is difficult to make any special effort to increase contributions; but we are sure our friends will do everything possible to prevent the painful exigency of a depleted treasury at the close of the year.

AT the last moment before we go to press the yearly mail from Micronesia has come in. The latest date was Feb. 6, 1895. At that time the missionaries of our Board were all in their usual health, except Miss Abell, who was much worn, and who came to Honolulu for rest and change. She expects to return to Ruk on the next trip of the Morning Star. The work in Ruk still has many discouragements, but the missionaries are "holding on" with faith and courage. The girls' school at Kusaie has been under the special charge of Miss Palmer and Miss Wilson the past year, three of the older girls giving help in teaching. Miss Hoppin has been occupied in the Marshall Island Training School for Boys a large part of the year, but has kept her place as principal of the girls' school. Mrs. Garland has also rendered valuable aid by her presence and advice. The school now numbers forty-six, and is prospering in all ways. Miss Foss returned from Ruk to

Kusaie, where she is to remain as teacher in the Gilbert Island Traini School for Boys, under Mr. Channon's care. Miss Crosby assists Dr. R in the Marshall Island Training School for Boys, also on Kusaie. M Palmer reports a letter she has received from Henry Nanpei, from Pona He says there is peace now on Ponape. The Metalamin chiefs have b around to the colony and have feasted with the governor. They (Spaniards) are as hostile to the missionaries as ever, telling the Ponape that they are not to be allowed to return, as they caused the fighting. . Many of the church members are still faithful, and nearly all the teachers having school regularly. They are much hampered in school work a other ways by a lack of books. We put aside other matter to make ro for extracts from Miss Crosby's journal, which will be of interest to all.

Our letters from Constantinople speak in the highest terms of the adv tages to our American College for Girls in Constantinople, arising from *iradé* for the institution recently granted by the sultan. Rev. H. O. Dwig who has been largely instrumental in promoting the necessary legal proce ings in the years past, writes: "The favor which the sultan has done is ceptional. The *iradé* vests inalienably in the college the title of the prope in Scutari. It thereby recognizes the college in its corporate capacity the first time. In this connection the sultan has ordered that the college forever free from taxation. But more than this, he has decreed that it exempted from payment of the ground rent, required by the title deeds to paid to certain Mohammedan religious establishments. This latter v generous action is almost unprecedented. It is specially declared by t sultan to be a token of his appreciation of the services of this college educating Christian women in Turkey. As an evidence of the sulta desire to show good will toward Christians in Turkey, this notable favo particularly satisfactory at this particular time."

The sincere thanks of all the many friends of the college in this coun are due to His Majesty the Sultan for this very great favor, and to c minister Judge Terrell for his good offices in the matter.

Our constituency needs no defense of missionaries. Yet in these da as they are under more or less criticism both from educated natives and fr those in this country who have the largest mental hospitality toward ev religion on the face of the globe except orthodox Christianity, it may interesting to hear the testimony of a Unitarian lady. Mrs. Andrews, t Chairman of the Executive Committee of the Ramabai Association, sp several months in India last year, and in her report read at the annual me ing of this association, held in the chapel of the Old South Church, Mar

11th, she speaks of the questions asked her since her return to this country. Among others she says: "It is often asked if the missionaries are friendly to the school. Its methods, though very different from their own, are now understood and appreciated; and no one more deeply deplores the false charges of proselyting influences, and no one believes more fully in Ramabai's loyalty to her people, than missionaries of every denomination. They may well sympathize with her, so unjust have been many charges made against them. There are missionaries and missionaries, and my experience is somewhat limited; but in that experience I saw no attempts to 'force Christianity down the throats of the people,'— a phrase that is fast losing its force. I heard no dogmas in sermon or prayer. There were no signs of self-indulgence, luxury, or extravagance. There was comfort, but with it self-denial. Vacation brought the needed recreation, but with it hard and earnest work; and but few here know the meaning of the word self-sacrifice as they know it there. They are indeed worthy of honor, sympathy, and confidence, worthy of a liberal support. So many of you are interested in mission work in India that it would be ungenerous and unjust in me to withhold this testimony in their behalf, founded as it is on observation and experience."

Without mentioning names, but with evident reference to certain Hindu men who have been captivating some circles of society in Boston and Cambridge this past winter, Mrs. Andrews says: "Whatever may be said by Hindus visiting this country, the educated, thoughtful, honest Hindu at home, the reformer, the members of the Brahmo-Somaj, acknowledge and deplore the cruel condition of the child widow. They freely acknowledge that child marriage and child widowhood are two of the great obstacles to the progress of India, both socially and politically."

All this is very familiar doctrine to those of us who have been interested in the social problems of the Orient for years, but it needs emphasis from all quarters, now that the country is flooded with misinformation from educated natives who are bitterly opposed to Christianity, and whose testimony is received as law and gospel by the secular press, and, we regret to say, by half-hearted Christians who are glad of any excuse to offer for their lack of interest in foreign missions. G. H. C.

WOMEN'S missionary societies are so important a part of church history for the last quarter of a century, that a twenty-fifth birthday is now no strange event. It is not often, however, that as much interest gathers about such a celebration as appeared at the twenty-fifth assembly of the Woman's Foreign Missionary Society of the Presbyterian Church in Philadelphia,

April 23d–25th. The meeting was held in the First Presbyterian C
the birthplace of the Board, and full of association with Dr. Albert
and his co-workers. The president, Mrs. C. P. Turner, and the e
corps of officers, seemed to have left nothing undone in the full prep
which had been made, and every session offered a tempting feast.

The review of the twenty-five years and the reports for the last yea
story of faith, and patience, and untiring, loving service, by which al
success achieved has been possible. The amount of money raise
millions and a half, is only a part of this success; and the one hundr
fifty thousand dollars of the past year, including a silver offering of
thousand dollars, an advance upon the receipts of the previous yea
encouragement to all missionary workers, as showing what may b
even in these "hard times."

The presence of the nineteen missionaries who were introduced, s
whom only smiled the message which it would have been pleasant t
had time allowed; the running-over "Cubic Measure" of Miss Parso
conferences, the prayers, the social intercourse, the evening "rally
gave blessed assurance for the years to come, to which we gladly
hearty "Godspeed." E. I

NATIVE CHRISTIAN WOMEN IN HAWAII.

BY REV. A. S. TWOMBLY, D.D.

I HAVE been requested to state in LIFE AND LIGHT what Chris
has done for the women of Hawaii; also to answer the question
success the Hawaiian Mission has had, so far as the native wom
concerned. In the brief space allotted me, I will give the concl
formed during my visit of four months in 1894, when I acted as pa
the Central Union Church of Honolulu. Let me speak first of a st
illustration of my subject. Kaahumanu, "Feather Mantle," was the
King Kamehameha I., the chief who conquered the group in 1795, af
years of war, becoming the first king of the islands. Vancouver, in
and Turnbull, in 1801, were impressed with the misery of the peop
1805 a pestilence carried off half the population of Oahu. Botan
convicts introduced the art of distilling before 1800, and drunkenne
very prevalent. Infanticide prevailed, and it is estimated that two th
the infants were either strangled or buried alive. The seaports were
into pandemoniums during the shipping season. Leprosy was intr
by a Chinaman, about 1821.

The *Kahunas*, or medicine men, who combined sorcery with pernicious use of drugs, caused many deaths. The sandalwood trade oppressed the natives, and many died from hardship and exposure. The situation of the natives, when Kamehameha I. died, in 1819, could not have been much worse. They were already decreasing in numbers, and diseases and vices ravaged the towns and villages.



A HAWAIIAN GIRL.

Between the death of this king, in 1819, and the arrival of the American missionaries, March 31, 1820, the taboo system and idol worship had been swept away, mainly by the influence of Kaahumanu, who virtually reigned during the minority of Kamehameha II.

The taboo system had been especially hard and degrading to women. They could not eat with men, or cook their food in the same oven. They were forbidden to eat pork, bananas, cocoanuts, and certain kinds of fish, on pain of death. They could not enter a canoe. And yet, strange to say, when a new king came to the throne, the regent was a woman.

Kaahumanu assumed this position, abolished the taboo, and the idolatry which was closely allied with it, and took two husbands, father, and son, for reasons of state. She was of immense stature, imperious, and absolute. She received the missionaries with great disdain in 1820, and watched them carefully. In 1823, at a feast commemorative of her husband's death, she rode in procession in a whaleboat on the shoulders of seventy men, while the young King Liholiho and his suite made a sorry exhibition, nearly naked, on horses without saddles, and all intoxicated. Companies of *hula* girls met the procession, danced, and sang their loose songs. In 1824–25, Kaahumanu had a severe illness. The missionaries were very kind to her. In 1825 she made a profession of the Christian faith. One year previously she had kept Mrs. Bingham standing an hour, waiting to try on her first dress, while she finished a game of cards. Another year passed, and she might be seen writing at her desk, her maidens about her, learning to use needle and scissors; in her room, a bedstead, a glass window, and a primer. She turned the tide of heathenism and skepticism in favor of Christianity with firmness and energy. She proclaimed the first code of laws against murder, drunkenness, theft, ignorance, and Sabbath breaking. She made Christian marriage obligatory. This woman, once a terrific despot, although she still rode in a cart drawn by six stout men, with her feet hanging down behind, an Amazon for size and strength, would take the missionary ladies in her lap, and her tenderness toward them exceeded even that of a mother toward her grown-up daughters. She made tours among the Islands, exhorting and commanding the people to forsake heathen customs and to learn to read. She died with a New Testament in Hawaiian, bound in morocco, just printed, clasped to her bosom, saying, "I am going where the mansions are prepared."

The good King Kamehameha III., who succeeded Liholiho, encouraged the religious and social advancement of women, and the revivals of 1837–38 brought many thousands of them into the native churches. When Dr. Anderson visited the islands in 1863, he found that the arts of civilized life had made rather slow progress, the chiefs being the principal owners of property, with houses and furniture, most of the natives still living in grass houses, with mats for beds and no chairs, especially in rural districts. But during the ten previous years six thousand seven hundred and nineteen

marriages had been solemnized; the women manufactured hats and bonnets from cocoanut and palm leaves, and cut and made garments. The *holoku*, "Mother Hubbard," had become the national robe for women. The churches were thronged; all shameless vices were at least driven into concealment, and Christianity was the established national religion. In 1832, of the eighty-five thousand natives, one fourth could read the Bible and many could write. In 1848 the schools had nineteen thousand pupils, and there was a high school for young chiefs, supported by the government. The A. B. C. F. M. withdrew its support in 1863. Nearly one third of the native population were members of Protestant churches, but the people were infantile, incapable of self-government. The withdrawal of the paternal oversight of missionaries is now acknowledged to be a mistake, although it was done to strengthen the character of the natives.

But what is the condition of woman on the islands to-day, in the year of our Lord 1895? For the last thirty years the influence of the court, the absence of missionary supervision, the immigration of Asiatics and of some degenerate whites, have tended to turn back the tide of advancing morality and religion. What should we think of a court like that of the late King Kalakaua, with which a native woman of the ordinary class could not be associated without losing her reputation? That king visited other islands, and revived the lascivious orgies of the old heathen religion. He rehabilitated the trade of sorcery, and licensed *Kahunas*. He had the law which forbade liquor selling to natives repealed. He excited race jealousy against all foreigners, and especially against the "missionary" party. His sister, Liliuokalani, was educated in Mother Cook's household, and is proficient in English, in music, and other accomplishments. She professed great regard for religion, and had a royal pew in the Kawaiahao Church, of which Rev. Mr. Parker, son of a missionary, is pastor, and where Mr. Dole, now President of the Republic, was superintendent of the Sunday school for eleven years. Great hopes were entertained of her at her accession to the throne. Of her moral character, very different opinions are rife among those in Honolulu who profess to have known her intimately. But she disappointed the expectations of her "missionary" friends, and the world knows the result. Certainly she has done nothing as queen to elevate the standard of virtue and religion among Hawaiian women.

But turn now to the encouraging side of the question before us. Notwithstanding the adverse influences of the past thirty years, the present secret influence of *Kahunas*, and the prejudice in the minds of the natives against the missionary party, there are fifty-seven native churches on the islands, with four thousand one hundred and fifty members and two thousand eight hundred

children in the Sunday schools. The two large native churches in Honolul have lost from one third to one half of their congregations because of th political troubles; but the present government, composed of humane Christian men, will do its best to win back the native population, not only t loyal citizenship, but also to their respect and fidelity toward the churche which their fathers loved and served.

The women of Hawaii to-day are not the gentle, kindly, confiding rac they once were; they have become in a measure estranged from their be friends, who still seek to save them. And yet they are a hopeful race, ab to read and write, attached at heart to the Christian religion, and easily le by those whom they love and trust. They are merry, indolent, fond horseback riding, and may be seen lounging and chatting together on th verandas of their frame houses, clad in pretty *holokus*, and are by no mea disrespectful or disorderly on the streets. They like to attend church, do n care to have children, and, averse to work, are seldom employed in househo service. Many hundreds of girls are in the Sunday and day schools, whe religious instruction is prominent. New schools for girls are springing u notably the large boarding school established last year by the Bishop fun If the race, as such, is doomed to extinction within the next fifty years, some affirm, if the half-whites are to take the places of the natives, and if be true that there has been a downward tendency during the last generati in morality and religion, all friends of missions may well congratulate ther selves that Christianity has not been a failure, so far as it has been allowed assert itself against evil foreign influences and the absence of missiona supervision. It still remains a potent influence for good, holding back t native woman from superstition and heathen practices, and setting a standa for conscience. Many a Christian woman among the Hawaiians wou stand foremost among American church members for consistency of condu and firmness in resisting peculiar tendencies and temptations. Son remarkable examples came to my knowledge of true and saintly lives. T wreaths of tropical flowers with which Hawaiian women, young and ol love to decorate themselves, may still be taken as an emblem of the graces character which, under the new *régime* and by the power of the Christi atmosphere surrounding them, will continue to bloom. The salutati "*Aloha*" (love to you), with which they still affectionately welcor Christian friendliness, will not cease to be spoken till the last survivor of t seventy-five thousand Christian converts shall pass into silence, leaving record, not of the failure of missions, but of the hard conditions under whi Christianity has wrought its triumphs, unparalleled in the history of missio throughout the world.

MICRONESIA.

A VISIT TO BUTARITARI.

BY MISS E. T. CROSBY.

Extracts from Miss Crosby's journal of the voyage from Honolulu to Kusaie, on the Morning Star:—

STILL we go on, and on, and on! Nothing to be seen but the blue sky with its fairy cloudlands, and the ever-changeful sea reflecting the lights and shades of the clouds overhead. During the day we stay below in the cabin, whiling away the time with writing, reading, sewing, or music. Then when light fails and the stars peep out we venture on deck; the twilight is very grateful after the heat and glare of the tropical sun all day. We sit in our steamer chairs or pace the deck, watching the mast finger as it moves back and forth, writing in gigantic hieroglyphics some message across the starry sky. We welcome the dipper as some old northern friend; then the beautiful southern cross gleams out, first low on the horizon, then climbing higher and higher, throwing its glowing rays across the southern sky. These evenings on a tropic sea are ideal, instinctively turning one's thoughts to the Creator of the vast universe. All around our ship the waters gleam with phosphorescent light, flashing brilliantly now on this side of the ship, now on that, and now the whole ocean is a sea of light. Occasionally a sea bird wings its flight near,—one of them once resting for hours in the rigging,—the sea porpoises, the flying fish, and, rarely, the nautilus. So the days go dreamily by, each one bringing us nearer our desired haven.

We sighted Butaritari (one of the Gilbert Islands) at daybreak Tuesday morning. We steamed along outside the island for about two hours, then between two islets, down the lagoon to the trading and mission stations, which are side by side. . . . Mr. Whiteman, who has charge of the trading station here, came on board and invited us to luncheon; he brought his little girl with him; she is about the age of Helen Price, and they enjoyed each other very much. It was decided that Mrs. Price, Helen, and I should go on shore with him. We went in a sailboat, dancing merrily over the white-capped waves to the king's pier—quite a remarkable structure, and the only one I have seen in the islands except at Jaluit. It is quite an improvement over the old method of being carried over the reef by sailors or natives. From the pier we walked around a very good road which has been built by the king, and extends around the island. The king's palace, too, is unusual, being a two-story wooden building with many windows and a veranda on three sides. A little distance down the road were the royal stables, this King Tiburiemoa having the distinguished honor of owning the only horses in Micronesia; he has two, and keeps them in a box of a native house.

We soon came to the mission station occupied by Hawaiian missionaries Opposite the mission was the trading station, where we received a cordia welcome from Mrs. Whiteman. After lunch we went for a walk across th island, which is perhaps a quarter of a mile wide at this point, and while th others were looking for shells I went along the king's road. As I went th people spoke to me from the houses on either side. These houses are merel thatched roofs, reaching to about three feet from the ground. The floor an furniture consist simply of a coarsely woven mat, on which they sit, eat and sleep. A man called to me from one of these huts, and held up a fres cocoanut. I nodded, and creeping under the roof sat down with them There were two or three men and several women and girls. One ol woman was smoking a dirty clay pipe, and it went the rounds. I wa somewhat fearful lest in the excess of their hospitality they might offer it t me. The old man prepared the cocoanut for me, and they all seemed muc pleased when I drank the water. They were eating rice and dried fish, an after considerable talking they gave me some of the fish. It was decidedl "odoriferous," and something within me rebelled strongly, but they woul have been hurt had I refused, so I held my breath, and by a heroic effor swallowed a little of it; the rest I managed to tuck away in my handker chief, and fed the fishes with it later.

I was much amused at one bright young girl. She sat as near me as sh dared, and after talking with the others for some time, she leaned over an said "na-mee," which I construed into a desire to know my name. The made funny work of saying it. After another animated conversation amon themselves this girl looked very intently at me, as if to engage my attentior and then leaning forward on her hands and knees she opened her mout wide—and I think I never before realized the possibilities of extension withi that organ—and ejaculated explosively, "No, no." I could not but laugh and thereupon another animated conversation ensued, which ended with th girl's coming yet closer to me, and repeating, "No, no, no!" I had n idea what she thought she was saying, so I replied "Me no savey." The were perfectly wild in their delight at this, evidently thinking I had answerc her correctly.

Some of the people from the huts near by came to speak to me and loo me over. One old woman was dressed in a fringe about six inches lon and what had once been a wrapper thrown shawl fashion over her shoulders and there were several in even scantier costumes. After a little I motione that I must go, and shook hands with them all before I crawled out of th hut. I had gone but a short distance when I was hailed from another hut and an old man held up a bunch of cocoanuts to me. I took them ver

gratefully, as the water is most refreshing. As I thanked him he said "Morning Star?" I nodded, and he turned to the others and said, "Michonere," whereupon I had to drop the cocoanuts and shake hands with them all. I then returned to Mr. Whiteman's, where I found Captain Garland and Mr. Rife.

Before we left, Mr. Whiteman showed us over his place, and we were much surprised to see what he had accomplished in the way of gardening. There is little growing on the island except cocoanuts and pandamus, but he has brought great quantities of soil here, and has bread fruit, papaia, and sweet potatoes, besides cucumbers, squashes, melons, and tomatoes. The tomatoes grow on bushes about five or six feet high, although they are the same that we grow on vines at home. The stalk was very nearly as large as my wrist and threw out branches, forming a very pretty bush. One would hardly recognize it as the running vine of colder climes.

The French Catholics have begun mission work here and have a very neat little chapel and schoolhouse, both of foreign make, as well as a roomy mission house. A little schooner belonging to the priest lay at anchor near the shore; the priest himself was away. Mr. Whiteman said he had gone to France to bring back nuns to live on the island and teach. If this be true they will have immense advantage over our work. So far they have made little headway. . . .

The King of Butaritari came on board to tea last evening. He is a very large man, the largest native I have ever seen, weighing nearly three hundred pounds. He is a Christian, and a man of note among the islands. Sometime since he went to America for the purpose of asking the United States government to establish a Protectorate over this Gilbert group. His mission was not successful, and since then the English have taken possession. It is said that at the time of the World's Fair some of his people stowed themselves away on a schooner to go to America to exhibit heathen customs. The king found it out and compelled them to return to the island, as he did not approve the plan. He is ruling wisely over his people, and they seem happy and prosperous under his administration.

Instead of our usual evening prayers we had a missionary prayer meeting. Mr. Walkup and the Hawaiian missionaries came on board, among them a pioneer, a Hawaiian who has been in the work since 1854. Mr. Walkup led the service, which was conducted in three languages,—Gilbert, Hawaiian and English. The thought of the hour was the presence of the Holy Spirit working in and through the missionary. It was a very helpful service.



MICRONESIA.

A BRAVE GIRL QUEEN.

BY MISS E. T. CROSBY.

[From Miss Crosby's Journal.]

THE Almy* has sailed among many islands to the south of us, and I was much interested in the story of three islands near Samoa called the Mannan Islands. It is ruled by a king and what might be called a council of the old men. About a year ago the king died, and it was necessary to find a successor. The crown is not inherited, but when a ruler dies his successor is chosen from the royal family, the selection being based on worth and ability. This time the choice fell on a girl of twenty-two, who had been educated in Samoa, and was a very earnest, intelligent Christian. She did not wish to be queen, as it practically meant imprisonment in her palace. Her father, Mr. Young, a half caste, appealed to the English government, under whose protection these islands nominally are, but after looking into the matter they said they could do nothing about it; she was obviously the one to be queen. So she was taken to the little cottage they had built for her, and there she lives with the two girls selected to attend her. She can

*A vessel from San Francisco stopping at Butaritari.

never marry, for the people say they want a real queen, not a half king. If she leaves her house all the people are notified, and all are expected to be invisible while she is out; all who come into her presence prostrate themselves on the ground.

The people are Christians, although they have no missionary among them. At one time some French Catholics went there and wanted to land some of their priests. The girl sent back the reply, "The people here have one religion, and that is enough."

"But you need a priest," was the answer. "We shall land him whether you wish him or not."

"If you do I will have him put off the island," said the queen.

"We shall land the priest, and if you put him off the island we will shell your town and entirely destroy it!" threatened the French.

"I cannot stop your shells," was the queen's message, "but if you land your priests I will put them off the island. I can prevent your landing them, and I will, even if you do destroy the town!"

The next word was, "We will land the priests on one of the other islands."

"If you do they will not be allowed to land," was the steadfast answer. "I will send word to my people."

After a little the final word came, "We are going away, but we shall come back and land the priests, or destroy the town."

Again she answered, "If you come back you may destroy the town, but my people shall not have another religion. One religion is enough."

The baffled priests sailed away, and so far have not returned to trouble the noble girl queen.

On this Mannan group they have their Bible school at daybreak, before breakfast. On being asked the reason of this, the queen replied that when they had school later the children would run away to play; that now the parents sent them as soon as they were up, and if they played truant they went without their breakfast. I wonder how this plan would work in civilized countries!

INHABITANTS OF THE MORNING STAR.—The Star is almost as lively as Noah's Ark must have been after the animals were all in. We have eight sailors, four officers, nine passengers, and, most important members, the Chinese cook and steward. Besides, we have a cow, a dog, two cats, six kittens, two rabbits, some turkeys, ducks, and hens. These were brought on board. Besides these, roaches, ants, flies, and mosquitos had taken possession before us, and in spite of all our persuasions declined to evacuate the premises. —*Miss Crosby.*

JAPAN.

KINDERGARTENS IN JAPAN.

Those who have been contributing for kindergartens in Japan will be glad to make the acquaintance of the teachers and pupils in one of them, through photographs kindly sent by Dr. M. L. Gordon, of Kyoto. Of the general subject he writes:—

THE work is largely undeveloped, because we have had no funds for it; but one or two kindergartens have been crowned with such success that



TEACHERS AND PUPILS IN THE AIRINSHA KINDERGARTEN.

there is quite a widely felt desire to try them. It has been my privilege to be associated with one established here a year and a half ago in connection with our "Airinsha," or "House of Neighborly Love," our headquarters for philanthropic and evangelistic work in the city. The printed account of *the origin of the* Airinsha stated the kindergarten had added much to the



THE KINDERGARTEN IN JUNE, 1894.

reputation of the house, and promised to be one of its most perman attractions. Since then the kindergarten has marched right along on road to success, so that now we have one head teacher and two assistar and the limit of pupils that we have set, forty-five, is entirely filled. T shows its popularity.



GRADUATING CLASS IN 1894.

This kind of work appeals especially to the Japanese, and now that publ sentiment is not so favorable to Christianity as it was a few years ago, know of no other method equally helpful in reaching Japanese homes. Tl children are a delight to see. Nearly all of them attend our Sunday schoc and help to make it the success that it is. The older brothers and siste of the pupils, and in some cases their nurses, come with them to the Sund school. The success of this kindergarten, as well as Miss Howe's goc *work in* Kobe, has called attention to its importance.

TURKEY.

KINDERGARTEN IN CESAREA.

Mrs. Fowle, in a letter to the children, giving an account of a Christmas festival in the kindergarten in Cesarea, says:—

THANKS to all who have helped us even in small sums. We have seventy-one children now instead of ninety, as last year. The decrease is because we are trying more and more to have all pay tuition, and to have no child receive help unless it is absolutely impossible for his friends to pay. Quite a number of new children are to come into the school very soon. Miss Burrage and her teachers are doing a grand Sunday-school work in the kindergarten building, so the place is useful on Sundays as on other days. They have about two hundred children and older ones, and have pressed a number of older people into the work as teachers. I am sure God is blessing these labors.

A few weeks ago one of the little kindergarten boys, Yerevant by name, was standing in the doorway of his house when a rough boy came along and struck him—to vex him. Little Yerevant looked straight at him and said: "You expect me to strike back for that, but I am not going to do it. I have learned the Golden Rule, which teaches that we must not try to pay back when any one hurts us, and that we should do as we wish others to do to us." The boy left without another word. Some of the neighbors, who heard the little fellow, came to his mother and told her of the sweet little rebuke and the lesson he had given to those who heard him.

Dear friends, we want your prayers, your loving remembrance and help for the kindergartens and for the teachers. Pray that all the little people may be preachers of righteousness like little Yerevant.

FOR CHILDREN'S MEETINGS.—PIONEERS AND VETERAN WORKERS IN MICRONESIA.

BY MRS. JAMES L. HILL.

EXPLAIN to the children how "The Little Islands" of Micronesia were evangelized from Sandwich Islands, whose history is, perhaps, more familiar to the student of missions than that of any other since the days of Paul. Show them how fortunate it was that Dr. Gulick was born here, where there had been perhaps the greatest revival in all the annals of Christian history, twelve thousand persons having been baptized by one man, seventeen hundred and five of them being baptized and received into the church at one July communion. Show how the principle works by which persons themselves becoming Christians begin at once to be concerned for the spirit-

ual well-being of others. Out of this universal disposition sprang spontaneously the mission to The Little Islands, which we consider to-day. The boys and girls will be interested in hearing how the little coral insects build up these island homes which surround a calm and crescent bay in the midst of a great ocean waste. Ask them if they have ever seen pieces of coral? What color were they? From what place did they come? Some pieces of coral could be exhibited with effect. The Little Islands look like a group of wreaths resting lightly on the ocean. Some people say that around an island, now sunken, the tireless coral insect kept pace with it in the upbuilding of a wall about it, forming now a narrow, picturesque strip of land half a mile wide, inclosing quiet water. This is what they would call in Boston "made land." Ask the children if they have ever seen ant-hills. Who constructed them? The natives of these islands swim like fish. In Micronesian history King George towers like Abraham among the nations. His dying charge to his son was, "Take good care of the missionaries." He was telling the missionaries how he had forbidden the making of intoxicating drinks, and this is what he said: "Plenty white men speak me to tap cocoanut tree; get toddy. Me say, No. Plenty men get drunk on shore; too much row; me like all quiet. No tap cocoanut tree on Strong's Island."

On approaching the islands Dr. and Mrs. Gulick, and Mr. and Mrs. Snow, and Mr. and Mrs. Sturges, with two native Hawaiians and their wives, prayed for an interpreter and prayed for a welcome. Both came promptly to them. The natives proved friendly; amused and interested rather than hostile. The "foreign women" seemed droll and unnatural, and unfashionable and disfigured. The heathen women were convulsed at their appearance, nor did they conceal their amusement. Remind the children of the incalculable service rendered to missions by their gifts to the Morning Star, which like a white-winged messenger flits from island to island.

When Mr. Snow's mother died, during the earlier years of the mission, it was two years before he heard of it. Sometimes in the beginnings of the mission the missionaries suffered for suitable food. When Dr. Gulick, as a boy, was at school in America, on writing to his parents a year was required for an answer. How would the boys and girls like that? As Dr. Gulick neared his end he gave to his daughter this dying message; it can well be accepted by all young people: "Fannie, try to avoid the mistake I have made. Emphasize the spiritual part of your life. My danger has always been my temptation to pay most attention to the intellectual." Show the children what a lesson of patience is found in the labors of our best missionaries when faithful laborers of such ability as Mr. Sturges, Dr. Gulick, and Mr. Snow could engage heartily in their work for eight years before the

first convert was made. But the gospel at length triumphed, and Kusaie is not only now in point of beauty "the gem of the Pacific," but also in character. The island of Ponape, where Mr. and Mrs. Logan entered upon the work in 1874, is now engaged in evangelizing the neighboring islands. And the rest of the acts of these great missionaries, behold, they are written in "The Work of God in Micronesia," in "The Story of the Morning Star," in "Mission Stories of Many Lands," pp. 265–318, and in "The Life of Dr. Gulick," by his daughter.

Some of the boys and girls who engage in this study may sometime visit the cemetery in Springfield, Mass., where they will see a partially smoothed block of gray granite which in few words tells the story of a great life. "Luther Halsey Gulick, Born, Honolulu, Hawaii, 1828. Died, Springfield, 1891. For forty years a foreign missionary."

Our Work at Home.

SOME LINKS IN THE CHAIN.

SARAH BIERCE SCARBOROUGH.

Mrs. Carr's parlor was filled. It was the monthly meeting of the woman's missionary society, and Mrs. Carr had determined to have a good representation. She had a beautiful home, was a lovely hostess, and it was to be a social gathering; all of which had much to do with the representation.

"We're tired of sewing, we're tired of programmes, and about everything connected with the society," said Mrs. Wall, as she dropped into the first wicker chair, with a sigh of satisfaction. "I mean to talk this afternoon. How did you ever draw all these people here, Eleanor?" addressing her hostess. "The greater part never come at all."

Mrs. Carr smiled a quizzical smile as she looked around upon the company.

"I wonder somewhat myself. It does seem a little strange that people should most readily flock together when the chief object is to disband."

"Yes, I heard that was the call," replied Mrs. Wall. "I know of several societies that have disbanded; it is so difficult to bring the members together. The Oak Hill Church Society is one. In fact, to all intents and purposes it had disbanded six months before it did so formally,—died, you might say."

"Well, it's time we did something. I must confess I am losing all interest. How is the treasury?"

"It is here, and that is all," chirped Mrs. Bird, rather indifferentl holding up to view a slim pocketbook. "The contents would not keep mouse alive, let alone a missionary; but then, I don't hear of so much bein done in the field."

"And it is such hard times," put in Mrs. Baily. "My husband say they will be worse before they are better, and he feels that we mus economize."

"That is so," corroborated Mrs. Willis, as she smoothed down her nev India silk. "There are so many little outgoes, and the pennies every weel or month to the cause mount up so rapidly; and I think with Mrs. Bird tha there isn't so much being done, after all. I don't hear of much."

"I quite agree with you." Mrs. Niles had just entered, and was untying her bonnet strings. "I haven't seen anything about the missionary work fo months."

"What a beautiful bonnet!" exclaimed Madge Cary, breaking in on th conversation. "I do believe in saying a thing is pretty if you think so."

"I like it myself," said Mrs. Niles, smoothing out the strings. "It was bargain, too. On Fourth Street I should have had to pay twelve dollars but I got it for seven dollars on Eighth. I could have done without it, bu Belle told me to take it anyway at that price, and I've felt like economizing ever since."

"What have you done?" gayly asked Mrs. Wall. "Given up something you did not want?"

"Yes, do tell us how you made up that seven dollars?" said Miss Holly anxiously.

"Well, first I made my new lace waist myself; then I saved car fare for month; and ——"

"And what?" curiously asked Mrs. Wall, as the speaker hesitated.

"Well, I never had time to read it, and so I never got anything out of it and so I stopped our missionary magazine. I had to cut off something," sh continued, half apologetically.

"O, that is nothing. I stopped it last year along with my fashion jour nal. I treated both alike, along with *Harper's*," returned Mrs. Wall, witl a conscientious air.

"So did I," joined in another voice. "I knew my sixty cents would no go very far."

"As I said," repeated Mrs. Niles, "I did not have time to read it, and i did seem wrong to pay out money for nothing—to throw into the waste basket."

"Why did you not send it to some one who did have time?" suggested *Mrs. Carr.*

"That would have cost more money—extra postage," she answered, with thoughtless argument; "there would have been nothing saved in that."

"I still claim that I can't see so much being done in missions," Mrs. Bird insisted. "And we don't help the missionary cause by subscribing for the Magazine."

"Perhaps not—in such a way," Mrs. Carr gently hinted. "But——" she stopped abruptly. "Speaking of time, I was thinking of the little time Miss H—— must have in that Assiout boarding school. I wonder she has time to write about it after such a round of duties as she describes."

"Assiout—Assiout," reflectively observed Mrs. Wall. "I've forgotten where that is; in India?"

"No, in Egypt; our girls' school is there."

"I haven't seen it," rather faintly replied Mrs. Wall, with an inflection of unsatisfied curiosity in her tones.

"That Students' Volunteer Convention must have been very interesting; I hear that the Magazine was the only representative of our church literature there," Mrs. Carr continued, as she lowered the curtain, not noticing Mrs. Wall's intonation.

"Where was that?" asked Mrs. Niles, turning from a talk about the best way to root geraniums, which Mrs. Baily had begun.

"In Detroit," Mrs. Carr went on. "I was just thinking how out in the Cascade Mountains the words from such a meeting would be so cheering."

"I did not know we had a mission off there. Who is there?" questioned Mrs. Baily, abruptly, with a slight frown.

"The April number gives an interesting account of our work there at Sinemasho."

"I haven't seen it," answered Mrs. Baily, uneasily.

"My, my, if they don't have *la grippe* in Egypt!" suddenly interrupted Mrs. Niles, who had taken the Magazine from the table, and was perusing the pages. "Miss Kyle says so. It's worth sixty cents to know that. I never supposed it possible for the thing to travel there."

"That isn't church work," laughed Mrs. Wall.

"I don't care." She stubbornly tossed her head. "There isn't any use in our pretending that we only read about the converts and the churches in the field. I do like to know about how other people live, and feel, and act, and I may as well own it."

"Well, the missionary is the one to tell you. They get nearer to knowing than any one else, I must say," remarked Mrs. Wall, in reply. "I do like to read how they get along myself—when I read at all," she ended.

"I don't believe I saved so much after all," Mrs. Niles irrelevantly exclaimed, after a moment of silent turning of the leaves.

"What do you mean?" queried Mrs. Baily; and the others turned with interest.

"Why, on that lace waist, of course, and my bonnet and car fare, I told you about. It strikes me I had better have taken the Magazine."

"Confession is good for the soul," replied Mrs. Carr, with an amused look. "Tell us all about it."

"I could have done without the bonnet in the first place, or rather I need only have bought one at five dollars, as I at first intended; but I got it into my head that as the difference between a five-dollar one and a seven-dollar one was less to save than the difference between a seven-dollar one and a twelve-dollar one, my bargain was in favor of the seven-dollar one," with a little grimace at the recollection. "That is the way I saved five dollars and spent two dollars more than I intended. Then such a saving led me to think that I could buy some new lace to trim my waist. That cost seven dollars."

She paused, and a smile ran around the company.

"Let me make a clean breast of it, as they say," she hurried on. "The car fare saved gave the girls a trip to the Park. I do wonder how much I did save by all that and stopping the Magazine?" with a little nervous laugh, turning to Madge.

"Don't ask me," cried Madge, shaking her head at the appealing look; "'twould puzzle Euclid himself, I fear."

"What economical creatures!" exclaimed Mrs. Wall, with an air of disgust; "to think that I bought five dollars' worth of patterns for the summer, —more than all my journals together,—and to think that we expect to carry on church missionary work this way. I could not come to the society because I had so much sewing to do."

"How many of us take the Magazine?" inquired Mrs. Carr, tentatively.

"Not one but yourself," promptly answered Madge. "I know; we did not have time for anything but our own dear selves, and all with one accord have been making excuses."

"But you do know times are hard, and that charity begins at home," Mrs. Baily weakly offered once more as apology.

"Well, here we are," laughed Mrs. Niles, leaning back in her chair. "We don't know how things are going on in Egypt or the Cascade Mountains. We don't even know where Assiout is; so we have lost interest in mission work, and losing interest we have just dropped society work flat. No subscriptions, no dues, no money in the treasury, and I should not

wonder if many more such do-less societies get started there will be no Magazine. If I only knew how much I thought I was saving when I was spending, I'd send that much to help," she ended with a remorseful sigh.

"I'll figure it out," whispered Madge, brightly. "You'll be safe to make it $10."

"Now, ladies," said Mrs. Carr, "we've been very informal. We've all talked, and now it is time to come to the business that brought us together. We came to decide whether we would disband or not. All those in favor of disbanding, please rise."

There was a determined settling back in the chairs, and a look of virtuous indignation swept over the company, while a clear "No" ran around the room.

"All those in favor of continuing the society please rise," said Mrs. Carr.

There was a flutter, and every lady resolutely stood up. They kept standing.

"We haven't any idea of it!" cried Mrs. Baily, ambiguously.

"I move that everybody take the Magazine," called out Mrs. Niles.

"Carried!" cried a chorus.

"And we are to go bodily to the Oak Hill Church and the other ones and show them how we feel, and stir them up again. I know they don't take it either," Miss Holly added.

"And then let's attend the society and stop saying we don't know as much is being done, just because we haven't exerted ourselves to find out," suggested Mrs. Willis.

"No; we must not imagine everything has stopped because we have," admitted Mrs. Baily.

"And we must not forget that in such a piece of machinery as missionary work we are a part of it, and if every part does not do its work the machine will have to stop in the end," said Mrs. Carr as she bade them good night at the door.—*The Women's Missionary Magazine.*

OUR BOOK TABLE.

Luther Halsey Gulick, Missionary in Hawaii, Micronesia, Japan, and China. By Frances Gulick Jewett. Published by Congregational Sunday School and Publishing Society. Pp. 314. Price, $1.25.

Visiting Japan in the spring of 1882, the present writer had the great pleasure of meeting the mother of all the Gulicks, who was spending her serene o

age with her son Orramel, in Kobé. She said she sometimes thought God had forgotten her, or he would call her to the heavenly home, where she longed to go. But this was evidently a half-humorous remark, for she was happy in the midst of her children and grandchildren. The only trace I could see of impaired judgment was in her anxiety that I should visit the Sandwich Islands, where her heart still lingered among the scenes in which her active missionary life was spent. Over and over again she approached me on this subject, and over and over I told her that my steamer did not stop at the Islands, but sped straight to San Francisco. "But," she said, "it isn't much of a trip from San Francisco to Honolulu. *You ought to visit the Islands.*"

This biography of the oldest of the seven sons born to these early missionaries to the Sandwich Islands is written by the daughter of Dr. Luther H. Gulick. It is as absorbingly interesting as a romance, with the added pathos of reality. Dr. N. G. Clark says, in his introduction to this volume, "No one of my acquaintance is better fitted for the task, both through her knowledge of the incidents of his life and work, and because of her command of language and of a style well fitted for this object." One does not feel that Dr. Clark has been extravagant in his commendation of the literary ability shown in this biography. Mrs. Jewett was fortunate in having a hero for her subject, a life full of incident, and an embarrassment of riches in letters and journals, but she has shown herself mistress of the situation, and a wise sifter of abundant material. After reading this volume, compressed into so small a space, one has a distinct mental picture of Luther Gulick as a boy in his early years at the Islands, as a young man gaining an education in America, as a worker with his young wife on the lonely island of Ponape, as a brilliant lecturer on missions in the United States, and in all the multiplied and varied activities of his mature manhood. It is seldom that our missionary workers come in touch with so many lines of effort in various parts of the world and in each department show such rare ability as Dr. Gulick possessed. That was an unconsciously prophetic saying of his at the age of fifteen, which is used as the motto of the book: "I will claim the whole heathen world as my countrymen."

When I was in Japan, the remark of one of the little children in a missionary's family was laughingly quoted to me, as he exclaimed one day, in a despairing tone, "Why did God make so many Gulicks?" They have certainly justified to the world their *raison d'être*, and this eldest brother was to the six younger boys "a mental and moral inspiration." He wrote from *America in his* academic days: "It cannot be that seven boys were sent here *just to take* up room, and eat food, and wear out clothes. I don't believe it-

Let us be an earnest family in mind and heart, and do much for the world of thought and religion." And how abundantly the brothers have justified this aspiration! Dr. Luther Gulick initiated the work in Spain, which has since been carried on by his brothers, William and Thomas. He was closely identified with the establishment of a native Christian church in Hawaii, and for many years was proprietor and editor of a weekly newspaper which was printed in the native language, and was for the Hawaiians "both a missionary and a literary magazine, no less than a religious newspaper and a political bulletin." For years he was superintendent of the American Bible Society of China and Japan, and under his successful leadership this important work made rapid advance. As with so many of our brave and self-sacrificing missionaries, Dr. Gulick had to pay the penalty of overwork, and in 1889 he and his wife crossed the Pacific together for the last time. He came to America to die among his children, and in April, 1891, his earthly career closed at Springfield, Mass. There he lies at rest until the heavens be no more. Mrs. Jewett devotes the closing chapter to a tender memorial of her mother, who passed away in Japan in June, 1894. She had returned to be with her children there in the summer of 1891. A characteristic remark of hers, as an excuse for going, was, "I am not brave enough to be willing to stay in America and add one more to the multitude of idle Christians."

The closing sentence of this remarkable sketch of two inspired and inspiring lives is as follows: "Ten thousand miles of land and water divide forever all that is mortal of our father and our mother, but for all time to come their spirits are united in God." This book will rank high among missionary biographies in rapid movement and sustained interest, and, like Dr. Hamlin's "Life and Times," having begun to read it one is not likely to lay it down until the last page is reached.

G. H. C.

TOPICS FOR AUXILIARY MEETINGS.

June.—Medical Work in Mission Fields. See LIFE AND LIGHT for May.

July.—Pioneers and Veteran Workers in Micronesia. Mr. and Mrs. Snow, Mr. and Mrs. Gulick, Mr. and Mrs. Logan.

August.—Missionary Societies in Foreign Lands.

September. Contrasts in Africa as shown by the lives of Robert and Mary Moffat and Rev. Josiah Tyler.

October.—Latter Day Reformers. Mrs. Clara Grey Schauffler, Mrs. Alice Gordon Gulick, Mrs. Gertrude C. Eaton.

TOPIC FOR JULY.

Pioneers and Veteran Workers in Micronesia.

We suggest that this topic be divided into three parts. 1. The beginning of the work, centering around Mr. and Mrs. Snow, see *Missionary Herald* for December, 1852, March and June, 1853, February, 1854 (first religious service), May, 1859 (first converts), December, 1876, June, 1880 (personal to Mr. Snow). 2. Progress of the work, centering around Mr. and Mrs. Gulick. The best material on this subdivision is the life of Luther Halsey Gulick, noticed on page 275. This intensely interesting book should find a place in every Sunday-school as well as town library. It is in the Woman's Board circulating library, and may be secured for two cents a day and the return postage. For this division see also leaflet "The Work of God in Micronesia" (price six cents), and *Missionary Herald* for January, May, July, and August, 1855, March and June, 1858 (incidents). 3. The later work, centering around Mr. and Mrs. Logan, see LIFE AND LIGHT for June, 1884, May, 1885, and January, 1886 (beginnings at Ruk), *Missionary Herald* for May and July, 1888 (personal to Mr. Logan), June, 1890 (Mrs. Logan's return after Mr. Logan's death), October, 1891 (arrival of the schooner Robert W. Logan at Ruk). No study of Micronesia is complete without a sketch of the Morning Star, whose visits form so marked a feature in life on the islands. See pamphlet "Story of the Morning Star," price ten cents.

All the references mentioned may be obtained from Miss A. R. Hartshorn, No. 1 Congregational House, Boston.

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Receipts from March 18 to April 18, 1895.

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Worcester.—"C," 5 00

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Total, 1,351 79

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Total, 693 70

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Total, 5 00

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China.—Pao-ting-fu.—Girls in Boarding School, 7.65, Miss Annie A. Gould, 50, 57 65

Turkey.—Harpoot.—Woman's Missionary Society, 13 46

Total, 71 11

General Funds, 5,733 80
Variety Account, 62 24
Legacies, 2,500 00

Total, $8,296 04

MISS HARRIET W. MAY,
Ass't Treas.



OUR BROUSA DAY SCHOOL.

THE day school has steadily increased in numbers, so that on the last day of the term there were forty-four people in their places. The whole number registered in these two years has reached fifty-two (all Armenians, thirty-two Protestants and twenty Gregorians), which leaves eight to be accounted for; of these, five have left, two were temporarily absent, and the other one is the widow who comes every morning for her lesson, but, naturally, she did not wish to sit with the children. The attendance during the past term has been exceptionally good. Most of the newcomers are young, but we find them the ones most likely to continue.

Until the earthquake, we teachers felt unusually well, but after that the weather was very oppressive, especially so on the 20th, the day appointed for our public examinations and closing exercises.

I wish you could have been with us that day. I think we could have found a seat for you even if our room did look so full with nearly two hundred and fifty guests, besides pupils and teachers. It was a pretty sight just to see the girls, with their bright, happy faces; but we had made the place look otherwise attractive by decorating with the large American flag (the gift of the California ladies years ago to the boarding school, which we borrowed for the occasion), and a number of Turkish flags, potted plants in bloom, which we took from home, and the fancywork and sewing, in which the girls are so interested a part of two afternoons in the week. This department is considered essential in a girls' school here in the East, and I consider myself greatly favored in having my first assistant so capable of taking charge of this work. I wish there was some practical way of your young ladies helping in this line.

CALL FOR PATCHWORK.

Once, in a box from California, came a quantity of prepared patchwork, which proved of great value in teaching the little fingers to sew neatly. There is a fashion here which helps us to use such pieces to great advantage. In place of a hand bag the women carry bundles done up in a square yard of calico or silk, or velvet even, the elegance of the article often being an index of rank. The little ones had each made one of patchwork, and there was one made of nice pieces of silk and velvet put together in crazy pattern, and one was of dark-colored cashmere with silk embroidery, and three others worked in outline stitch with Scotch floss. But I am digressing in quite an unpardonable manner. Excuse me.

The exercises, which I am sure would have interested you so much, began at noon, and a hasty glance at the programme will show you that we had a busy afternoon.

FIRST PUBLIC EXHIBITION.

As this was our first public exhibition, perhaps you will enjoy a rather detailed account, and yet I will try to be brief. After an Armenian hymn, "Hark, the voice of Jesus saying," and prayer by the pastor, we proceeded to lessons in the two languages, Armenian and English. We had to select from our list of studies, as there was not time for all, Bible, grammar, arithmetic, English, and as we had one graduate, her lessons came last; physics, geometry, President Seelye's work on Duty, these three in English, and then Armenian rhetoric. We had singing, organ and piano music, dialogues and recitations, interspersed with the lessons; and after lessons were done, and it is needless to say which the majority enjoyed listening to most, we had two motion songs, a clock song with six girls swinging pendulums to mark time, a rainbow song and recitation, seven little ones wearing tarlatan sashes of the prismatic colors, a Turkish song for the Sultan, sung standing, each girl waving a tiny flag during the chorus. The hymn, "God make my life a little light," was made attractive by having three of the youngest children stand, one holding a tiny lighted candle, one a flower, and one a staff. The one holding the staff was a boy, whom, though he is a regular scholar in the school, I do not count because he is a boy. He is the son of the pastor, and as the family lives in the school building, I let the little fellow come in with his sisters. Our dialogues all taught some good lesson and were greatly appreciated.

But I must omit many things, and pass on to what everybody was waiting to see — the presentation of the diploma to Beatrice, the pastor's eldest

daughter, who had acquitted herself so well in her lessons. She read her Armenian essay on "Clouds" in a clear, distinct voice, and then recited in English a farewell to companions and teachers, after which Mr. Baldwin, with a few earnest words, presented her diploma, the first from this school. Two of the little ones carried her a bouquet and a gift from her teacher, and several of the older girls joined her in the parting song, standing in a semi-circle round me at the organ. The audience was quiet and seemed favorably impressed, judging from their faces, and also from remarks afterwards. With the announcement of the six weeks' vacation, the Chautauqua drill (translated into Armenian), and a good-bye song, our school year closed. Parents and friends congratulated and thanked us; and we must thank you, dear sisters of the Pacific Coast, that you were willing and ready to open this door of usefulness for us, and thank our Heavenly Father too, who has granted us health and strength for this new work. It is impossible o put on paper the many signs of encouragement which cheer us as we press n toward another year, and I trust there will be no diminution in your nterest or in your prayers. What we have done has not been done in our wn strength, and if good has been accomplished, to God be all the glory.

MRS. T. J. BALDWIN.

MRS. LIZZIE B. HAGER.

THE steamer yesterday brought the sad word of the death of Mrs. Lizzie . Hager, wife of Rev. C. R. Hager, M.D., missionary of the American oard in Canton, China. Many friends among our readers will deeply orrow with Mr. Hager in this crushing bereavement. She left San Franisco as a bride with her husband, for their field of labor, in August last. Ve remember her hopeful words at the farewell meeting in this city. Her rief service in Canton was full of promise. She lived to love all with whom she came in contact in her work. Brother Hager writes: "It is a sad and heavy stroke to me, for she was my joy, my life, my comfort and my all; but God knows best. All that any husband can say of a wife, I can say of her." Every care was given to Mrs. Hager by four attending physicians. The immediate cause of her death was uræmia. A newborn infant was interred with her. She sleeps by the side of Mrs. Dr. E. P. Thwing of Brooklyn.

Many of us here in San Francisco can never forget the very delightful reception given to the band of missionaries, among whom were Mr. and Mrs. Hager, in the First Congregational Church, by this city, last August.

There were seven of them, Mr. and Mrs. Ewing, Miss Cheney, and Mr. and Mrs. Wilder, the last mother and son. It was felt by all that they were going to untried fields, "not knowing the things that would befall them there," but we have rarely witnessed such hope and enthusiasm and perfect self-surrender as beamed from the faces of these devoted disciples of Jesus,—she, whose loss is mourned in this accompanying brief sketch among the most hopeful of them all. We may not ask why, when these sad events occur from time to time; it is enough that God reigns, and that "all things work together for good to them that love God."

AN EVENING IN TURKEY.

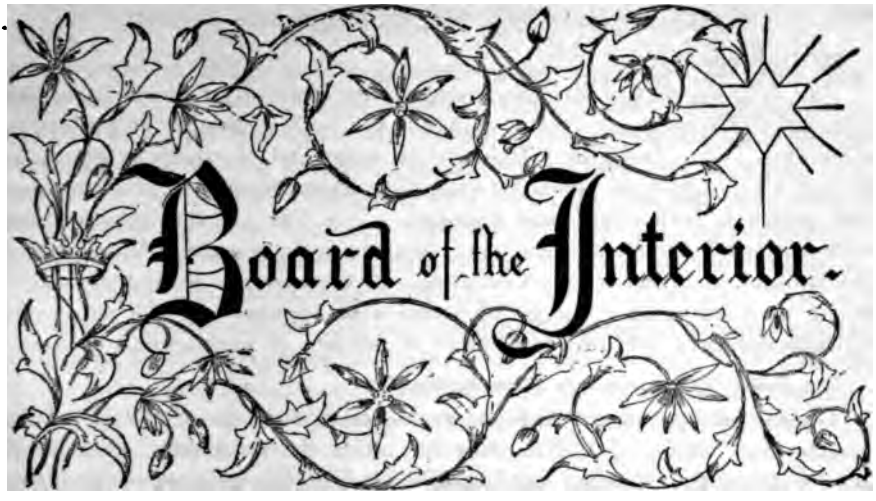
An audience of over two hundred, composed of the friends of the Young Ladies' Branch, gathered in the Third Church on the evening of Tuesday, March 19th, to hear Mrs. Helen D. Thom tell of the missionary life in Turkey. The meeting was opened in the auditorium, where lantern and screen had been arranged. Mr. Pullan conducted appropriate devotional exercises, and after a few remarks on the work of the American Board in Turkey had been made, Mrs. Thom gave a deeply interesting talk on her home in Mardin, which was illustrated by excellent slides.

This part of the programme concluded, an adjournment was taken to the parlors, where a series of very pretty tableaux, representing family life, had been arranged. The call to prayer and the devotions of the faithful were given, a meal was served and eaten, and a sweet, plaintive Arabic melody sung by a sister of Mrs. Thom, while several other scenes gave a pleasant glimpse of that far-away land.

An unexpected treat was a short talk from Captain Walkup of the Hiram Bingham, who gave us news and greeting from the island world. The evening closed with a social hour over the coffee cups, during which Miss Dewey again sang, this time in English, and as sweetly as before.

The thanks of the Branch and its guests are due to the pastor and young people of the church, who made such hospitable hosts, and took pains to render the evening agreeable in every respect. W. F. W.

Several of the leading Christians in Japan are alive to Japan's missionary duty to Korea, and are planning for missionary service there. It is noteworthy that Buddhists are moving in the same direction, and have already sent a priest to Seoul to examine the situation. He has devised a scheme, very fine on paper, which will cost $10,000 a year.—*Ex.*



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Mrs. JAMES G. JOHNSON, 7 Ritchie Place, Chicago.
Miss SARAH POLLOCK. Mrs. W. H. RICE.
Mrs. GRAHAM TAYLOR. Mrs. G. B. WILLCOX.
Mrs. H. M. LYMAN.

ADDED privilege is an added responsibility which means opportunity—an open door.

YOU can push more dollars out of the pockets by crowding love into the hearts than you can draw out by grasping the pocket alone—they will be better dollars, for they will be loaded down with love and prayer.

FACTS are missionary figures God furnishes for missionary fuel.

SOME OF THE REASONS FOR THANKING GOD AND TAKING COURAGE.

"REV. HENRY LOOMIS, the agent of the American Bible Society in Japan, has secured permission to distribute Bibles in all the garrisons in the empire, and has already circulated thousands of copies."

"SEVERAL most earnest Christian pastors have gone as chaplains to the Japanese armies in China, and have been furnished with free transportation by the government."

"COUNT INONYE is now at the head of affairs in Korea, and has chosen two earnest Christians as his chief advisers in that work."

Mr. Gladstone says:—

THE religion of Christ is for mankind the greatest of phenomena, the greatest of all facts. . . . It commands the largest number of professing adherents. . . . It is the religion in the command of whose professors is lodged a proportion of power far exceeding its superiority of numbers, and this power is both moral and material. . . . The art, the literature, the systematized industry, invention and commerce—in one word, the power of the world, are almost wholly Christian. In Christendom alone there seems to lie an inexhaustible energy of world-wide expansion. The nations of Christendom are everywhere arbiters of the fate of nonchristian nations.

The *Review of Reviews* says of this sentence:—

The sudden appearance of Japan as one of the arbiters of the fate of the nonchristian nation of China, does not affect the substantial accuracy of Mr. Gladstone's assertion, for Japan is clad in the panoply of Christian civilization. The men who trained her marshals, who educated her admirals, who built her torpedo boats, and equipped her army and her navy were, with few exceptions, nominally Christian.

"A FAVORABLE sign in India is the fact that Christianity has so largely pervaded and modified the old religions, and that Christian education is reaching so many people."

From the many interesting letters from China we take the following extracts. Miss Haven writes:—

IT is remarkable, even to us old settlers, the wonderful apathy of the Chinese people. Everything goes on, and there is really less excitement about the war apparent in the streets and in the intercourse of the people than there is about it at home, to judge from the home papers. Notices are posted in the tea shops that it is forbidden to talk on affairs pertaining to the nation. Think of posting such a notice in Richmond when most of the outposts had been taken!

The emperor is a mythical personage, and when the country is in danger it is not to be spoken of. Did I write to you of my surprise at seeing a tall, little chimney puffing away steam on my late journey to Tung-cho on the ice? The boatman said it was a steam flour mill, only just set up. And now some foolish charge is trumped up, and the poor little thing is throttled in its very beginning by an imperial edict. I had been so rejoiced over it, thinking it would make flour better and cheaper. But China needs a little more punishing before she knows what is good for her.

The time seems to vanish in the perspective when we can commence school again. We had just got the school somewhat classified after years of working

n that direction, and now it is scattered to the four winds. One of these vinds may be represented by the school at Tientsin, one by that at Pao-ting-u, one by a school held a part of the time at Tung-cho, and the other the niscellaneous scattering to country homes with no privileges of school. Of hose sets of scholars who can go on with study, the rate and the course is ifferent in each school. The longer the different parts of the train keep on run-ing off from the track, the harder it will be to get them running smoothly again.

Of this same school Miss Chapin writes:—

Perhaps you may wonder that we should not be going on with our school. f our pupils had belonged in Peking we might have done so. But as nearly ll our girls come from some distance, we did not think it wise or safe for ompanies of girls to be traveling on roads where they are almost sure to neet bands of soldiers.

Our presence in our accustomed places has been a great comfort and eassurance to our church members, as it has been to the Chinese government. . . The workers in the field and the workers at home are so bound together y the work in which they are engaged, that they must necessarily have the eeling that they are really one family in Him whose work they are doing.

A bright paper in the *Advance* on "The Down Dog," written by Miss Luella Miner, ne of our W. B. M. I. missionaries in Tung-cho, says some good words for China. Ve quote a part of it:—

With the exception of the last few engagements the Chinese soldiers have een outnumbered by the Japanese; yet, in spite of the cowardice and nefficiency of their commanders, they have more than once resisted an ttack for several hours, and even turned back their assailants. Is this the 'walk over," the triumphant march to Peking, of which we read so much in Western papers? Why has Japan called out her reserves to form a third rmy? Why has the time for the triumphant entry of the capital been hanged from the first of September to the thirtieth, then to a date in Octo-er, then to the last of November, later to the Chinese New Year, and now o some indefinite time in the spring? If America will stop her wild urrahing for Japan long enough to think about it, the idea may suggest it-elf that prinky, mediæval, despised China has been making a resistance hich amounts to something.

The poor discipline of China's soldiers is another topic upon which the Vesterner makes some comments, while he is lifting the foot of contempt gainst her. There is no use denying that they are poorly drilled, that there s no proper commissariat, that many of their weapons are most primitive. t is easy, too, to record instances of rapine and lawlessness among the myriads of her soldiers. The more common story of patient obedience and

endurance is not exciting, and does not find its way to the American paper. True, there are hundreds of deserters; but there are, also, thousands of soldiers to-day walking the path of duty with frozen or bleeding feet, taking the long journey of months from the balmy regions of Central China to the frozen camps of the North, sometimes with only one thickness of cotton to protect their limbs from the icy blasts of midwinter, enduring every day sufferings which made a hero of every follower of Washington at Valley Forge. I have seen them by hundreds going through the streets of Tung-cho, some barefooted, some shod only with the grass sandals of Central China, shivering, limping, patient, and have wondered whether China would be so easily conquered after all. Perhaps some one may say that a country which allows its soldiers to suffer such hardships deserves to be conquered. But America had her Valley Forge; and, moreover, it should be added that all soldiers after reaching Tientsin, Tung-cho, or other headquarters in the north, are provided with warm wadded or fur garments.

As to the alleged total lack of discipline: The soldiers who have been quartered in or about Tung-cho since last September, or who have marched through here, have numbered tens of thousands. We seldom go on the streets without meeting a few, and it is nothing rare to meet a company of hundreds. We have gone about our work as usual, a lady sometimes walking on the street alone, and we have yet to record the first instance of rudeness.

It is iterated and reiterated that China is in a state of demoralization and anarchy. Why is it, then, that when an edict goes forth from Peking it is still obeyed in the remotest corner of the empire? The government makes the statement that no foreigners but the Japanese have anything to do with the war, and that foreign residents must be protected; and since that day not a drop of foreign blood has been shed throughout the eighteen provinces. The few manifestations of anti-foreign feeling have been promptly repressed and punished. Again and again the report has been published that the emperor had fled or was about to flee. On the contrary, he has not left the capital, and could the eyes of the world be fixed upon him as upon the Emperor of Japan at his extemporized capital, perhaps it would see no less of diligence and care for his country. If the Japanese should approach Peking and all resistance seem hopeless, the emperor might flee or court suicide. Where is the ruler outside the pale of Christianity who would not do the same?

As far as the central government has control, missionaries are free to go to every city and hamlet in the empire. In some places where corrupt officials have great power, there are occasional outbreaks against Christians, but it is *no more fair* to point to such instances as samples of China's policy toward

Christian missions, than to use a California mob to illustrate the attitude of the American government toward Chinese laborers. In spite of war excitement we are having a winter of unusual success in our work, and officials have taken special pains to protect missionaries. And yet a Japanese writer produces a mess of bombast in which, among the desired objects of the present war, is mentioned, "China giving the servants of the gospel free access to the millions of her unconverted souls."

China has treated her few Japanese prisoners cruelly. Japan would have done the same less than thirty years ago. How far removed she is to-day from such barbarism the atrocities of Port Arthur show. There the veneering of her new civilization dropped off. China is slowly, very slowly, getting something of modern civilization, but she isn't putting it all on the outside for the world to admire. It must still for many decades work gradually from the center to the surface, and only those who have faith in China will have the patience to wait for its manifestations.

This may all be very partial. But it is what that much-kicked dog might say if his language were better understood by the civilized world.

REPORT FROM A TALK BY REV. ARTHUR SMITH.

THERE is nothing discouraging in the work in North China. But there is ignorance, indifference and skepticism on the subject of missions in all the churches here at home. All the societies seem to be running races with each other, to see which can contract the largest debt in the shortest time, and we all win in the race.

There are too many organizations and there is too little time for prayer. It is wonderful how our missionaries are kept in China. With tens of thousands of soldiers passing within two miles of them our families in Pang-Chuang are kept in peace and safety. Seventy-three have joined our church there the past year, and the standard of Christian character is rising.

TURKEY.

Miss Bates writes from Hadjin, February 1st:—

As to our own little corner of the empire, and the world, we go on never knowing, it is true, what a day may bring forth, but at the same time quietly performing our ordinary duties from day to day.

Our household is a busy one, as it always is. In the Home there are forty girls, and six native girl teachers besides the three Americans of us, Mrs. Coffing, Miss Bates, and Miss Swenson, the new associate, and sixty-

one girls more come and go every day. We are much crowded for room, and so many of the girls are small that the burdens seem pretty heavy sometimes. The Hadjin people frequently remark that God has been merciful to them this year, and has refrained from sending us snow, remembering the hungry and the homeless here.

Our life somehow seems narrower than usual this winter. Still, I quite resented it the other day when somebody said to me, that our life must be very monotonous. There is routine, but little monotony, so long as one deals with human nature, or at least so I find it—and as to narrowness, there is an infinity above us, even in Hadjin.

Mrs. Coffing adds to this information about their duties by telling us that besides this Home:—

We have three schools in the city for little girls and boys, and we have charge of four meetings each week in the city for women. For these we take some part of Scripture, read and explain, and, as far as possible, enforce the lesson contained in it.

I have the opening exercises in the school each morning, and evening prayers in the house, and the preparing of work for the senior class on Friday,—no small task, this last; for a full hundred have to be thought of, and work made ready for them, each week. Some good friends basted and sent me a quantity of patchwork this fall, or I should be at my wits' end for them this year. We urge them to bring their own clothes to make them, but they are so poor they cannot get anything until their one garment is just gone, and then the new one must be made in a half day. The mother does that kind of sewing. I have this hour a girl in my room I am trying to teach to iron. Next week I must commence teaching them to darn their stockings. They do their washing on Saturday, and I give them till Thursday morning to mend.

Speaking of Miss Bates, Mrs. Coffing says:—

She is just the best associate that ever a missionary had, and there is not a day that I do not thank my Heavenly Father for her.

A glimpse at one of the women's meetings spoken of in Mrs. Coffing's letter. Extract from a home letter:—

Monday is the day of my meeting with the women. There is hardly any part of my work I would rather have you see, as a curiosity, than that women's meeting. With a very few exceptions, those who come are altogether untouched by Protestantism. (We never use the word Christianity with this meaning, as here it is a term used to mean any who are not *Mohammedans*.)

They, being Armenian women, know very little Turkish, and absolutely nothing about keeping themselves or their children still during service; so sometimes our meetings are far from orderly. What would you think of a speaker, in the midst of a religious talk, going across the room to shake two very disorderly girls? And yet that is just what your sister did two weeks ago. I think it had a salutary effect, too, for the last two weeks the order has been rather better. I sometimes have to wait a little for my audience to get together, and at such times my dress, my jacket and mittens, and especially my hat, are objects of great attention. As a rule I don't mind their handling my things, but I always draw the line if any one attempts to put on my hat.

They think my opening a window for fresh air such a queer performance. I presume for some of them the hour of this Wednesday meeting is the only time in the week when they get thoroughly warmed,—the wood they burn isn't theirs, a stove is a novelty, and they make the most of their opportunity, grudgingly giving place to a single breath of fresh air.

We have so many beggars these days. To-day, just at noon, a couple of women came in. They stood around in the dining room and watched us eat, greatly interested, as people always are, in our table manners; and when at the close of the meal I rose from the table, I left one of them literally on her knees and in tears at Mrs. Coffing's feet, begging for help. We sometimes give such beggars a loaf of bread,—almost never anything else.

EULA G. BATES.

INDIA.

Part of letter from Miss Moulton, dated December 28, 1894, Bowker Hall, Byculla, Bombay:—

WE reached here on Sunday evening, the 9th. Never was any place a more welcome sight than was Bombay after our six weeks' journey. Never did any house look more inviting than Bowker Hall, after the cramped quarters of traveling life. From the time of arriving I have been very thankful that my work was to be here. Everything is very strange and peculiar. I am beginning to get used to it a little, but feel utterly unable to give impressions. It seems as though everything I ever heard of India was true; and that very thought gives me some idea of the largeness of India and the multitudes of people.

I am to begin studying the language next Wednesday. Have waited to get settled, and till the extra things of Christmas were over before I commenced. Am to have a B.A. of the Bombay University for my teacher, and hope that I shall have a good beginning in the language.

Since I came I have visited Miss Abbott's schools with her, besides seeing all the other work I could. Have been more than pleased with the work done. Miss Chittenden's description* of the changed look in the faces of the children is a very true one of India children, as well as of Chinese ones. The contrast between their faces and appearance and those of the children out of the schools is one of the best arguments for the work, as well as one of the best encouragements.

I hope that you have had a very happy Christmas, and send with this my heartfelt wishes for a happy New Year. Remember me kindly to the other ladies at the Rooms.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS, 1895.

June.—What English Women are Doing.
July.—Bright Bits of History in China.
August.—Current Events.
September.— Thank Offering.
October.—The Kindergarten in Foreign Lands.
November.— The Church of God in Madagascar.
December.— Review of 1895.

WHAT THE WOMEN OF GREAT BRITAIN ARE DOING.

The Principal Societies.— See *Missionary Review*, February, 1895, page 157. An article in the *Mission Studies* for this month may be obtained at 59 Dearborn St., Chicago.

Their Methods of Work at Home.— See Annual Reports of these societies if they can be obtained. The *Missionary Review* also gives many items of interest about their work both at home and abroad.

Their Periodicals.— See June *Mission Studies*.

*In the November LIFE AND LIGHT.

Along what lines are they working in the Foreign Fields? Note
naana work; Medical work; Schools; Orphanages.
Their Work in Egypt.— Miss Whateley's School.
Work in Africa at different points.
What they are doing in India.
At what points is their chief work in China?
Their Work in Madagascar.
What are they doing in the rest of the island world?
Formosa and Singapore.
Turkish Empire.— Schools for Jews; work for widows of Maronites
nd Greeks.
Their Work of Exploration.— Mrs. Isabella Bird Bishop's testimony;
iss Taylor's travels in Thibet.

The American Board Almanac quotes the following:—

A MAN who does not give definitely, and who does not set down in his
:ount book exactly what he does give, is apt to think that he is always
ving. There is no falsehood larger and deeper than this in practical life.
you will put down just what you give to charitable purposes, you will be
rprised at the end of the year to see how little you have given; yet you
ay have the feeling that you have been always parting with your money in
sponse to benevolent appeals.

We may add, that if one who has not been in the habit of so doing, will
y aside one tenth of his income for charitable purposes, and will give away
at sum, he will be surprised to find how much more he has to give, and
>w much easier it is to respond to benevolent appeals. Try it for one
onth at least.

LET KNOWLEDGE INCREASE.

BY FRANCES B. WELLS.

IN this age of woman's influence, woman's clubs, woman's knowledge,
ow about our missionary meetings? Are we reaping the benefit of
oman's increased intelligence, energy, knowledge? Is the tone of our
eetings broader and stronger because founded upon farther outreach,
eeper insight into the condition of peoples? Are our prayers more earnest
an ever before, because we know as never before the need for our prayers?
s the practical work more wisely conducted because the wisdom is founded
pon knowledge?

Where shall we gain this knowledge unless from a thoughtful, digestive and constant perusal of our missionary magazines, now giving us in a masterly way the present condition of these Oriental peoples, the real life of the missionary, the tremendous difficulties in the work, the grand possibilities just ahead? How shall we gain this knowledge without a perusal of the books now so rapidly published with the graphic pen which illumines the thought and views founded upon years of study, experience, knowledge, among the people themselves?

Where shall we get hold of this knowledge? We may take the magazines, and have the monthly treasures brought to our doors, but how about the books? Our public libraries are much more bent upon gathering books concerning ancient Thebes, Egyptian civilization, the romance of the Moors, and old, old Algiers, than in giving us an insight into the psychical condition of the inhabitants of Central and Southern Africa; unknown, unsought before, but now resting with heavy weight—one great "care of the churches."

We must study what commerce and railroads are doing for civilization, but we must also know what can be done for the intellectual, the spiritual. And we must work in God's own way, remembering he protests against zeal without knowledge. Who can study Arthur Smith's "Characteristics of the Chinese" without feeling like throwing to the winds our fascinating books of travel with the superficial views, and sitting down to revel in the truth, sparkling in his inimitable language, and burning with his philosophical deductions. Who but yearned over the pathos of that intellectual turbidity and patient endurance, even as we laughed at the "flexible inflexibility" and thousand and one oddities? Who but began to know the many-sided Chinese as never before, and longed to share in the development of those hidden powers suggested?

Have not missionary books become imperative, now that living, graphic, powerful books have been written, and that earnest, thinking, scholarly minds are alive to this great subject—the Orientals and their spiritual needs? Few can gather private missionary libraries, but cannot the missionary boards have libraries large enough to circulate freely by bearer and by mail? Cannot societies in cities join together and have little circulating missionary libraries? Our books of the W. B. M. I. library are wending their way, one by one, into the programmes of seniors, juniors, and juveniles in the city and in the surrounding villages, enriching and blessing. Some societies have small libraries of their own. We know of at least one church where both the Christian Endeavor Society and the Mission Band have beginnings of such libraries. The wee folks gave an entertainment, and now have some of those fascinating biographies of missionaries rewritten for young people, circulating among the boys and girls.

We would multiply books, borrowers, and libraries. Then shall knowledge spread and interest deepen. This is a literary age, and an age of competition. Let us meet the situation fearlessly, and vie with other societies in our interesting papers, and our meetings will increase in numbers; our help in this work will have less and less of spasmodic, emotional giving; more and more of the intelligent, thoughtful, prayerful offerings for which the King must yearn.

For the Young People.

s the season for weddings in Turkey. Yes, Oriental Christians
dding season of the year. You rarely, if ever, hear of a wedding
ıer time than during that season. It lasts a little more than two
eginning the latter part of December and continuing up to the
' fast. As the "fast" approaches, the weddings increase in num-
s Gleason and I attended one some days ago. About an hour
ceremony the guests began to arrive "by sixes and dozens, the
the cousins," but instead of "buzzing like bees in a hive" they all
ı upholstered lounges and chairs in stately rows around the room.
s occupy one half of the room, and the gentlemen the other half.
f amusement and variety the men make cigarettes and smoke them,
t again and again the threadbare phrases about your health and
d-for happy life of the bridegroom. At stated intervals some
tron, more brave than all the others, summons up courage enough
requires courage, for I've tried it), "The bride is pretty," and
the mother says, "May she be blessed." The mother, often bathed
eplies, "May the corn come to your son or daughter." The mur-
nks make a ripple, and again all is quiet. Now, during one of
vals of silence, let me tell you how everybody is dressed. The
de (she is, in this case, tall and dark, with black eyes and long
es shading their liquid depths) sits, like a marble statue, dressed in
hite silk, with a train a yard and a half long spread behind the
here is a crown of orange blossoms on her head. The bride,
orange blossoms are all enveloped in a sunlit, filmy cloud of tulle,
veil. She must not speak, so, for the hour or more that she has
s painful to see her; she scarcely winks her eyes. I think she
practiced for months to attain such perfection of outward com-
The young brides all have to bow to the chain of custom and sit
. Some of them are so pretty that one does not mind, but this
of mirth and vivacity when left to the bent of her own inclination.
idesmaids, three of them very pretty and all of them interesting
oking, sit in a long row behind her. Two of them are dressed in
o in lavender, and two in very light green silks, stylishly made.
he young ladies, as well as the bride, carries a lovely bouquet of
oses, and a large table in the center of the room is loaded with
s of every description and perfume. One of the doors, in lieu of
, is hung with a revolving artificial flower piece that screens the
erfectly. After an hour or more of unsociable waiting, spent in
mpt to admire the flowers and the bride without ceasing, there is
silken robes outside the door. All eyes turn in the direction of
and behold four priests in sweeping velvet and silken robes, with
ırers in front and trainbearers behind, and, bringing up the rear,
ırer. The cross in this case is not a heavy one; it is made of black

ebony and tipped with gold, having the handle wrapped in tulle. Now the cross-bearer also carries two strings of yellow tape, and I wonder what they can be for. The table of flowers is moved, and the priests occupy the center of the room. A moment later the bridegroom enters and stands before them; then the bride is led up. Behind the couple the cross-bearer, who has turned out to be best man, takes his place. The priests begin a low weird chant in a minor key. For fifteen minutes no one moves an eyelash. The chanting ceases, and the censer is swung all about the room, while the best man turns the bride and bridegroom face to face, bows their heads together and producing the yellow tape he ties their heads together. Thus they stand with heads bowed. The cross is presented to the lips of each and kissed, then it is held above the bowed heads; next the Bible is presented to the lips of each and kissed, and then two candles, each three feet in length and two inches in diameter, are lighted. The candles are trimmed with orange blossoms. And now the ceremony begins. The priest reads in monotone from a book for a half hour. I do not understand a word. My sympathy is entirely with the poor couple whose heads are bowed, and with the man who holds the cross above their heads. The positions are painful, the bride turns pale, some one hastens to the rescue with a glass of some stimulants. We learn that it is not uncommon for the bride to faint, so they have the cordial ready. The cross is taken away and the priest chants while the bride elect and the bridegroom assume an erect posture, for a ten minutes' rest. Again the heads are bowed and retied, and the cross raised above them. The priest reads for half an hour longer and then the ceremony is finished by kissing the Bible and the cross. The bride is led to a seat, and the priests are served with refreshments and allowed to depart, except one who is the family priest. He remains and shares in the festivities.

For refreshments candies are passed, and, later, brandy. But few children are present, relatives or members of the family, but all guests, old and young, drink of the brandy and eat of the sugar. Conversation soon becomes more lively, but your missionaries have duties which call them home, so they withdraw, leaving the family and guests to enjoy further festivities to their hearts' content. You, of course, understand that this is not a Protestant Christian wedding.

For the Coral Workers.

CHICAGO, April 25, 1895.

DEAR CHILDREN: It has been whispered in my ear that you would like to hear how some children are taking care of a kindergarten away off in Turkey. It is the one in Hadjin that was started four or five years ago by Mrs. Coffing and Miss Bates with money sent by a kind friend in America.

There are fifty-five little children in the school, and happy little folks they are. There is nothing interests the people like the motion songs and their games. "Sometimes in passing through Hadjin," Miss Bates writes, "we see some little street ragamuffin hopping like a toad, or going through the motions of the shoemaker in making shoes, or of the farmer sowing and reaping his grain, at the same time singing snatches of the appropriate song at the top of his voice. Do you ask, 'Is this little ragamuffin a kindergarten boy?' No; but he has some little relative or neighbor in the kindergarten, and these children are all little teachers in the neighborhood in which they live, and in this way not only the games, but the sweet children's hymns, reach many who are not in school."

Can you believe, dear children, that fifty dollars pays the teacher of all these children for a whole year? A few dollars of this salary have come from older people, but the most of it is given by the children of a certain primary class in Chicago. They have little wooden barrels, and when one holds a dollar, its happy owner brings it to her teacher, and the kindergarten is his or her school for a whole week, to love it and pray for it especially. The little Turkish children, hearing that kind friends in America were supporting their school, sent some of their work with loving greeting, or "many salaams," as they say. These pieces of weaving—such as are made by our kindergarten children at home— were passed among the children who had sent the money; and as the American hands held the colored bits of paper woven by the little Turkish hands, you can believe the world seemed a small one. Not long ago, a picture of the kindergarten teacher came to us, and many little eyes brightened as they looked upon that face—for every Sabbath we pray for our kindergarten and its teacher so far away.

When we think how easily a dollar can slip away in toys, gum, candy, ice cream, soda, and the like, isn't it a blessed use of a dollar to keep such a school for a whole week?

J. E. M.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MARCH 10 TO APRIL 10, 1895.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Abingdon, 13.72; Alton, Ch. of Redeemer, 10; Anna, 1.20; Atkinson, 10; Aurora, New England Ch., 28.60; Batavia, 29.40; Buda, 10; Bowen, 9.25; Cambridge, Mrs. A. G., 2; Champaign, 10.75; Canton, 13.87; Chesterfield, 5; Cobden, Mrs. A. A. Young, 5; Chicago, a Friend, 22.50, Duncan Ave. Ch., of wh. 4.33 Christmas gift, 14, First Ch., of wh. 25 Mrs. Boardman, to const. Miss Zimmerman L. M., 25 a Friend, to const. Mrs. J. H. Root L. M., 25 a Friend, to const. Miss L. Adams L. M., 252.56, Kenwood Evan. Ch., 45, Lake View, Ch. of the Redeemer, 11.50, Leavitt St. Ch., 30.37, New England Ch., 63, Plymouth Ch., of wh. 25 Mrs. C. I. Peck, to const. self L. M., 133.50, South Ch., 82, Union Park Ch., a Friend, 5, Aux., of wh. 25 Mrs. A. A. Banks, to const. Mrs. L. S. Duncan L. M., 25 Mrs. L. A. Smith, to const. Mrs. J. H. Alexander L. M., 134.75; Chebanse, 7.33; Danvers, 10; Deleware, 10; Elmhurst, 8.04; Emmington, 1; Evanston, 120.20; Elmwood, 2.30; Farmington, 21.85; Forrest, 2.50; Glencoe, 98.85; Glen Ellyn, 10; Geneseo, 25.45; Godfrey, Miss Has-

kell, 25, Aux., 12; Granville, 18; Greenville, 9.50; Gridley, 3; Galesburg, Central Ch., 100; Hinsdale, 33.35; Illini, 8.50; Jacksonville, 55.80; Joy Prairie, 35; Kewanee, 20; La Grange, 24.75; La Salle, 10; Millburn, 10; Marseilles, 38.20; Mendon, 18.30; Moline, 49.08; Naperville, 11.50; Oneida, 10; Oak Park, 147.95; Ottawa, 55; Plainfield, Mrs. C. E. Fraser, const. E. E. Fraser L. M., 25; Plano, 1; Providence, 14; Princeton, 10; Peoria, Plymouth Ch., 4.77; Quincy, Union Ch., 70; Rollo, 18.66; Roberts, a Friend, 5; Rockford, First Ch., 18.70, Second Ch., of wh. 25, a Friend, const. Mrs. W. A. Dickerman L. M., 147; Sandwich, 41.14; Shabbona 10; Stark, 4.45; Summerdale, 5; Streator, Bridge St. Ch., 15; Summer Hill, 10; Stillman Valley, 24.05; Springfield, First Ch., 5.10, Third Ch., 5; Toulon, 4.18; Wyanet, 7.05; Wataga, 5; Waverly, 17.10; Winnetka, 19.40, 2,462 02

JUNIOR: Alton, 10; Bunker Hill, 10; Chicago, First Ch., 30; Kenwood, King's Daughters, 25, Millard Ave. Ch., 20, Plymouth Ch., 22, Union Park Ch., 44.75; Evanston, 65.25; Glencoe, 6; Geneva, 13; Galesburg, The Philergians, 8.45; Knox Coll. Y. W. C. A., 50, Knox Coll. Miss'y Circle, 11.50; La Grange, King's Daughters, 2.50; Ottawa, 60.32; Pittsfield, Rose Miss'y Soc., 10; Waverly, 6.40, 395 17

JUVENILE: Chicago, First Ch., 11, South Ch., King's Messengers, 3.20, Union Park Ch., 9.75; Evanston, 35; Geneseo, Light Bearers, 2.96; Marseilles, Helping Hands, 28; Ridgeland, to const. Miss Nutting L. M., 40; St. Charles, 2.70; Seward, Forget-Me-Not Band, 8; Waverly, 6.22; Woodburn, 5, 151 83

C. E.: Batavia, 10; Canton, 8.57; Chicago, Bethlehem Ch., 10, Doremus Ch., Birthday Box, 50 cts., First Ch., 5, Oakley Ave. Ch., 10; Moline, 10; Normal, 3; Peoria, First Ch., 5; Rockford, Second Ch., 10; Sandwich, 7.15; Thawville, 1; Winnetka, 9.78, 90 00

JUNIOR C. E.: Chicago, Plymouth Ch., 3; Elmwood, 2; La Grange, 12; McLean, 1.25; Naperville, 2; Plainfield, 2; Rollo, 1; Rockford, Second Ch., 85 cts.; Toulon, 5, 29 10

SUNDAY SCHOOLS: Chicago, Bethlehem Ch., 10, New England Ch., 20, Primary Cl., 10; Hinsdale, 65.20, 105 20

FOR THE DEBT: Chicago, New England Ch., 5, Union Park Ch., 90, Y. L. Soc., 2; Glencoe, a Friend, 100; Hinsdale, 10.50; Oneida, a Friend, 60; Wilmette, Miss S. E. G., 25. 292 50

SPECIAL: Chicago, University Ch., 20, C. E., 5, 25 00

Total, 3,550 82

INDIANA.

BRANCH.—Miss M. E. Perry, of Indianapolis, Treas. Brightwood, Ladies' Aid Soc., 2; Cannelburg, 25 cts.; Indianapolis, Mayflower Ch., 14.65, 16 90

C. E.: Indianapolis, People's Ch., 5 75

JUNIOR C. E.: Indianapolis, People's Ch., 1 50

SUNDAY SCHOOL: Indianapolis, Mayflower Ch., 4 00

Total, 28 15

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Atlantic, 10; Bear Grove, 10.15; Britt, Ladies' Aid Soc., 10; Chester Center, 3.75, for Mrs. Coffing, 5; Council Bluffs, 13.05; Davenport, Edwards Ch., 6.10; Decorah, 9.75; Denmark, 22.50; Des Moines, Plymouth Ch., 17.81, for the Debt, 5; Grinnell, 25.05, Mrs. Beyer, for Hadjin, 30; Humboldt, 5; Independence, 10; Iowa Falls, 9.68; Le Mars, 1.90; Madison Co., First (Wells P. O.), 1.75; Muscatine, a Friend, 5; Newell, 3; Preston, 9; Red Oak, 5, Miss M. I. Clark, 50; Rockford, 3.10; Tabor, 34; Williamsburg, 10, 315 59

JUNIOR: Clay, 5; Grinnell, Y. L., for Hadjin, 1, 6 00

C. E.: Cedar Rapids, 25; Decorah, 13.50; Manson, 1.92, 40 42

JUVENILE: Cedar Rapids, Willing Workers, 1; Grinnell, Busy Bees, S. Br., 1.93, collected by Busy Bees for Hadjin, 85.75, for Children's Work, in memory of Henry B. Clark, 28; Peterson, 5, 121 68

JUNIOR C. E.: Mortimer, 1.05; Pilgrim, 4, 5 05

SUNDAY SCHOOLS: Council Bluffs, 5.75; Decorah, 2; Grinnell, 4.36; Lansing, 2; Manson, 3.88; Orient, 5, 22 99

Total, 511 73

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Carson, 5; Centralia, 8; Council Groves, 10; Douglass, 4; Hiawatha, 5; Highland, 5; Lawrence, 4; Leavenworth, 20; Leona, 1.75; Louisville, 1.25; Parsons, 10; St. Mary's, 3.25; Strong City, 24.13; Chapman, Mrs. A. J. Poor, 3; Tallahassee, Fla., Mrs. M. Officer, 5, 109 38

C. E.: Carbondale, 5; Kinsley, 2; Leavenworth, 12.50; Sunny Side, 6.09; Twelve Mile, 3, 28 59

JUNIOR C. E.: Fairview, 5; Leavenworth, 3; Osawatomie, 1, 9 00

Total, 146 97

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Alpina and Walker, 12.25; Ann Arbor, const. L. M. Mrs. Ella King Walker, 25, Aux., 31.90; Benton Harbor, 3.75; Benzonia, 8; Chelsea, 10; Cheboygan, A. H. M. S., 5; Charlotte, 25; Detroit, Mt. Hope Ch. Aid Soc., 5, First Ch., W. F. M. C., 104.50, Woodward Ave. Ch., 20.08; Flint, 15.70; Fremont, 4; Grand Rapids, First Ch., 75, South Ch., 10; Hudson, 4.80; Highland Station, 3.08; Hancock, 25; Kalamazoo, 7.31; Laingsburg, 5; Lake Linden, 15; Muskegon, 8; Pontiac, 5; Reed City, 11.42; Stanton, 7.80; Sandstone, 3.30; Traverse City, 30; Whittaker, 10.30, 491 19

ADDITIONAL: From Miss Wright's lecture, Kalamazoo, 10 22

From Mrs. Mary Logan's lectures, Lowell, 2.75; Portland, 3.94, 6.69

JUNIOR: Coloma, C. E., 2; Detroit, Woodward Ave., Y. L., 17.20; E. Saginaw, C. E., 5.73; Freeport, C. E., 1; Grand Rapids, First Ch., Y. L., 15; Hudson, C. E., 5; Hancock, Y. L., 10; Maple City, C. E., 2; Traverse City, C. E., 2, 59 93

JUVENILE: Covert, Band of Hope, 1; Detroit, First Ch., Cradle Roll, 5, Children's Missionary Army, 10, 16 00
FOR THE DEBT: Cedar Springs, a Friend, 10; Memphis, through Mrs. Russell, 5, 15 00
THANK OFFERING: At Annual Meeting of Branch in Grand Rapids, South Ch., March 27, '95, for memorial fund for Miss Harriet Lovell, 30 76
Total, 629 79

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 E. University Ave., St. Paul, Treas. Anoka, 2.50; Ash Creek, 1; Belgrade, 3.50; Bertrum, 1; Crookston, 2.60; Duluth, Pilgrim Ch., 51.34, Plymouth Ch., 4; Edgerton, 1; Elk River, 15; Ellsworth, 3.56; Fairmont, 3.59; Faribault, 70.85; Frazer, 1; Glenwood, 2; Glyndon, 5.10; Graceville, 3.75; Kanaranzi, 1.44; Lake City, 21.50; Little Falls, 3.75; Madison, 1; Mankato, 35; Mantorville, 3; Marshall, 42.63; Mazeppa, 3.22; Minneapolis, Bethany Ch., 2, First Ch., 70.80, Lowry Hill Ch., 26.21, Lyndale Ch., 39.60, New Brighton Ch., 5, Open Door Ch., 2.50, Park Ave. Ch., 15, Pilgrim Ch., 70, Plymouth Ch., 89.74, Silver Lake Ch., 8.20, Union Ch., 23.54, Vine Ch., 10.77; Montevideo, 14.50; Moorhead, 4.05; Morris, 13.50; New Ulm, 10; Northfield, 17.55; Owatonna, 36; Plainview, 10.25; St. Charles, 6; Sauk Centre, 21; St. Paul, Bethany Ch., 11, Pacific Ch., 10; Park Ch., 37.05, Plymouth Ch., 25.25, Olivet Ch., 5, St. Anthony Park Ch., 19; Springfield, 3.50; Spring Valley, 10; Stillwater, 6; Tracy, 4; Villard, 55 cts.; Waseca, 15; Waterville, 5; Winona, First Ch., 83.55, Second Ch., 5; Worthington, 6.60; Zumbrota, 8.85, 1,044 99
JUNIOR: Duluth, Friends in Council, 35; Minneapolis, First Ch., 30; Northfield, Carleton Coll., 26; Wadena, 10, 101 00
Y. P. M. S.: Morris, 4; Worthington, 2.75, 6 75
C. E.: Appleton, 1; Austin, 25; Belgrade, 1.10; Burtrum, 1; Dawson, 8; Elk River, 12.50; Faribault, 20; Glenwood, 1.30; Glyndon, 7; Graceville, 1.25; Lake City, 4; Madison, 50 cts.; Minneapolis, Bethany Ch., 1.90, Como Ave., 12.50, Lyndale Ch., 8, Park Ave. Ch., 29.50, Plymouth Ch., 100, Union Ch., 2, Silver Lake Ch., 4; Owatonna, 10; Plainview, 23; Princeton, 5; St. Charles, 5; St. Paul, Atlantic Ch., 5, Pacific Ch., 3.25, Plymouth Ch., 18, South Park Ch., 2; Sauk Centre, 25; Spring Valley, 10; Stillwater, 3; Wabasha, 5; Waseca, 6.50; Waterville, 5; Zumbrota, 15, 381 30
JUVENILE: Minneapolis, Bethany Ch., Heliotrope, 1 50
JUNIOR C. E.: Lake City, 50 cts.; Minneapolis, Bethany Ch., 1, Como Ave. Ch., 5, First Ch., 4.50; Lyndale Ch., 1, Maple Hill Mission, 2.45, Vine Ch., 4.26; Morris, 2.50; St. Paul, Plymouth Ch., 61 cts.; Sauk Centre, 2; Waseca, 7; Worthington, 1; Zumbrota, 5, 36 82
SUNDAY SCHOOLS: Belgrade, 1.05; Faribault, 10; Minneapolis, Silver Lake Ch., 2, Union Ch., 2.94; Moorhead, Birthday Box, 1.95; St. Claire, 27 cts.; Worthington, 1.95; Zumbrota, 5.94, 25 90
THANK OFFERING: Minneapolis, Park Ave. Ch., 25 00
LIFE MEMBERS: Alexandria, Aux., Mrs. Theresa T. Hicks, 25; Minneapolis, Lyndale Ch., Aux., Mrs. Ellen P. Fullerton, 25, Open Door Ch., Aux., Mrs. M. J. Morgan, 25, 75 00
FOR THE DEBT: Minneapolis, Friend, 10, Plymouth Ch., 114.56, 124 56
SPECIAL: Northfield, M. B. Mission Helpers, for Miss Searle, for pupil Kobe College, 15; Princeton, C. E., for Miss King, 5, 20 00
1,842 82
Less expenses, 27 32
Total, 1,815 50

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis., Treas. Breckenridge, 5.50; Hannibal, 3.55; Kansas City, First Ch., 191.05, Clyde Ch., 16.86, Southwest Tabernacle, 5; Lamar, 9.25; Meadville, 6.85; Neosha, 5.15; Springfield, First Ch., 15.91, Central Ch., 2.25; St. Joseph, Tabernacle Ch., 32.60; St. Louis, First Ch., 58.83, Pilgrim Ch., 557.50, Third Ch., 5.55, Hyde Park Ch., 33.06, Plymouth Ch., 8, Tabernacle Ch., 26.50, Olive Branch Ch., 1, Central Ch., 44 29, Aubert Pl. Ch., 3.85, Hope Ch., 5, Immanuel Ch., 1, Compton Hill Ch., 18.70; Webster Groves, 23.12, 1,080 37
JUNIOR: Kansas City, First Ch., Ever Ready Circle, 88; St. Louis, First Ch., 50.19, Pilgrim Ch., 29.50, 167 69
JUVENILE: St. Louis, First Ch., Ready Hands, 100, Pilgrim Ch., J. C. E., 10; Webster Groves, S. S., 1.04, 111 04
C. E. AND SUNDAY SCHOOLS: For Mrs. Seelye's Salary,
C. E.: Kansas City, First Ch., 20, Northwest Tabernacle, 5; Kidder Institute, 10; St. Louis, Pilgrim Ch., 25, Central Ch., 12, 72 00
JUNIOR C. E.: Kansas City, Clyde Ch., 10; Springfield, First Ch., 11.87; St. Louis, Pilgrim Ch., 20, Hyde Park Ch., 2, Plymouth Ch., 1.25, 45 12
SUNDAY SCHOOLS: Bonne Terre, 1; De Soto, 5.15; Old Orchard, 5; St. Louis, First Ch., Ready Hands, 20, Compton Hill Ch., 7.65, Plymouth Ch., 3.75, Swedish Evan. Cong. Ch., 1.25, 43 80
1,520 02
Less expenses, 8 64
Total, 1,511 38

NEBRASKA.

BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Blair, 8.60; Columbus, 5; Crawford, 1; Crete, 3.25; Exeter, 11.10; Fremont, 35; Hastings, 10; Irvington, 4.50; Lincoln, Vine St. Ch., 1.10, Plymouth Ch., 5; Milford, 5; Norfolk, First Ch., 11.40; Omaha, Hillside Ch., 5, Plymouth Ch., 5.50, St. Mary's Ave., 21.86; Red Cloud, 92 cts.; Scribner, 5; York, 10, 149 23
JUNIOR: Pierce, 5 00
JUVENILE: Blair, Mission Band, 3.40; Crawford, 1, 4 40
C. E.: Blair, 3; Fremont, First Ch., 9; Lincoln, Plymouth Ch., 10; Stanton, 2.80, 24 80
JUNIOR C. E.: Crawford, 1; Norfolk, First Ch., 2.76; Omaha, St. Mary's Ave. Ch., 10, 13 76

SUNDAY SCHOOLS: Columbus, 2.48; Fremont, 15; Lincoln, Plymouth Ch., Primary Cl., 5, 22 48

219 67

Less expenses, 20

Total, 219 47

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, First Ch., 15; Cincinnati, Vine St. Ch., 25; Cleveland, Euclid Ave. Ch., 100, Plymouth Ch., 16; Columbus, Eastwood Ch., 10; Edinburg, 25; Geneva, 21.35; Harbor, Second Ch., 7; Hudson. 8.15; Jefferson, 5; Madison, 27; Marietta, First Ch., 44.50; Newton Falls, 8; Oberlin, 65; Tallmadge, 15; Toledo, First Ch., 110; Unionville, 21, 523 00

JUNIOR: West Andover, Golden Rule Circle of King's Daughters, 1 00

C. E.: Cincinnati, Walnut Hills Ch., 10; Cleveland, Union St. Ch., 5; Garrettsville, 10; New London, 3; Toledo, Central Ch., 10, 38 00

FOR THE DEBT: Hudson, 4 25

Total, 566 25

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux Falls, Treas. Aurora, 5: Columbia, 10, Mrs. L. B. Loomis, 10; Deadwood, 10; Howard, 1.75; Yankton, 10.50, Mrs. Ethel Ward Gray, 10, a Friend, 30, 87 25

JUVENILE; Howard, S. S., Birthday Box, 2.50; Sioux Falls, Primary Dep't, Birthday Box, 2.50, 5 00

C. E.: Columbia, 10 00

JUNIOR C. E.: Howard, 3 73

Total, 105 98

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Beloit, Mrs. C. E. Emerson, pledge, 5; Big Spring, 1; Clinton, 5.10; Excelsior, by Mrs. Albion Smith, 25; Ft. Atkinson, 4.40; Madison, 35; Rosendale, 7; Stoughton, 8; Trevor, 2.33; Wawautosa, 21.50; Waukesha, 27.37; Whitewater, 28.20, 169 90

JUNIOR: Brandon, Y. L. M. C., 5; Davis Corners, C. E., for Dr. Nieburg, 5; Hayward, C. E., 5.45; Milwaukee, Grand Ave., Y. L. M. C., 25; Waupun, C. E., for Dr. Niebnrg, 5; Whitewater, C. E., for Junior Work, 2; for Miss Haskins' work in Mexico, 1, 46 45

JUVENILE: Kenosha, by Miss Agnes Petrie, 10; La Crosse, Coral Workers, 10; Union Grove, Jun. C. E., 1, 21 00

LEGACY: Milwaukee, Mrs. Nancy Maria Story, per W. E. Story, Ex., 4,000 00

Total, 4,237 35

LIFE MEMBERS: Excelsior, by Mrs. Albion Smith, Miss May Thatcher Cooke; Whitewater, Mrs. F. B. Cook, by Aux.

WYOMING.

UNION.—Mrs. H. N. Smith, Treas. Rock Springs, 1 00

Total, 1 00

CALIFORNIA.

Pasadena.—Mrs. C. W. Brown, for the debt, 5 00

Total, 5 00

FLORIDA.

Charm Lake.—Mrs. S. J. Humphrey, 5 00

Total, 5 00

GEORGIA.

Atlanta.—Central Ch., for Micronesian School, 12 50

Total, 12 50

NEW HAMPSHIRE.

Westmoreland.—H. E. Reynolds, 50

Total, 50

NEW MEXICO.

TERRITORIAL UNION.—Mrs. N. W. Bullock, of Albuquerque, Treas., 2 00

Total, 2 00

TENNESSEE.

Memphis.—Missionary Union of Second Ch., per Rev. Geo. V. Clark, Pastor, 5 00

Total, 5 00

MEXICO.

Parral.—A Missionary, 100 00

Total, 100 00

CHINA.

Kalgan.—Miss H. B. Williams, 20 00

Pang-Chuang and Lin-Ching.—Mission Band, per Mrs. Celia F. Peck, Leader, 7 75

Total, 27 75

MISCELLANEOUS.

Sale of leaflets, 20.39; mite boxes, 9.74; envelopes, 4.99; Cash at Rooms, lady from N. Y., 1, lady from Iowa, 50 cts., 36 62

Receipts for month, 13,516 45

Previously acknowledged, 17,280 45

Total since Oct. 26, 1894. $30,796 90

Mrs. ALFRED B. WILLCOX,
Ass't Treas.



ɔL. XXV. JULY, 1895. No. 7.

Expect Great Things from God. Attempt Great Things for God.

[T is with great thankfulness that we are able to report an increase in the eipts of the month ending May 18th, so that the decrease of last month is turn wiped out, and the account from January 1st to May 18th gives a n of $747 over the same months of 1894. There is a loss of over eight ɔusand dollars in legacies. Although, as we have often said, legacies can- : enter decisively in a comparison of receipts until the year is closed, yet must bear in mind this decrease in our efforts to bring up the total ounts.

FOR our midsummer number we give our readers glimpses of midsummer Africa, India, China, and Japan through the eye in pictorial reproductions her than through the pen. We trust the change may be a pleasant one :n though we may miss the vivid pen pictures of our missionaries.

ONE of the most interesting of the missionary societies in mission fields is : "Missionary Children's Missionary Association" in the Western Turkey ssion. Its members are the sons and daughters of missionaries; its head- arters are in Constantinople, and it has local societies, with suggestive mes, such as "The Fishers of the Bosphorus," "Marsovan Gleaners," Mountain Jewel Seekers," in all the seven stations of the mission. The :al societies hold monthly meetings, and the annual meeting of the associ- on occurs in connection with the annual meeting of the mission in the ɔnth of May. For a time the association supported an Indian girl at Hamp- n Institute, and later the funds—about fifty dollars a year—have been ɔpropriated for schools in China and Ceylon; none of it has been used in

the Western Turkey Mission. Surely in this association missionaries and their work can never be vague nor unattractive; it cannot be a difficult matter to arouse an interest in the general subject of foreign missions.

In the LIFE AND LIGHT several months ago was published an article by Miss Gordon-Cumming, of Scotland, on the wonderful work of William Murray in teaching the blind of China a quick method of learning to read. At a convention held at Liverpool recently, the London *Christian* says: "The audiences were almost electrified by the description of Rev. Wm. Murray's new invention of putting the Chinese language on paper in Roman numerals and dots, whereby any Chinese can learn to read his Bible in six or eight weeks. Mr. Murray, just in from Peking, was present, and Mr. Marcus Wood, of the China Inland Mission, gave it as his opinion that the invention would probably be a wonderful assistance to the missionaries, as well as others, for teaching the people to read. Mr. Murray is returning with new printing presses to produce the books quicker in Peking."

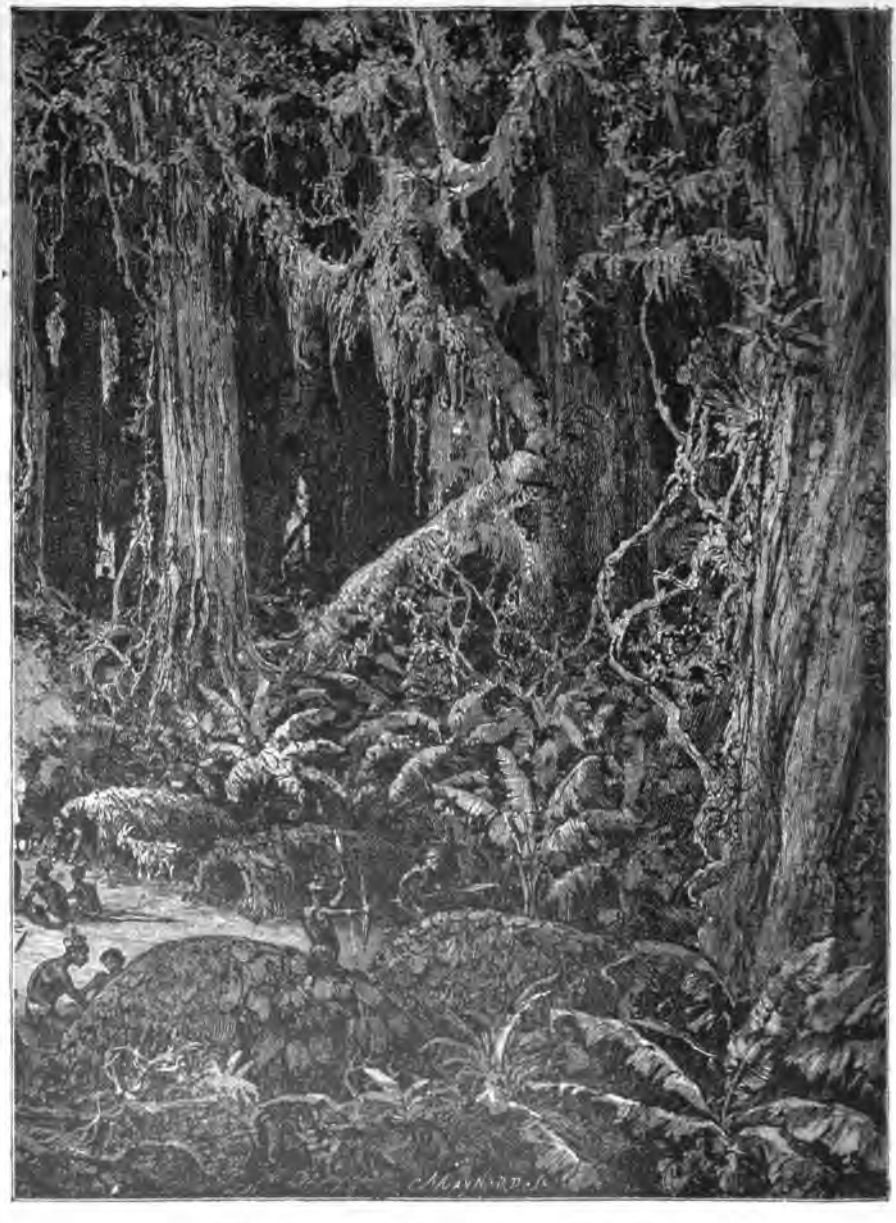
THE Student Volunteer Movement is making progress in the universities on the Continent of Europe. In Scandinavia a large summer conference of Christian students is being held annually. When Mr. Wilder visited Scandinavia and Denmark, he found a warm and ready response in the latter place; but the natural conservatism of the students of Scandinavia made them hold aloof from any new movement until they had time to test it. In Germany, this year has seen a new Christian movement in the universities, and one man, Mr. Mochert, is giving his whole time to its extension. For the last three years a quiet, solid Christian work has been going on among the fifteen thousand students of Paris. The Protestant students have formed a society of about two hundred men, which is one of the strongest and most distinct social groups in the whole university. Mr. Donald Fraser has just gone to establish a closer bond of union between this work and the British, and opportunities are afforded of speaking to the students about the Volunteer Movement in Britain and America. At the close of one of the meetings, a declaration which reads thus, "Je suis décidé, si Dieu le permet, à devenir missionaire en pays étranger," was submitted for signatures, and nine men responded. There are strong hopes that the next few weeks will see considerable increase of interest in Paris, and an extension into other colleges in France and Switzerland.

THE New York *Independent*, with its monthly installment of letters from missionaries of all denominations and missionary secretaries, has become one

of our most valuable sources of strategic and timely missionary information. It should always be mentioned among the missionary periodicals that no specialist on this subject can afford to leave unread. A most interesting article appeared in the issue of this paper for May 9th, on "Japanese Women and the War," written by Miss Umé Tsuda, who is at the head of the English department of the Peeresses' School, in Tokyo. Miss Tsuda came to this country at an early age and received her education here, being graduated at Bryn Mawr, and after a few years in Japan, returned for an extra year of study at her Alma Mater. Her article is written in the most perfect English style, and is full of pathetic facts in regard to the almost sublime heroism of the women of Japan in parting with their husbands, brothers, and sons for the war. Among our readers there must be many who, from their own experiences during the Civil War, can appreciate this noble self-sacrifice of the Japanese women. The empress and her ladies prepare lint and bandages for the wounded men within the precincts of the imperial palace. The bandages sent to the hospitals from the palace are held almost sacred by the soldiers who receive them. In different sections of the country societies have been formed among the women to furnish comforts for the soldiers. It is said that in the interior there is a band of one hundred old women who go each day to worship at a shrine in order to pray for the lives of the soldiers in the war. They go and return on foot, making a daily walk of over five miles. Such facts as these which Miss Tsuda relates are of interest, even though the war is over; for as our Civil War was the beginning of the organized movement among the women of this country in philanthropic, benevolent, and missionary work, may we not hope that this banding together of our sisters in the Land of the Rising Sun may be the beginning of the illumination of their lives? Miss Tsuda is a fine example of what the educated and Christianized Japanese woman can become. G. H. C.

Regions Beyond for April contains an interesting sketch of "Women's Foreign Missionary Societies in Great Britain." It says:—

THE women of Great Britain and Ireland are sending to women, by means of twelve different organizations, seven hundred and seventy ladies, of whom thirty-eight are medical workers, twenty being fully qualified doctors. These reach twenty different countries, employ about two thousand native helpers, and manage nine hundred schools, in which branch of their work sixty-four thousand girls and women are brought under Christian teaching. It is impossible to reckon the thousands of lives they daily touch and influence in their evangelistic, zenana, and medical work.



MIDSUMMER IN AFRICA.—AN AFRICAN FOREST.

SOME MEMORIES OF MISSIONS.

BY MRS. F. E. CLARK.

More than eighteen hundred years ago, in a country that seems not very ar away in these days of rapid travel, lived one whom we, to-day, call our ord and Master. For centuries the way had been preparing for Him: rophets had spoken; miracles had been performed; the Lord himself had poken; and yet when the Son of Man came to dwell upon earth, "he came nto his own, and his own received him not." Walking over those Judean ills, He must have seen much to sadden him,—many things that to us would eem discouraging and almost hopeless. And when the thirty-three years ere over, and He hung upon the cross upon Calvary, how few there were ut believed on him! To that little company of disciples who tarried in erusalem after His ascension, waiting for the promise of the Father, how opeless it must have seemed, and how surprising that last command from he Master, "Go ye into all the world, and preach the gospel." And yet He ave the command to them, and he gives it to us to-day,—"Go ye into all the orld, and preach the gospel." He does not say, "Go ye into all the United tates only, or go ye into all Asia only," but "Go ye into all the world."

It was my privilege not very long ago to have glimpses of a good many arts of this great world of ours, and I often wondered, as I traveled on, how uch this command should mean for us who live in this Christian land. As urried about from place to place, catching many interesting glimpses of dia's coral strand"; as I had opportunities to see and hear something of the k "where Afric's sunny fountains roll down their golden sands"; as I ored where "the spicy breezes blow soft o'er Ceylon's isle"; as I had y glimpses of the work in China's crowded cities, and watched the ese families living in the house boats on "many an ancient river"; as I ed to know and love some of the girls in the schools and colleges of resque Japan; as I had many delightful peeps at our brown-faced hers and sisters among the palm trees and cocoanut trees of the islands of ea; as I was bounced, and jounced, and jolted, and jostled in a wagon the rough roads of Asia Minor, that land of the Star and Crescent; as I ed at our brothers and sisters in sunny Italy and Spain, in the fair land rance, and many other parts of Europe,—I realized as I never had before large the world is, and how great the command of our Master.

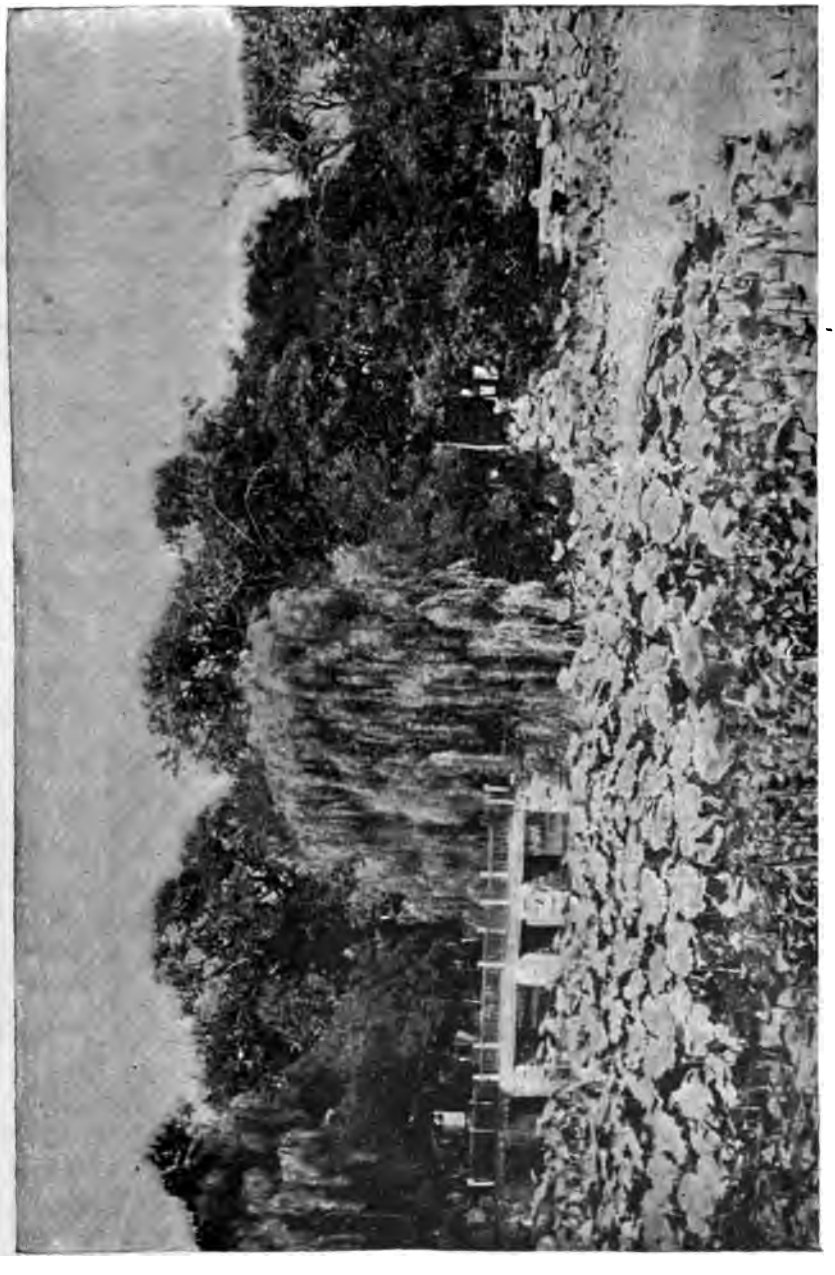
I rode one day through the busy streets of Madura in a bullock bandy, hing the hurrying throngs of brown-faced men and women and children, wandered through that great heathen temple right in the heart of dura, and saw how many the worshipers and how many the gods, I ought what a little piece of the world this great city was, and yet there is much that we ought *to do right here* in Madura. I visited the Northgate

Church, and the Eastgate Church, and the Westgate Church; I went int the boys' high school and the girls' boarding school on the mission compound I saw earnest Christian men, and sweet, brown-faced women; I saw brigh happy-faced girls and merry, honest, manly boys who were being trained f Christian service. I saw the day schools and the Sunday schools where t little brown boys and girls were learning of the love of Jesus. I saw ho even the children had profited by the opportunities that had been given t them. I marked the difference between these boys and girls and the heathe children in the streets. I noted their bright, intelligent faces, and heard the repeat Bible verses and answer promptly the questions that were asked, an I thought, surely this is hopeful for the future of India. But how few were the Christian people compared with the thousands who had never yet heard the gospel. I went again through the streets, and I saw the throngs of people who were still living in degradation and ignorance; I met the great procession carrying the gods out for a triumphal ride, and I wondered how many of these people had ever even heard of a better way.

As I looked at the work and the workers, and then at the busy multitudes thronging the streets, I thought I knew how the disciples felt when they looked at their five small loaves and two little fishes for the five thousand people,—"What are they among so many?" And the question arose, Why are there so few? Is it partly my fault? is it yours? How far are you and I responsible for the people who live in and around Madura? And this is only one city, just a little spot on the map of India,—only one mission station! If we could visit all the mission stations in India we should see much to encourage us. But it is to-day as it was in the days when the Master was here: the harvest is plenteous, but the laborers are few, and there are many thousands in India who have not yet heard the old, old story of Jesus and his love.

And India is only one country, and takes but a very small part of the map of the world. If we could visit China, and Japan, and Turkey we should find things much the same. In every land they need more workers. There are many opportunities for work, and there are many who want the gospel, and there are workers all ready to go. What is needed now, and needed from us, is more money. If there was money enough in the mission treasury to send them, the missionaries would soon be found to go. Many have offered and are ready to go, only waiting to be sent. Now our part is to give. We can pray for our missionaries, and we can work for them and talk about the missionary work till we have interested others, but as we work and pray let us also give, remembering that

> "Who gives himself with his gifts feeds three,—
> Himself, his hungering neighbor, and Me."



MIDSUMMER IN CHINA.—A LOTUS FIELD NEAR PAO-TING-FU.

INDIA.

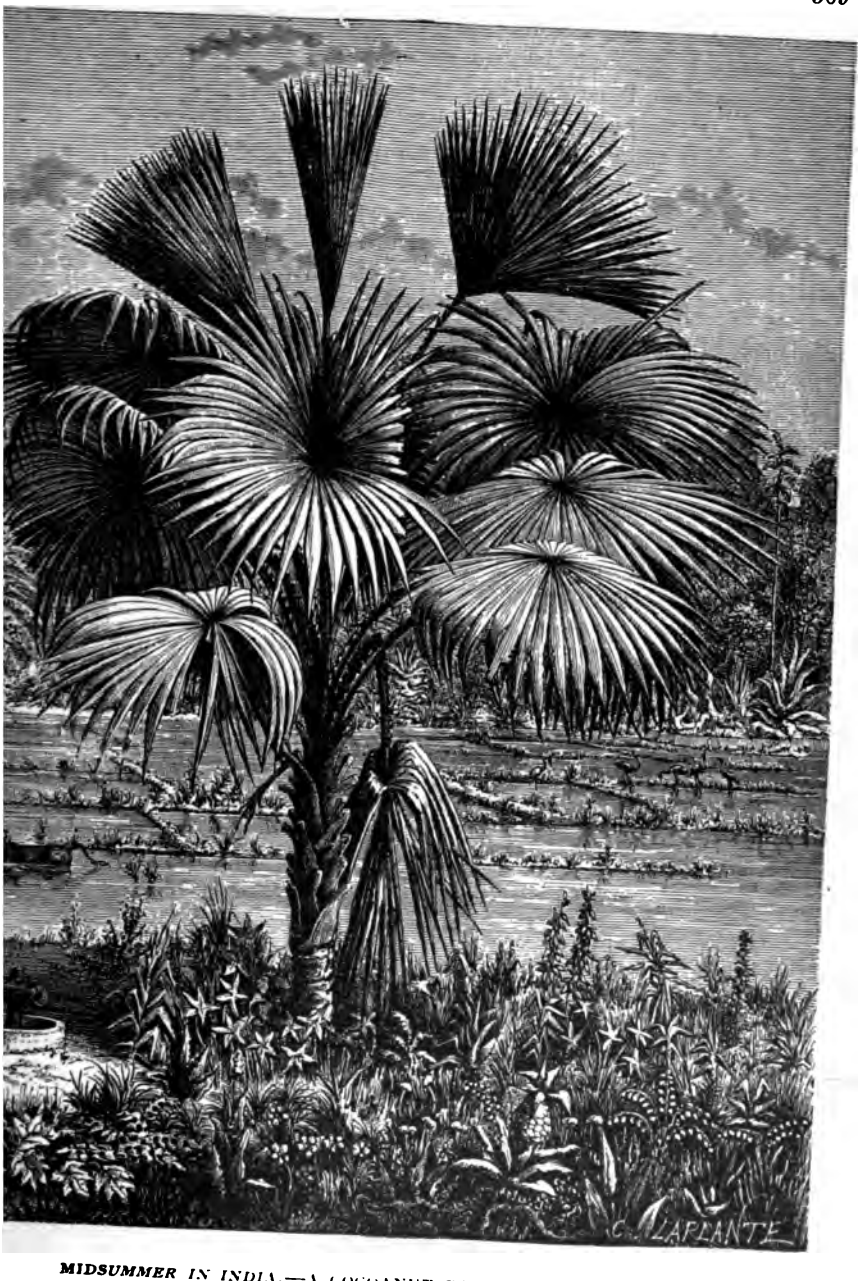
BIBLE WOMEN'S WORK IN THE VILLAGES.

BY MISS EVA M. SWIFT.

Need and character of the work.—The census returns for 1891 show that ninety per cent of the people live outside the large towns in small villages and hamlets. In the Madura *taluq* (county), within a radius of ten miles, are not fewer than three hundred villages. The work under my superintendence is confined to these villages.

We began to send out Bible women into these fixed communities about six years ago. Upon entering a new village they are met by the all-sufficient reasoning, "It is not our custom to learn to read; it is not our custom to sing." So it requires repeated visits and much earnest persuasion to induce the women to try to learn. Then after a Bible woman has succeeded in winning pupils, she must follow them to the fields, or the pasture, or the riverside, or wherever they may happen to be when she arrives. Many are the hindrances to regular study, and it takes the women long to learn to read. Yet this year we have had seven hundred and twenty pupils scattered about in forty-four villages. Six of these villages we have entered new this year.

A visit to the villages.—My morning hours are all occupied in teaching the Bible students; hence I go to visit in the houses in the afternoons only. I left home one blazing hot day in July at one o'clock. The drive of six miles lay along the river bed, and the glare of the white sand intensified the heat. The animals along the roadside were panting in the sun, and there was little life or activity anywhere. The Bible woman Lydia met me at the sixth milestone, and we turned off the road to cross the fields to a village a mile farther on. The wrenching our carriage wheels got in that mile was indescribable. When we arrived at our destination, as usual, numbers of children ran out to meet us and gaze upon the stranger. Groups of men under the banyans were so busily engaged in gambling as not to be disturbed by even the advent of a white person. We went down a narrow lane and entered a small courtyard. The door was closed and locked behind us, but this was the signal for yells and calls from outsiders, who desired to come in and see what was going on. The women who read desire to keep out the crowd, but the idle hangers about begin to beat on the door the moment it closes. This usually rouses up the gaunt pariah dog, which howls and barks ferociously; and all the women inside begin to scream at the dog, and at each other, to be quiet, and by that time the baby begins to scream too. While this introductory scene was being enacted on this occasion, I sat down



MIDSUMMER IN INDIA.—A COCOANUT PALM AND RICE FIELD.

on the mud floor and waited. When I thought they had chattered at each other long enough, I said: "You have lots of time to talk when I'm not here. It is my turn to talk now. Come and sit down, and listen." This seemed to put them in a good humor, and so they sat down, while I heard several young women read. After this came the Bible lesson, when we urged upon them, with all earnestness, the duty of accepting Christ.

In the next house we found a young woman learning to read, and had a most interesting talk with the aged grandmother, who clearly stated her belief in Christ and her desire to go to him. This pleasant talk over, we went in search of other pupils, but one had gone to market, and another to the fields, and others to bring the cows; so we went back over the fields to a village on the main road and began our work there. Down a street where the houses were so small and so dirty the people themselves begged me to sit outside the doorway in the street, for the sake of the air, I found some women sitting on the ground idly; and while waiting for some other girls to come in from the pasture, I opened my Bible at Matthew xxii. and invited them all to the marriage supper of the Lamb. A crowd of men and children gathered at the sound of my voice, and soon I found I had a large audience. The girls came in from their work in time to listen, and there in the midst of the crowd recited their Scripture texts. From that place we went on to several houses more, into one of which a crowd of idle young men pushed their way, making it very difficult for me to speak as I wished to the woman who lived there. It was then growing dark, and I remembered that the Bible woman still had her evening cooking to do, and that I had a drive of six miles, so we reluctantly turned our faces homeward, having visited thirteen women and told our message in the hearing of not fewer than fifty souls.

Conditions under which village work is done.—The missionary's visits to each village are necessarily somewhat infrequent, but the Bible women's visits are daily. Fifteen women are engaged in this work, which has been opened up and continued under the most difficult conditions. Except in such villages where we have a Christian congregation, it is not possible to send out a woman to live alone. The houses occupied by the villagers were occupied by their fathers before them, and in none but the largest villages are there houses to rent. When there are such houses their owners are afraid to rent them to Christians. Any sickness or misfortune in a family is at once attributed to the anger of the gods for having Christians in the houses of their followers.

Upon their return from their day's work, after trudging in the heat of the dry season, and the drenching rains of October and November, these women come home to cheerless houses, not to rest, but to go to the bazaar to do their

marketing, and back again to cook their food before they can take the rest they so much need. One woman's house leaked so badly that during one of the heavy rains the water rushed in a small torrent through the room in which she was trying to cook. She gathered up her cloth about her and let the water rush over her feet, while she stooped in front of her poor little fire holding an improvised umbrella over it to prevent it from being put out. This same woman on another day could not make a fire at all, and she and her sons lay down that night without their evening meal. Yet we heard no complaint about it.

TURKEY.

A "WOMAN'S BOARD" IN ARMENIA.

BY MRS. J. K. BROWNE, OF HARPOOT.

PROBABLY there are few evangelical Christians who do not believe that mission churches should be also missionary churches, and that each member should have the missionary spirit expressed in the words, "Freely ye have received, freely give."

Yet if the cry so often heard in America of "so much to do at home," be a valid excuse against working for foreign missions, it is certainly true on the mission field, where the claims of home missions are so imperative, and where famine, fire, floods, and earthquakes intensify the universal and terrible poverty.

During the earlier history of our station, while the people were coming into the light and spirit of the gospel, and while the needs of surrounding communities were so numerous and insistent, little thought could be directed to the claims of those beyond their borders. Then came the realization of the needs of the great region of Koordistan beyond the Tigris, and their responsibility for the sad condition of its inhabitants. Then our mission churches, finding it "more blessed to give than to receive," took up the work, and have sustained it for nearly thirty years at an annual expense during these later years of some six hundred dollars.

Several years ago Mrs. Wheeler, one of the pioneer missionaries in Eastern Turkey, felt that the time had come for organizing a missionary society among the Christian women of Harpoot. They welcomed it gladly, and from that time to the present the meetings have been continued,—with some fluctuations, it is true, but generally with marked and increasing interest.

At first, as the two churches in the city were under the care of the same pastor, the women of both congregations united in holding their missionary

meetings under Mrs. Wheeler's superintendence. But when the Central Harpoot Church became independent the missionary society was also divided, though each society still feels an interest in the other, and individuals from one side of the city attend the meetings on the other. For some years past the president and other officers have been entirely from the Armenian women. Careful accounts have been kept by the secretary and treasurer, and read at each meeting. No regular fee has been charged for membership, but each is expected to contribute according to her ability, and the offerings vary from a few cents to a dollar. Some are not able to bring money at all, but bring a pair of stockings, or something else, to be sold, and the proceeds given to the society. The receipts are divided into three parts, one third being sent to the Woman's Board of Missions in Boston; one third given to their own missionary work in Koordistan; and the remaining third to helping the poor in their own community, thus combining foreign and home missions.

Last winter the plan was tried of having a special topic assigned for the monthly meetings, as is done here in America; and Africa, India, Japan, and other mission fields were taken up. The principal address was given by a missionary lady, followed by remarks from some of the graduates of the college, who are married and live in the city, and are always ready to bear their part in every good work. In fact, it would be difficult to determine whether their influence was greater as teachers or pupils in the college, or now as the makers of Christian homes, in the land where the significance of the word home is only beginning to be known. Some of the women are scarcely able to comprehend that the world is so large, and that there are so many others in need of the gospel. I remember at the close of the meeting on India, one of the good sisters said to me as we were leaving the chapel: "I thought our lot was bad enough, but the poor women of India are much worse off. May the Lord have mercy upon them, and help us to pray for them and help them all we can."

From this organization as the parent have sprung the societies in the other stations of the Eastern Turkey Mission, and also those in our schools, there being a separate one in each branch of the female department of Euphrates College, and the money is apportioned in much the same way. One third has helped support three girls in Mrs. Edwards' school in Inanda, South Africa; the home third helps needy scholars; and the remaining third goes to Koordistan. Twice a year, also, the girls have a special missionary meeting with a carefully prepared programme, to which all the sisters in the church are invited. This meeting is followed by a sale of useful and fancy articles made by the girls or donated by others, the money received going to help swell the missionary offering.

In closing this brief sketch of the Woman's Board of Armenia, I cannot forbear alluding to some of its direct and indirect results.

It has been a means of education to both women and girls, showing them a little of what is outside the small territory where their life has been spent.

It has given them something else to think and pray about; and as they compare their condition with that of their sisters in India or Africa, they realize how much worse their lot might have been, and thank God for the blessings, comforts, and privileges which they enjoy. The gospel becomes more precious as they realize it is that which confers so many blessings on womankind. Mothers clasp their little ones closer, and exclaim in horror, as they hear of the Indian woman throwing her baby to the crocodiles, or giving her almost baby daughter in marriage; for young as girls are often married in Turkey, they are yet older than many a Hindu bride.

It has promoted truer Christian fellowship among the members and the churches which were formerly too much absorbed in their own needs and work. Now, they seek for news from their sister societies, and who can tell but that not so very many years hence the Woman's Board of Armenia will have its annual meetings, whose delegates shall come from many places on the Euphrates and Tigris to the feast of good things, from which they shall carry away much that shall be helpful and inspiring?

It has been productive of a deeper and more Christlike mutual love. Their sympathy and prayers flowing out to those beyond, more needy than themselves, have deepened and enlarged the channels of their own Christian experience, and intensified their zeal for all branches of home work.

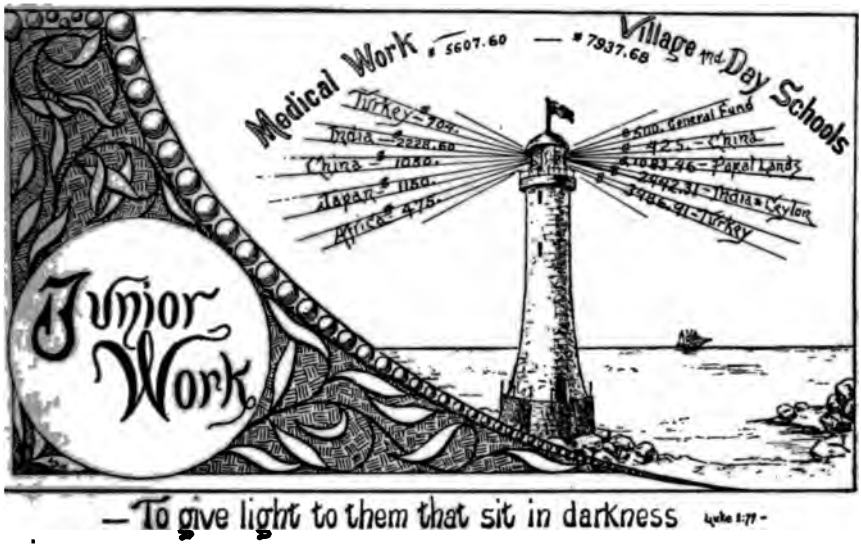
Without having statistics at hand, I am certain that the annual amount of the gifts of these Harpoot societies in money and work is not far from one hundred dollars, and fills us with wonder and gratitude.

But especially do we see its influence on the pupils of the college. The girls have been extremely interested in the letters which have come to them from Mrs. Edwards, in far-away Africa, to which they have replied; and the correspondence has given them broader views of life, and of the service which Christ expects from his true disciples. Then, too, the appeals which have come to them from one of their own number who has been laboring in Koordistan, have stirred their hearts and brought forth many a generous response in money and clothing, resulting in good to the poor neglected ones of their own nation. Such missionary ardor in their youth must exert a marked influence on their future service, and through them on the schools, churches, and communities where they may live and minister.

CAMBRIDGEPORT, May 11, 1895.



MIDSUMMER IN JAPAN.—TEA PICKING.



A MISSIONARY HERALD.

BY MRS. EMILY HUNTINGTON MILLER.

"DEAR heart, isn't there something I can do for you? If you would only scold, or fret, or be impatient about things, and not look so absolutely angelic."

Helen bent impulsively to kiss the pale, lovely face that looked up at her from its nest of pillows, and her aunt laughed at the impetuous girl.

"There is one thing," she said; "it's been on my mind for days, and I don't see but you must do it for me."

"Anything you ask shall be done. I will even face Bridget in her den, and tell her that the coffee is atrocious and the bread a disgrace to Christian civilization."

"O, it is nothing so perilous as that; I couldn't afford to sacrifice you. I want you to take my place at the missionary meeting next week."

"Oh!" groaned Helen; "and you call that less disagreeable than Bridget? Well, I suppose I can go, if I must, though I don't see what good it will do the heathen or the missionary society either."

"But I am on the programme."

"What?"

"On the programme. We make it out at the beginning of the year, and they are depending on me."

"Aunt Mary, you don't mean to say you can be so ridiculous as to expect me to take part in a missionary meeting! Why, I never go, and I don't know a thing about missions—or care."

"There's time enough to learn; and as for caring, Helen dear, you were the brightest girl in your class; you could write, and talk, and sing like an angel. What are you doing with these talents of yours except to use them for your own pleasure? Don't you think in common gratitude you ought to bring a tithe to the Lord?"

Helen was silent, and Mrs. Seymour watched her with tender eyes.

"I was to be a herald. We have some one for each meeting to bring some encouraging news of the growth of the kingdom, or some interesting item about the country or the people. I have been saving up things that I thought I might use, and they are all on my desk. The thing I meant to do was to give a *resumé* of some articles on mission work in India from a Brahmin's standpoint, and Bishop Thoburn's reply to the objections raised. I don't think any of our ladies see *The Review*, and the reply was so strong and conclusive. But it would be a good deal of labor to condense it."

"Never mind," said Helen; "I'll find something that will do without condensing, just for you, Aunt Mary."

"And for the Master."

"No; I'll not pretend it is service; but I should be worse than a heathen if I would not do it for you."

Mrs. Seymour watched Helen through the next week, and found her own quiet amusement in noting the changing expression of her beautiful face as she passed from frowns to tears over the literature she was examining, and finally settled down with an air of triumph upon a copy of *The Review*.

"She has made up her mind," thought Mrs. Seymour, but she said nothing unless it was to the Friend and Counselor in whose wisdom she trusted.

"You have not even asked your herald what she was going to proclaim," said Helen, mischievously, as she came to say good-bye on the afternoon of the meeting.

"You're not my herald, dear;" said her aunt, "you are the herald of the kingdom, and the Master told his messengers what they were to proclaim. "The kingdom of heaven is at hand;" that was the message He gave them."

Helen hesitated a minute at the door. "I wish you were going to proclaim it yourself," she said. "Isn't there another verse that says, 'The kingdom of heaven is within you?'" and without waiting for an answer she went away.

In the dusk of the evening Helen sat beside the sofa with the thin, white hand of the invalid held between both her own while she told the story.

"The parlors were just full, and that was a surprise to begin with, and everybody was chattering, and laughing, and having a good time. Mrs. Robinson introduced all the newcomers, so they would enjoy the meeting better. Ever so many people spoke to me, and said lovely things about you, as they ought, and lovely things about me which I didn't at all deserve; so that, really, by the time they began I felt quite as if I belonged, and almost forgot I didn't believe in foreign missions.

"Somebody who had promised to sing was not there, and before I knew it I was sitting at the piano and singing, 'In heavenly love abiding.' I chose that for you, auntie; but there was a dear little woman in shabby black, sitting where I couldn't help seeing her, with the tears running down her face; and when I went back to my seat she caught my hand and whispered, 'Bless you, child.'

"I'm afraid I wasn't attending much to the Scripture lesson until I waked up to hear something about the Lord's messengers, and how they were sent out to bind up the broken-hearted, and set at liberty the captives, and all the rest of that chapter that I supposed just meant Christ. But Mrs. Norton made it so plain that Christ passed his work on to his disciples; and then she turned to Revelations, and showed us that it was not just ministers, and missionaries, and people with a special call who were messengers of the kingdom, but 'whosoever heareth' was to say come, and that meant all of us. Then Mrs. Latimer prayed. Did you ever hear Mrs. Latimer pray, Aunt Mary?"

"Yes, dear."

"Then you know how we all prayed with her. I felt as if she had put her arms around me and carried me right to the feet of Jesus Christ, and he was looking into my heart as he looked at Peter. I was ashamed; and yet the gladness was stronger than the shame, because the love was what seemed surest, but I wanted to get up from my knees and run away. For all at once I saw that I had been planning to be a herald of the kingdom of darkness, instead of the kingdom of light; and instead of saying 'The kingdom of heaven is at hand,' with sight for the blind, and deliverance for the captives, and comfort for the broken-hearted, I had been intending to say that the kingdom was not coming, and all their working and waiting was a mistake. That was just what I meant to do, Aunt Mary. I had taken all the points from these two articles on the failure of missions, and expected to overwhelm those women by showing them how mistaken they were in thinking they really accomplished anything. And since I couldn't run away there was nothing for me to do when they called for the herald but to confess what a silly, conceited, useless sort of a servant I had been, and how ashamed I was

of it. And the only bit of good news I had to tell them was to repeat the verse we read in your 'Daily Strength' this very morning,—'And I will bring the blind by a way that they know not; I will lead them in paths they have not known; I will make darkness light before them, and crooked things straight.' I didn't think of myself when we read it, because you see I didn't know I was blind."

"Dear child," said Mrs. Seymour, as Helen laid her soft, fresh cheek against her pale face, "you know now what that other verse means, 'The kingdom of heaven is within you.' When it comes to us in that way we cannot help proclaiming it, for we know it is at hand."

FOR CHILDREN'S MEETINGS.—CHILDREN'S MISSIONARY SOCIETIES IN FOREIGN LANDS.

BY MRS. JAMES L. HILL.

LET it be understood by the boys and girls that while the general topic for this month is Missionary Societies in Foreign Lands, we shall consider what will appear to them a very interesting department of it; namely, those missionary societies in foreign lands which are composed of children. Show them how short a time ago it was when there were no missionary organizations in this country. How many of the missionaries labored for years without securing a single convert. How now there are not only missionary organizations abroad, but even boys and girls have caught the spirit, and have organized themselves into missionary societies.

Tell the boys and girls about the Opportunity Seekers in Bombay, who brought their money to Mrs. Hume, and wished to have it go to foreign missions. She suggested that there was great need of it right in that mission. "O," but they said, "that would be home missionary work;" and so their ten dollars were sent to help the city missionary work in New Haven. The "Lend a Hand" society, composed of girls in Bombay, has sent money at different times to the Indians in Dakota and to a Huguenot school in Africa. They have caught the real missionary spirit. Explain to the boys and girls the meaning of the suggestive and heroic initials "M. C. M. A.,"—Missionary Children's Missionary Association.* We have received reports of their annual meetings. You will find some of these reports in LIFE AND LIGHT, February, 1880; April, 1881; March, 1882. See also "The Children of Missionaries in India," by Dr. Root, in the *Dayspring* of August, 1889, and "A Mission Band in Japan," *Dayspring*, April, 1890. Tell the boys and girls about the many curious ways that little people in heathen lands have of raising money

* *See page 301.*

for missionary extension. The story of little Emily Hammond Ament, whose home was in the great city of Peking, in China, will interest the children, and may be found in *Mission Dayspring* of June, 1893.



Our Work at Home.

SEMIANNUAL MEETING.

THE semiannual of the Board, held in Fall River, Mass., on Wednesday, May 29th, was one of great enthusiasm. The welcome of the Fall River and Old Colony Branch ladies was most cordial and inspiring. From the time that the guests entered the social rooms of the church on arrival, to meet smiling hostesses serving tea and lemonade; through the two sessions of the meeting; at the exquisitely arranged tables at noon; to the close of the day, when carriages and special cars took them to the station; nothing was omitted that could give comfort and pleasure.

As the meeting was combined with the semiannual meeting of the Branch, a half hour in the morning was given to its work as described by its secretaries and treasurer; and there was also a short memorial service for two of its prominent members, Mrs. Harrison Tweed and Mrs. C. L. Ward. A statement of the work of the Board was given by Miss A. B. Child, under the title "Signs of Promise." The Assistant Treasurer, Miss H. W. May, stated the receipts for the year, from January 1st to May 18th, to be $37,616.03 in contributions and $11,522.21 in legacies. A gain of $747 in contributions and a decrease in legacies of $8,004.51,—making a decrease of $7,257.51 in total receipts.

The missionary address of the morning was a most vivid description of "Touring in Turkey," by Mrs. J. K. Browne. A pleasant link between Mrs. Browne and her audience was her friendship for Miss Harriet Seymour, for many years a member of her family in Harpoot, and for more than the same number of years supported by the Fall River Auxiliary. The closing

address was by Mrs. S. B. Capron, on "Safe Investments," in which she dwelt, in her own inimitable way, on the large returns received in the investment of prayer for those in mission lands.

The afternoon session commenced with a profitable discussion on "Increase of Membership," opened by Miss Stanwood, and was followed by a very charming talk from Mrs. J. H. De Forest, of Japan, on "The Japan Missionary in Her Home," letting us somewhat behind the scenes in the busy lives of missionary wives and mothers. The last hour of the afternoon referred particularly to young ladies' work. Mrs. Capron again lifted the audience upon a higher plane in depicting the daily opportunities for gleaning in Christian fields, if only each one were in her own place and alert for the work lying before her. Dr. Louise R. Smith brought the medical work in Van—its need and its success—so ably and picturesquely before the audience, that many felt as if they had actually been present in the city by the lake with its ancient traditions so curiously blended with its modern struggle for existence. A statement of the Junior work of the Board, by Miss Lamson, brought out most attractively its importance, its growth, and hopefulness.

It was a matter of great regret to all present that the beloved President of the Board must again be absent from the meeting, and again, as in November and January, a message of love and sympathy was sent her by a rising vote. The exercises of the day were admirably conducted by Mrs. C. H. Daniels, Vice President, and all who were present felt that it was good to be there.

LEAVES FROM OUR BRANCHES.

THE quarterly meeting of the *Eastern Connecticut Branch* was held in Willimantic, April 26th. There was a fine attendance, twelve churches being represented. After devotional service interesting letters were read from Misses Hyde and Huntington, our missionaries in Adabazar and Van, and special prayer was offered for them. Extracts from Miss Kyle's excellent paper on "Possibilities of Work in our Auxiliaries," were read, and its suggestions enforced by remarks by Miss Gilman.

LIFE AND LIGHT, our missionary magazine, was the special topic selected for consideration during the morning. In response to requests from our president several papers had been carefully prepared by young ladies of our auxiliaries, which proved to be of great interest. One traced the history of *LIFE AND LIGHT* from its first issue, setting forth its object, and showing its

growth from a quarterly to a monthly magazine, its changes in form and material to meet the needs of a growing organization, and through many years its constantly increasing subscription list. Another told us what use to make of back volumes of LIFE AND LIGHT; showing us how, in the careful reading of them, we find a connected history, from smallest beginnings, of many strong missions in which we are deeply interested, and the true story, as learned from their own old letters, of the life and struggle through the years of missionaries in whose present work and successes we are rejoicing. Scattered all through these old volumes are missionary incidents and inspiring words of missionary workers, at home and abroad, whose influence we cannot afford to lose out of our lives.

Another told how to make LIFE AND LIGHT useful in young peoples' missionary meetings, commending the plan for study outlined in it, and suggesting various ways of so using the abundance of material contained in it that it may serve the best end,—which is, "that we may know." Only one told us what *not* to do with LIFE AND LIGHT. It should not be read in missionary meetings, but so thoroughly read at home as to be absorbed, and held ready for use whenever needed. If only one copy is taken it may be lent, not given away or destroyed, but carefully filed away for future reference. In the absence of one to whom it had been given to suggest ways of increasing its circulation, Miss Gilman urged strongly upon all members of our auxiliaries the duty of special effort in various ways to gain new subscribers.

There was strong and impressive testimony by those who had held fast by LIFE AND LIGHT through many years, to its value in keeping their minds in touch with the ongoing of Christ's kingdom in the world, especially with woman's share in that work, and their hearts warm toward the missionaries who are doing our work so faithfully in foreign lands. Miss Barbour, of Spain, was the missionary of the day, and on being introduced, said, "Nobody opens LIFE AND LIGHT with more pleasure than the missionaries on the field, and even the students in the school in Spain are much interested in it."

It is hoped that this service may yield some fruit in new subscribers to LIFE AND LIGHT in the *Eastern Connecticut Branch*. In the afternoon, after a service of prayer, in which many participated, Miss Barbour told of the beginnings of mission work in Spain by Mr. Wm. H. Gulick, in 1868,—of the building up of the evangelical school in San Sebastian; of the obstacles overcome, and the methods of instruction adopted by Mrs. Gulick, and of the large success which has been given her in her educational work. Her talk was full of pleasing and pathetic incident, and was listened to with great interest.

MRS. G. F. BARSTOW.

Junior Workers are always glad of an opportunity to gain inspiration from the experience of others: an invitation, therefore, to meet Miss Tuck, Secretary for Junior Work in the *Springfield Branch*, was gladly accepted by about thirty ladies from the vicinity of Springfield. A number of the ladies had recently taken up this work, and it was especially pleasant to become acquainted with these and welcome them to the ranks.

Miss Tuck opened the meeting by reading passages of Scripture. She then gave some details of the work committed to the children, for the year 1895; various points were brought up that will advance the harmony of the Branch work, and practical suggestions were made. An interesting relic—an autograph letter of David Livingstone's, written from Africa—was passed from one to another. Then followed several prayers—the most helpful part of the meeting to those who feel a heavy responsibility for the right guidance of the young people.

Each leader was then called on for an informal report of her Circle for the year; a good showing was made of money contributed, of meetings held, of interest maintained. One leader spoke of "An Objector's Meeting," at which an officer of the Branch had consented to take the rôle of the lady who does not believe in foreign missions, while one member of the society after another answered her objections and overthrew her arguments; we were all glad to learn that at the close of the meeting she proclaimed herself thoroughly convinced of the value and duty of foreign effort. Another leader told of "knifework" for a boys' circle, by which restless hands were kept busy in fashioning articles for a future sale.



OUR BOOK TABLE.

Demon Possession and Allied Themes. Being an Inductive Study of Phenomena of Our Own Times. By Rev. John L. Nevius, D.D. For Forty Years a Missionary to the Chinese. With an Introduction by Rev. F. F. Ellinwood, D.D. With an Index: Bibliographical, Biblical, Pathological, and General. Fleming H. Revell Co. 8vo. Pp. 482. Price, $1.50. 1894.

hree things make Dr. Nevius' book on demon possession a remarkable tribution both to the literature of modern psychology and to that of the istian evidences. 1. It is written with the utmost coolness, impartiality, judicial balance of mind, and in a style of great clearness and precision. t is based on original investigations undertaken without any preconceived ›ry, and, indeed, with prepossessions inclining the author to adopt a strictly ıralistic explanation of the amazing phenomena forced on his attention ng a missionary experience of nearly half a century. 3. It offers exlingly significant, if not conclusive evidence, that demoniacal possession modern fact. Experiences almost precisely parallel to those detailed in gospel narratives as to possession of human beings by demons, are here ›rded, as they yet take place in the vicinity of pagan temples in China elsewhere among a people of somewhat low intellectual and moral ɛlopment.

r. F. F. Ellinwood, the distinguished Secretary of the Presbyterian rd of Missions, after more than quarter of a century of acquaintance ı Dr. Nevius, says that he regards him as a man peculiarly fitted to exıe so intricate and difficult a subject. His philosophic insight, his judicial ıess of mind, his caution, and his conscientious thoroughness, his mas- of the Chinese language spoken and written, his intimate sympathy with people, and his correspondingly true interpretation of their innermost ıght and life, rendered him capable of ascertaining the real facts in the , and of forming accurate judgments upon them." (Introductory Note, ɛ iii.)

he Rev. Arthur H. Smith, whose brilliant book on "Chinese Character- s" has won such high praise in all quarters, has written on the flyleaf of copy of Dr. Nevius' book owned by the present reviewer, the following ds: "I am personally acquainted with the Shantung field described in work, knew, admired, and loved the distinguished and honored author, am convinced that his book is a record of realities, and embodies a true anation of fundamental and vital facts."

r. Nevius points out twenty-four particulars in which the manifestations ymptoms of demon possession as they appeared in the cases he examined hina, correspond with those narrated in the New Testament (pages 255–. The correspondence is astonishingly complete and circumstantial. ›thing," says Dr. Nevius, "has excited more surprise than the fact that subjects of these manifestations in China, without any previous knowlɛ of the New Testament, have again and again evinced a knowledge of , and especially of our Saviour, and have acknowledged the authority power of Christ."

Prayer in the name of Jesus, and a command from genuine Christians given in his name to the evil spirit to depart, has again and again effected exorcism. In one case the spirits cast out seemed to enter the bodies of inferior animals, as in the New Testament narrative of the Gadarene swine. Casting out demons in the name of Christ was one of the proofs given by the apostles of the Divine origin of their message.

Our Lord himself promised that the Apostles should have power to cast out evil spirits in his name. Mr. Arthur H. Smith read this wonderful promise on a certain occasion to the present reviewer, and claimed most solemnly that it is fulfilled to this day in the experiences of faithful missionaries and native preachers in China and elsewhere. As it was in the first generations reached by Christianity, so now the casting out of demons in the name of Christ is an evidence, readily appreciated and understood by the masses, of the presence and power of our ascended Lord, "thus convincing men of the Divine origin and truth of Christianity, and preparing the way for its acceptance" (p. 259).

Anti-supernaturalistic criticism of the Gospel narratives concerning demon possession appears very arbitrary and superficial in presence of the experiences narrated in Dr. Nevius' book. Immense importance attaches to the substantiation of the reality of the intercourse of disincarnate spirits with men, whether the communications received from beyond the range of ordinary human consciousness appear to come from evil spirits or from good. The scriptural direction is that we are to try the spirits to ascertain whether they are of God.

It is highly important to notice that Dr. Nevius is no spiritualist, but he, like Prof. Austin Phelps, or Prof. Theodor Christlieb, or John Wesley, is inclined to be a Biblical demonologist. He quotes many defenders of the psychological theory offered in explanation of the abnormal phenomena he discusses, but he adheres himself to the Biblical theory as far more coherent, satisfactory, and scientific than any other.

Henry W. Rankin, Esq., of East Northfield, Mass., a son of Dr. Nevius' colleague at Ningpo, and one of the promoters of the work of Mr. Moody's colleges and conventions, has carried this volume through the press, added to it valuable indices, and an important chapter entitled "Facts and Literature of the Occult." The references to the literature issued by the London Society of Psychical Research, and by various specialists in psychology, particularly by Prof. Wm. James of Harvard University, Prof. Austin Phelps, Prof. Christlieb, Dr. Wm. Carpenter, and others, are copious and yet cautiously sifted.

On the whole, we commend this book as an important contribution to *current discussions* of the Christian evidences, and of psychology in some of

its most strategic and alluring departments. Let the positions taken by Dr. Nevius in this volume be once securely established, and the materialistic philosophy which denies the reality of the supernatural is overthrown, the Gospel narratives concerning demon possession are shown to be plain statements of matters of fact, and a flood of light is thrown upon some of the most vital and fundamental religious truths hitherto scouted by science, falsely so-called, and yet affirmed in the Holy of Holies of Revelation.

JOSEPH COOK, LL.D.

TOPICS FOR AUXILIARY MEETINGS.

July.—Pioneers and Veteran Workers in Micronesia. See LIFE AND LIGHT for June.

August.—Missionary Societies in Mission Lands.

September.—Contrasts in Africa as shown in the lives of Robert and Mary Moffat and Rev. Josiah Tyler.

October.—Latter Day Reformers, the work of Mrs. Clara Grey Schauffler, Mrs. Alice Gordon Gulick, Mrs. Gertrude C. Eaton.

TOPIC FOR AUGUST.

Missionary Societies in Mission Lands.

In the girls' schools supported by the Board in mission fields, almost without exception there are organizations of some form doing mission work for others. Brief mention is made of these in many of the reports of girls' schools in back numbers of LIFE AND LIGHT. An account of the society in the American College for Girls in Constantinople will appear in the monthly leaflet. There is also a pleasant sketch of "The Morning Star Society" in the boarding school in Madura, India, in LIFE AND LIGHT for July, 1889, and of the society in the Bridgman School, Peking, in September, 1883.

Missionary societies abound, also, among native Christian women. Making selections we suggest that sketches be given of those in Tung-cho, China (see LIFE AND LIGHT for January, 1883, August and September, 1885, December, 1887, and November, 1890); in Harpoot, Turkey (May, 1883, October, 1885, page 364; July, 1887, page 269; November, 1891, pages 495 and 503); in Van, Turkey (July, 1886); in Micronesia (July, 1892); in Madura, India (see monthly leaflet). See, also, an account of A Woman's Club in Bombay, in LIFE AND LIGHT for May, 1891.

WOMAN'S BOARD OF MISSIONS.

Receipts from April 18 to May 18, 1895.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Bangor, Central Ch., 60, S. S., 36, Hammond St. Ch., S. C. E., 15.57, Friends, 44; Castine, Desert Palm Soc., 55; Portland, Williston Ch., Light Bearers M. C., 10, High St. Ch., Aux., 234.35, Union, Aux., 10; Calais, Aux., 30; Bridgton, Aux., 14.75; Lebanon Centre, Aux., 7.25; Blanchard, Aux., 4; Machias, King's Daughters, 52, Woodford's Aux., 15; Bath, Willing Workers, 27; Greenville, Aux., 16, Lakeside Helpers, 65; Topsham, Aux., 5; Portland, Seaman's Bethel Ch., S. C. E., 17.50; Willard, Jun. S. C. E., 10; Bethel, First Ch., 11.36; South Paris, Cong. Ch., 3.77, 743 55

Total, 743 55

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntire, Treas. Amherst, Aux., 29; Brookline, Aux., 18; Durham, Young Ladies' Miss'y Soc., 4.40; East Jaffrey, Buds of Promise, Jun. Aux., 20; Kingston, Rainbow Band, 6; Manchester, First Ch., Aux., 25, Children's Easter Offering, 11.55; Nashua, Aux., 25, A Friend, 2, Mrs. H. A. Albee, 38.60, Miss H. Knowles, 13.20, Mrs. Lydia Nourse, 17.60; Newport, Ladies of Cong. Ch., 14.56; Plaistow and North Haverhill, Aux., 22; Portsmouth, Young People's Society, 6.25; Stratham, Cong. Ch. S. S., 13.62, Warner, Aux., 5; Webster, Alfred Little Gleaners, 5; West Lebanon, Aux., 10, 286 78

Total, 286 78

LEGACY.

New Hampshire Branch.—Lyme.—Legacy of Mrs. Louise S. Grant, 50 00

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Cambridge, Aux., 3, Second Cong. Ch., 5; Fairlee, Aux., 23; Fairfax, Mrs. A. B. Beeman, 2; Hardwick, East, S. C. E., 4.50; Lyndon, Aux., 5; Manchester, S. C. E., 5; New Haven, S. C. E., 10; St. Johnsbury, South Ch., Aux., 29; Waitsfield, Aux., 5; Shoreham, S. C. E., 2.25. Less expenses, 11.75, 82 00

Putney.—E. H. Field, 2 00

Total, 84 00

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. C. E. Swett, Treas. Lawrence, Lawrence St. Ch. (of wh. 3 Thank Off.), 37.18; Reading, Aux., 20; Billerica, Willing Workers, 16; Lowell, Miss Ella W. Mace, 5, 78 18

Barnstable Co. Branch.—Miss A. Snow, Treas. Yarmouth, Aux., 10.75; Orleans, S. C. E., 10, 20 75

Berkshire Branch.—Mrs. C. E. West, Treas. Housatonic, Aux., 12.53; Pittsfield, First Ch., Aux., 1, Weekly Off., 12.91; South Egremont, Aux., 50; Two Friends, 225, 301 44

Essex North Branch.—Mrs. Wallace Kimball, Treas. Amesbury, S. C. E., 2; West Newbury, First Ch., Jun. S. C. E., 1; Newburyport, Prospect St. Ch., S. C. E., 5; Groveland, Aux., 30; Ipswich, Aux., 29.50; West Roxford, Aux., 31.50; Georgetown, First Ch., Aux., 25; South Byfield, Aux., 25; Haverhill, Union Ch., Aux., 10; West Newbury, First Ch., Aux., 20, Second Ch., Aux., 13.05; Amesbury, Riverside Aux., 12, Rowley Aux., 32; West Haverhill, Aux., 30.30; Newburyport, Powell Mission Band, 10, Campbell Mission Band, 5; Haverhill, Pawtucket Mission Band, 70, 351 35

Essex South Branch.—Miss Sarah W. Clark, Treas. Saugus, Aux., 10; Danvers, Maple St. Ch., Aux., 20; Lynnfield, South, Aux., 12, 42 00

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Buckland, 15; Orange, 63; Northfield, 10; Shelburne, 26.13; Shelburne Falls, 41.85; Light Bearers, 10, Primary Class, S. S., 2.50; South Deerfield, 22.10, Y. P. S. C. E., 12; Sunderland, 14.50; Whately, 25. Constituted Life Members, Mrs. Samuel Wilder, Mrs. G. Glenn Atkins, Mrs. J. C. Perry, Mrs. D. H. Strong, Miss Harriet Cleveland, 242 08

Hampshire Co. Branch.—Miss H. J. Kneeland, Treas. Chesterfield, Aux., 10; Easthampton, Emily M. C. (of wh. 25 const. L. M. Miss Mary L. Deane), 30; Granby, Aux., 5.50; Hatfield, Aux., 9.15; Haydenville, Aux., 31.35; Northampton, First Ch., division, 100, Edwards Ch., division, 41.25; South Amherst, Aux., 23; Hadley, Jun. Aux., 7.12, Aux., 25; Northampton, Edwards Ch., Jun. Aux. (of wh. 25 const. L. M. Miss Ella Clark), 133. 415 37

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Hopkinton, Cong. Ch., 10; Framingham, Ladies of Plymouth Ch., 45, Aux. (of wh. 25 const. L. M. Mrs. Anna C. Gates), 152; Marlborough, Aux., Easter Off., 15; Wellesley, Aux., 45, 267 00

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Brockton, Aux., 160; Cohasset, Mission Circle, 5; Hanover, Aux., 2; Kingston, Mayflower Ch., Jun. Endeavorers, 2; Milton, Helping Hand Band, 30, 199 00

Old Colony Branch.—Miss F. J. Runnells, Treas. Edgartown, Aux., 6.65; Fall River, Central Ch., S. C. E., 15, Jun. Miss. Soc., 50; Attleboro, Second Cong. Ch., Jun. S. C. E., 5, S. C. E., 10; Lakeville, Aux., 33, 119 65

Saundersville.—Mary E. Fowler, 24 00

Springfield Branch.—Miss H. T. Buckingham, Treas. Holyoke, Second Cong.

C. E., 10; Chicopee, Third Ch., es, 15; South Hadley Falls, Aux., lyoke, First Ch., Aux., 60; Lud- den Threads, 5; Indian Orchard, Helpers, 10; Springfield, First c., 288.10, Hope Ch., Mission Re- 10, Memorial Ch., Aux., 14.40, h., S. C. E., 5, Olivet Ch., S. S., 455 32

e.—Ladies' Miss'y Soc., 10 00
ranch.—Miss Myra B. Child, Auburndale, Aux., 13; Boston, th Ch., Aux., 97, Berkeley Temple, 1, Shawmut Ch., Aux., 312.07, it Helpers, 5; Brighton, Cong. ile Helpers, 10; Brookline, Har- ., Aux., 100; Chelsea, First Ch., ; Dorchester, Second Ch., Y. L. ie., 61, S. C. E., 10, Village Ch., e Circle, 10, Central Cong. Ch., boro, Tracy, S. C. E., 1; Hyde m. S. C. E., 10; Jamaica Plain, Ch., Aux., 106.50, Jun. S. C. E., ton, Eliot Ch., Eliot Aids, 15; y, Emmanuel Ch., S. S., 5; Som- Winter Hill Ch., Aux., 16.86, l Helpers, 15, Ever Ready Cir- 's Daughters, 5, Hillside Circle Daughters, 5, S. C. E., 15, S. S., th Boston, Phillips Ch., Branch e., 2, Chapel Jun. Soc., 2, Jun. , 5, 922 43

Co. *Branch.*—Mrs. C. L. Sum- ner. Worcester, Collection at a Meeting, through Mrs. S. B. , 35; Upton, First Cong. Ch., S. 0; Worcester, Plymouth Ch., S. 10; Clinton, Aux. (of wh. 25 by C. Dakin, const. L. M. Mrs. W. lan), 73.45; Southbridge, Brook- C., 10; South Royalton, Aux., borough, Aux., 30, S. C. E., 5; sville, Extra Cent-a-Day Band, Warren, Aux., 15.36; Worcester, nt Ch., Jun. S. C. E., 7, Park Ch., 0, Central Ch., Aux. (of wh. 100 M's Mrs. Edward M. Chap- lrs. Rufus B. Fowler, Mrs. Asa Miss Mary Averill), 103, Plym- h., Aux., prev. contri. const. L. Herbert O. Houghton, 329 02

Total, 3,777 59

LEGACIES.

Legacy of Mrs. Mary W. Hyde, 500 00
egacy of Mrs. Julia A. W. Ford, 1,900 00

RHODE ISLAND.

and *Branch.*—Miss A. T. White, Providence, Pilgrim Ch., Miss 's S. S. Class, 5, Aux., 43 cts., Pilgrims, 20, Central Ch., Jun. S. 5, Mrs. Lathrop (const. L. M's dward C. Moore, Mrs. Harriet ter, Mrs. Johns H. Congdon), 75, ., Aux., 37, Union Ch, J. A. N. 3, Plymouth Ch., Aux, 16, Bris- , 61.76; Kingston, S. C. E., 10, 243 19

Total, 243 19

CONNECTICUT.

Conn. *Branch.*—Miss M. I. Lock- reas. Chaplin, Aux., 11.55; Col- , Aux., 58.40, United Societies, Thank Off., 31.06, Wide-Awake M. C., Thank Off., 1, Boys' M. B., Thank Off., 1.54, Y. P. S. C. E., 5; Windham, Aux., 18; New London, Second Ch., Y. L. Guild, 10; Jewett City, Jun. S. C. E., 5; Westminster, S. C. E., 8; Norwich, First Ch., Lathrop Memorial Soc. (of wh. 75 const. L. M's Mrs. George C. Hyde, Mrs. Owen Smith, Miss Emma Backus), 87.38, S. S., 4; Greenwich, S. C. E., 10; Norwich, Park Ch., Aux. (of wh. 25 const. L. M. Miss Harriet N. Fellows), 30, Thank Off., 71.76; Abington, Aux., 5; Lisbon, Aux., 31; New London, First Ch., Aux., 76.26, 464 95

Hartford Branch.—Hartford, Miss Clara E. Hillyer, 1,000; Granby, S. C. E., 10; Bristol, Aux., 26; Buckingham, Aux., 13.50; Collinsville, Aux., 9.96; Farmington, Aux., 12; Hartford, Asylum Hill Ch., Aux., by A Friend, 15, First Ch., S. C. E., 8.40; Manchester, Second Cong. Ch., 23.10; New Britain, South Ch., Aux., 128.46, King's Messengers M. C., 4.50, Cradle Roll, 2.50; Plainville, Aux. (of wh. 25 by Mrs. Cornelia E. Blakeslee const. self L. M.), 114; Suffield, Young Ladies' Foreign Miss. Soc., 10; Unionville, Aux., 25.80. Life Members constituted by legacy from estate of Mr. R. S. Burt, Wethersfield Ave. Ch., Hartford: Mrs. Eliza A. Hutchinson, Miss Delia B. Burt, Mrs. Mary J. Coomes, Miss Charlotte Goldthwaite, Mrs. Anna S. Richards, Mrs. H. Lagenia Burt, Mrs. Mary C. Bartlett, Mrs. Mary Rose Burt, 1,403 22

New Haven Branch.—Miss Julia Twining, Treas. Adana, Aux., 5.14; Ansonia, Aux., 10; Brookfield Center, Aux., 12.68; Centerbrook and Ivoryton, Aux., 81.50; Chester, Aux., 26.85; Cornwall, Aux., 11; Derby, First Ch., Aux., 52.66; Durham, Aux., const. L. M. Miss Ella E. Merwin, 25; East Hampton, Aux., 38; East Haven, Aux., 40; Ellsworth, Aux., 10.75; Goshen, Aux., 32.50; Greenwich, Aux., prev. contri. const. L. M's Mrs. R. T. Hall, Mrs. F. W. Childs, Mrs. Seaman Mead, Mrs. Alfred Bell, Mrs. Benjamin Wright, Mrs. Whitman S. Mead, Mrs. Willis Wilcox, Miss Almira Mead, 54.20; Meriden, Center Ch., Aux. (of wh. 25 const. L. M. Mrs. E. B. Tyler), 154.50; Middletown, First Ch., Aux. (of wh. 25 by a Friend, to const. L. M. Mrs. Thomas Gilbert), 91; Middlebury, Aux., 25; Milford, First Ch., Aux., 13.70, Plymouth Ch., Aux., 8; Milton, Aux., 17; Naugatuck, Aux., 25; New Haven, Church of the Redeemer, 111.70, College St. Ch., Aux., 54.75, Davenport Ch., Aux. (of wh. 25, from Miss Susan Parmalee, const. self L. M.), 107, Dwight Place Ch., Aux. (of wh. 25 const. L. M. Miss Kate Lewis), 126, Howard Ave. Ch., Aux., 46, Humphrey St. Ch., Aux., 75, United Ch., Aux., 48.85, Yale College Ch., Aux., 99; New Preston, Aux., 39; Northfield, Aux., 2; North Madison, Aux., 11.65; North Stamford, Aux., 8.50; North Woodbury, Aux., 45.50; Norwalk, Aux., 50; Orange, Aux., 26; Portland, Aux., const. L. M. Mrs. Wm. Bartlett, 30; Redding, Aux., 25; Ridgefield, Aux., 43.50; Roxbury, Aux., 14.50; Salisbury, Aux., 24; Sharon, Aux., 130; Sound Beach, Aux., 8; South Norwalk, Aux.,

82.63; Thomaston, Aux., 32.50; Torringford, Aux., Mrs. Alstine M. Birge, 24; Waterbury, Second Ch., Aux., 122.50; West Haven, Aux. (of wh. 25 from Mrs. S. P. Beardsley const. L. M. Mrs. James Walker), 56.55, Wilton, Aux., 20; Winsted, Aux., 31.35, 2,229 96

Total, 4,098 13

LEGACY.

Hartford Branch. — Hartford, Legacy from estate of Mr. R. S. Burt, 200 00

NEW YORK.

Baiting Hollow.—A Friend, 5 00
New York City.—A Friend, 5 00
New York State Branch.—Miss C. A. Holmes, Treas. Poughkeepsie, A Friend, 10; Antwerp, Aux., 35.39, Day Spring Band and S. C. E., 12.33; Albany, Miss Janet McNaughton, 3; Brooklyn, Puritan Ch., M. B. (of wh. 15 complete L. M. Miss Bessie Ketcham), 50, Lewis Ave., Evangel. Circle of King's Daughters, 29.31, Y. P. S. C. E., 10, Earnest Workers, 38.20, Jun. Evangel. Circle of King's Daughters, 5.40, Central Ch., Aux., 190, Band of Hope, 10, Tompkins Ave., King's Daughters, 25; District, 4, New England Ch., Ladies' Soc. for Christian Work, 18, Plymouth Ch., Young Woman's Guild, 10; Berkshire, Daisy Band, 2, Aux., 23.50; Buffalo, Niagara Sq., People's Ch., Aux., 35.70; Binghamton, First Ch., Aux., 33.15, Mrs. Edward Taylor, 10; Bridgewater, Aux., 11.50; Clayton, Aux., 10.44; Cortland, Young Ladies' Band, 15.50, Jun. Band, 5.50, Aux., 20; Chenango Forks, Aux., 5.10; Copenhagen, Aux., 20; Canandaigua, Aux., 370; Crown Point, Aux., 8; Cambridge, Aux., 12.80; Candor, Young Ladies' Miss'y Guild, 5; East Smithfield, Pa., S. C. E., 8.52, M. B., 2.10; Elizabethtown, Mrs. Ellen D. Wild, 2; East Albany, Aux., 5; Fairport, Mr. G. Brooks, to const. L. M. Mrs. D. Hine, 25, Aux. (of wh. 10 completes L. M. H. Irmagarde Schummers), 50; Flushing, Aux., 39.26, S. C. E., 25; Franklin, Aux., 45.25; Gloversville, Aux., 93 42, Blue Bell Band, 10, Gaines' Union, 10; Hamilton, Aux., 5.50, S. S., Primary Dept., 2, S. C. E., 10, J. S. C. E., 2.50; Honeoye, Aux., 20, Cheerful Givers, 10, Young Ladies' Miss. Soc., 10, Happy Workers, 2; Homer, Miss Ellen Phillips, 2, S. S., 7.88; Henrietta, Aux., 9; Java Village, Aux., 10; Jamestown, Aux., 25; LeRaysville, Pa., 30; Lysander, Young Ladies' M. B., 5; Morristown, Aux., 16 50; Middletown, Crane Mission, 18.62; Millville, Aux., 11.07; Northville, Aux., 10, S. C. E., 20; Norwich, King's Daughters, 10; Northfield, Aux., 21; Napoli, Aux., 10; New Haven, Aux., 9.78, Mrs. R. E. Johnson, 19.75; Niagara Falls, Penny Gatherers, 22.55, Aux., 21; Newark Valley, Aux., 20, China Band, 13; New York, Broadway Tabernacle, Soc. for Woman's Work, 170, Bedford Park, Aux., 10, S. C. E., 10; Norwood, Aux., 18 50; Owego, Aux., 35; Oswego, Happy Hearts, 5; Perry Centre, Aux., 32; Phœnix, Aux., 3; Philadelphia, Aux., 5; Poughkeepsie, Opportunity M. C., 10, S C. E., 10, Aux., 25; Patchogue, Aux., 25 Rochester, Plymouth Ch., Aux., 25 Randolph, Aux., 18.85; Spencerport Aux., 30; Syracuse, Pilgrim Chapel Ladies' Aid Soc., 5, Good Will Ch., Aux, 11, Plymouth Ch., S. C. E., 15, Geddes Ch., Aux., 24.33; Scranton, Plymouth Ch., Juniors, 7, Aux., 20; Sandy Creek Aux., 14.40; Sidney, Dayspring M. C. 5; Summer Hill, Aux., 26.40; Saratoga Springs, New England Ch., Aux., 10 Utica, Plymouth Ch., Aux., 5; Wes Winfield, S. C. E., 10; West Bloomfield Aux., 20.05; Wellsville, Woman's Miss Union, 11.30; Warsaw, S. C. E., 4.89 Aux., 11.90; West Groton, Aux., 20 Walton, Aux., 13. Less expenses, 29.90,

Total,

PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. *Md.*, Baltimore, Aux., 31.10; *N. J.*, East Orange Trinity Ch., Aux., 40.25; Westfield, Y. L., 25; *Pa.*, Philadelphia, Aux., 66.46 Y. L., 60, Snowflakes, M. C., 20,

Total,

FLORIDA.

Winter Park.—Woman's Foreign Miss Soc.,

Total,

ILLINOIS.

Serena.—A Friend of Missions,

Total,

CALIFORNIA.

Los Angeles.—West End, Y. P. S. C. E.,

Total,

CANADA.

Canada Congregational Woman's Board of Missions,

Total,

FOREIGN LANDS.

Micronesia.—Girls in Kusaie School,

Total,

General Funds, 1
Leaflets,
Legacies,

Total, $1

MISS HARRIET W. MAY,
Ass't Tr



WORD FROM OTHER LANDS.

INDIA—MRS. J. C. PERKINS.

A FEW days ago we went over to a place one mile from here, where the people are of the lowest caste and very poor.

A CHILD'S FUNERAL.

We heard after reaching the church that a three-days'-old baby had just died, and the people would not be able to come to the service until after the funeral. We followed the native pastor to the house, which was quite near the church. An old woman, too old to go into the house of mourning, lay moaning at the side of the court. We passed her, and found ourselves in a crowd of people,—friends and relatives of the parents. Outside of the hut a woman sat holding the baby,—the tiniest bit of humanity I ever beheld. From the house issued the most dreadful sounds of women wailing. They had all crowded in the small room, and were sitting round the bereaved mother, encouraging her in her grief. Mr. Perkins spoke to them a few minutes, and after a prayer the men took the baby, tied it in a cloth, and laid it in a corner of the yard. We asked why it was not put in the ground outside. An old man solemnly informed us the native physician would cut off its head for medicine, and the mother would never have any more children. The old woman was still moaning as we came out, and I could not help feeling glad the tiny baby was spared a sad, neglected old age, and all the trials that come before it is reached, to so many women in India.

JAPAN—MISS DENTON.

At the close of the term the examinations went off well, and the closing exercises were most interesting. We invited all those directly connected with the school, either as teachers, lecturers (including the wives), all the graduates that live in Kyoto,—a company of about fifty,—to supper. The

exercises began at 1 P. M., and consisted, first, of the Christmas tree for the ragged Sunday school; one hundred and twenty children of all degrees of rags and uncleanness, as well as many in better attire, took part in the celebration, receiving from the missionaries very simple gifts,—cakes and oranges. The children had learned songs, Scripture verses and Christmas dialogues, and were very cunning in all they did. Then came drawing off-hand by the girls. The guests would ask for a landscape, a copy of a famous picture, or whatever they pleased, and the girls drew it right there. Next, a devotional exercise, and then supper. The supper consisted of soup, chicken stew, rice, pickles, cake, and oranges, and was warranted not to cost more than two and a half cents for each; and it did not. It was presented by the three foreign teachers. A musical programme followed. Then came the trial scene from the "Merchant of Venice," in which the girls did beautifully. Our girls are just delightful! I have saved the very best for the last. Five girls were baptized at the Christmas communion, all giving evidence of a real and deep conversion, and all doing so well that we feel that the year's work is richly repaid in them, and that they will go on to higher and better things. The spiritual tone of the school is comforting.

AFRICA—MR. DORWARD.

The work has shown a brighter side than ever before, and the fruits have begun to appear; some have ripened and others are ripening. Old feuds between families have been broken, and those who were bitter enemies go to the house of God together; a number of backsliders have been restored, new members admitted, and more seeking admission; five have recently been received into fellowship. A good work is going on among the heathen, and already a number have confessed Christ. Nine from one preaching place have done so, and others in other places are not indifferent. We hope and believe that we are in the beginning of a good work. A great many children have been gathered in from the kraals. They came in blankets merely; some thirty or more have been clothed, and they now appear more civilized than they did. Some of the dresses were sent to us by some society in America; the others were given us by another missionary. It is a great help to have these simple print garments made and sent out; they save the missionary much expense and labor. We make up many garments that look well enough from mere scraps from pattern books. The little boys are in full dress when they get on a shirt.

The work of a missionary at these stations runs out into so many lines. You would be surprised to stay here a few weeks and find what we are *called upon to* do. We have really to father them. Indeed, they frequently

address us by that name—"baba." It is amusing, till one becomes accustomed to it, to be addressed by some old person as "father." We have a people who listen attentively and appreciatively to the sermon, and who go home and talk it over point by point as much as they can recall; at least, many of the station people do. I do not mean that the raw heathen from the kraals do this. But many come to the station service every Sunday and give respectful attention. The way the reception by faith of the gospel message quickens both mind and heart is a constant marvel to us. We have, perhaps, an opportunity to witness its power as an intellectual stimulus in a more marked way than you can at home.

THE WOMAN'S MISSIONARY HEADQUARTERS.

DOES it not seem almost too good to be true, this news about missionary headquarters? And yet there they are, in the beautiful Y. M. C. A. building; *ours*, and only waiting to be occupied.

How much it will mean to us all, this Mission Headquarters! What ties it will have between our workers in the home and foreign departments! What a help it will be to auxiliary members who need information, enthusiasm, suggestions! Here will be a welcome to all interested in the work. Here we can see the pictured faces of our missionaries, get their letters, read of their doings and needs, and, best of all, unite in earnest prayer for their safety, strength, and success!

The opening of our room will be on the afternoon of Wednesday, February 6th, at half past one, when a united service of dedication will be held by both societies. All our friends are most heartily invited to join in this hour of simple prayer and praise and cordial fellowship.

YOUNG LADIES' BRANCH.

BY ALICE M. FLINT, REC. SEC.

THE regular bi-monthly meeting of the Branch was held at the headquarters, Saturday afternoon, April 20th. The opening hymn was "Rescue the Perishing," followed by an Easter lesson from the twenty-eighth chapter of Matthew. "Fear not" is the motto of our religion. However lofty may be the philosophy that is the foundation of any other religion, it is always based on fear. The women who were so sorrowful, who went out so sadly, were the first to receive a message from the risen Lord. The president followed this talk with a prayer.

The treasurer reported $38.80 on hand at the present time.

The president reported an evening meeting held at the Third Congregational Church, San Francisco. There were about two hundred people there, who listened to a very interesting talk on Turkey by Mrs. Thom. There were also tableaux in costumes of Turkish life. There was a collection taken of $7. The home secretary reported that in February ninety letters had been written and sent out to Sunday-school superintendents in regard to the Morning Star collections for this year. Thirty-seven replies have been received, and twenty-five have already sent for the mite boxes. Six schools have already been heard from, and $49 have been received.

Attention was called to volumes of the *Missionary Herald* and LIFE AND LIGHT, which have been bound for the library through the kindness of a friend, making twenty more volumes for the library.

The Study Committee reported that the next subject would be "The Islands of the Sea," and the list of references would be found hanging up in the library.

The Executive Committee was instructed to arrange for a reception and prayer meeting to be held on board the Hiram Bingham, which will be in port in May.

The Thursday morning prayer meeting that is held every week in the room was spoken of, and attendance at that meeting was urged on all those present.

Miss Gouldy, formerly a missionary in Japan, gave a very interesting talk about the work in which she was engaged while in that country. She told of a girl she had had in her school who had been a dancing girl. She stayed there only a little while, and then disappeared. Six years later she received a letter from a friend in another mission saying that she was coming to make Miss Gouldy a visit, and would bring with her a Japanese girl. Miss Gouldy was very much pleased to recognize the girl as the one who had been in her school six years before. Her father had died rich, and left her to be educated in the school in Yokohama.

The last hymn was "Wonderful Words of Life," after which the meeting was brought to a close by the Lord's Prayer, repeated in unison.

THE "Scattered Helpers" is a society in Canada composed of those who from age, sickness, distance, or manner of daily employment, cannot belong to the regular missionary society. "That nothing be lost" is the motto.



EDITORIAL COMMITTEE.

Mrs. JAMES G. JOHNSON, 7 Ritchie Place, Chicago.
Miss SARAH POLLOCK. Mrs. W. H. RICE.
Mrs. GRAHAM TAYLOR. Mrs. G. B. WILLCOX.
Mrs. H. M. LYMAN.

YOURS? MINE?

BY FRANCES WELLS HUMPHREY.

IN His plan for the redemption of the world, God's wisdom far transcends ıe utmost compass of the loftiest human intellect. What earth-born enıusiast with infinite power at his command could begin to be a sharer in ıe eternal patience of God? He might have redeemed and perfected the ′orld by one instantaneous act of omnipotence. Man rapt in fervent deght at the contemplation of the glories of a sin-freed world would doubtːss have done so; only God, infinite in wisdow, long-suffering and justice,) whom a thousand years is as one day, who seeth the end from the begining, lays out a plan of even balance and reflex influence which our finite ıtellects feebly apprehend.

With more or less unction we rehearse our litany, "Lord, have mercy upon ȧ, miserable sinners," and then we wonder with half-conscious complacency ′hy the Lord has seen fit, in his gracious providence, to make us the objects f his special mercy. Our thoughts wander, it may be, across the sea to the ıuds where our sisters sit in the darkness of degradation, despised and rejected

of men, as was the Saviour who died for them. "If, from its birthplace, the blessed light of Christianity had gone East, not West," we say, "our place to-day would be reversed. We should be the unfortunate, the oppressed, the downtrodden, while centuries of gospel light would have made our Oriental sisters fit substitutes to hold our important places." Then, with a prayer that God's kingdom may speedily come to all the ends of the earth, we go out to enlarge the important place given us by Christian civilization.

But stop! Make a more careful estimate. Who are the fortunate? Be not deceived. God's plan is not unbalanced. Take your Bible and read the long-forgotten story of the one who had his good things in this life, while at his gate lay his poor, afflicted brother. This world is mutually interdependent. For each of us educated, cultured Christian women, on the other side of the world another woman waits for the light which has been put into your hand and mine to carry to her. She is your opportunity, your responsibility. Unless you bring to her the light, she dies in darkness; and as she depends on you for the knowledge which is necessary to salvation, so on the fulfilling of your mission to her depends your own future happiness, for thus has God ordered it.

This is the work we in our Board are trying to do—to reach with our work, our money, and our prayers those heathen women whose salvation God has committed to us as one of the conditions of our own; and then to reach some one's else sister who, sad to say, does not realize her sacred responsibility; and then go on for the very love of the work—for it never fails to beget enthusiasm—till every knee shall bow.

Is *your* heathen woman converted?

CHICAGO.

CHINA.

LETTER FROM MISS E. GERTRUDE WYCKOFF.

PANG-CHUANG, CHINA, Jan. 19, 1895.

DEAR FRIEND: One week of our vacation is already gone, and before we know it schoolgirls and station classes will be on us once more. We hoped to make a tour in the next month, but by cart it would take us out two nights, and our friends here feel a little uneasy about our being so far from home these war times. There is apparently no danger, but in case trouble should occur our protectors in Tientsin could do nothing, so we have given up the tour. We are so glad we were able to go on as usual with station classes in the out stations as in former years; it has done much to keep our native

Christians in an undisturbed state of mind. The telegrams in the papers report a little more favorably for the Chinese, and the envoys are on their way to Japan to make peace. The Chinese are all dreading the spring, if the war closes, and the soldiers scatter. But we must leave the future in the hands of Him who always watches over and cares for his own.

Tuesday this week I gave my Sunday-school girls their yearly party. Thirty have attended over half the Sabbaths throughout the year, and to them I gave a package of bright cloth, beads, etc. To these, also, and the remainder present I distributed Chinese candy, which is a great luxury to these poor children. I had sixty-one, including babies, seated in the room, and after all were in order, I removed the screen which hid from view their surprise. It was a stepladder trimmed in Fourth of July colors, and on each package stood the prettiest dressed paper doll,—just a card cut out and dressed in dainty skirt and waist. They did look so pretty; with each bundle went a doll, followed by a "Thank you" from the recipient. After the distribution was completed we went out in front of our house, where a picture was taken; for such a crowd I think it is pretty good. Will send one soon. These little folks, though in heathen homes, know a good deal of the Truth, and I hope their hearts have more of it than we can see.

When the school closed there was an examination on the Christian and Chinese books. The girls did very well. It is wonderful how they memorize! Dr. Porter and four Chinese teachers, also their teacher, Mrs. Wang, and some of the ladies from the station were present. The teachers would fire a sentence, picked out here and there and everywhere, from which place each girl in turn must go right on without a break. It was interesting to watch their teacher; she sat intently listening, following herself as each sentence was given. I had three of the girls in geography, but they did not do their parts well, they got so mixed on the map. We feel very anxious for all these scholars that they may live the gospel, and answer their own prayers at home in this New Year season. They have so many temptations—and evil is constantly before them—that we know resistance is not always easy.

I do not think we wrote of a wedding in this village. The boy and his parents are Christians, and the latter said, "If we are to have a Christian wedding, let it be entirely Christian, without a trace of heathenism in it;" and so it was, and a very satisfactory, quiet one it was also. The sister of the bridegroom, a lovely Christian girl, married into a heathen home, but still earnestly trying to live a Christian life, did not know as there would be a Christian book for the bride, so wrapped one of hers up in a red cloth. But we had a Testament and the smaller books done up in a bright red handkerchief, and they were pleased to use them in meeting the bride.

A week ago I attended another wedding supposed to be Christian, but, owing to ill management, there was considerable heathen left, especially in meeting the bride. Here we prepared books also. When the bride reached the door, the books having been given her, some one said, "Hold them nicely;" at which she slung them on a table near by as much as to say, "Take them; what do I care for them!" I expect, coming from a purely heathen home, and not knowing anything about the Jesus church, its books and customs, she felt mean, and gave vent in that way. We shall hope for her conversion to Christianity in time. The funny thing was that Dr. Porter came pretty near marrying her without her husband. There was a dreadful crowd in the yard, and the boy could hardly press through. The pastor had begun the service, when, all of a sudden, the bridegroom rushed through the throng, hopped over the corner of the table, and stood in the doorway, a little in front of his bride, during the ceremony. On the window sill of the bride's room were two stalks of some kind of grass bound together by red paper; also two stalks of onions similarly bound; also some tiny bundles in red paper containing stones and bean curd. To all of these is attached some superstitious meaning, perhaps a little more important than that of the horse-shoe, rice, etc., with us. It was all sent by the mother, who is a strict heathen.

Poor Chinese brides! No wonder the thought of a new home which has never been seen, whose members she does not know,—not even her husband,—has little attraction for her; it means no happiness to a Chinese girl to get married. There is no feeling of gladness comes to her, and oftentimes she is so disappointed and illtreated that death by her own hand seems a relief to her—

LETTER FROM MISS MARY P. AMENT.

PEKING, CHINA, March 25, 1895.

MY DEAR MISS POLLOCK: . . . The Emily Ament Memorial School is going on most prosperously at present. New scholars have been added; the attention to lessons is improved. I teach geography once a week, and the advanced ones have arithmetic every day. The clinics in the next court draw in a number of women and children, who seem greatly pleased with the songs and the talks about our planet, which are always illustrated in sand, dough, or paper.

To-day is springtide, and the Japanese gunboats being at Taku, it remains to be seen whether they will land troops and begin the long expected attack. Our two weeks of revival meetings are over, at any rate, and a most profitable

time we have had. Over twenty are determined upon being Christians, and some ten have been received on probation. When, at the last meeting, Mr. Ament gave out the hymn, "God be with you till we meet again," the murmur of approbation was quite noticeable, and the heartiness with which the hymn was sung augured well for the days to come when the routine of work makes it necessary to separate, and when the impressions of these days will be tested.

Some cases of defection have occurred that sadden us, and I fear three women's names must be cut off from the list of church members. Our Bible women dread to tell us when they find proof of wrongdoing, "Because it will grieve your hearts so much;" and I am glad to say they do not have occasion to do so very often.

We have so enjoyed this winter's work, and now hope that war, if it must approach nearer, will only open new doors of opportunity; for where there is fear or suffering, there the gospel of the blessed Christ proves all-powerful to comfort and relieve.

We do feel deep concern for our Manchu friends should there be a change of dynasty. That event, however, seems less probable than awhile ago. If China is to be thrown open to commerce, we may encounter new difficulties as well as new opportunities. We pray to be equipped for the warfare, whatever it may be. Rev. Gilbert Reed, whose mission among the higher classes you may have heard about, has been most helpful to us in our revival meetings. He is making good progress in laying foundations for the work he hopes to accomplish, and seems peculiarly fitted to work among officials. I trust he may be able to turn their thoughts, as he desires, to plans for improving the condition of the common people, and that much of their ill-gotten gain may be diverted into channels of helpfulness, as they are shown what may be done in these latter days to inform and elevate those whose ignorance makes them a danger to society.

I believe the war, while it reveals the sad need of the Chinese for regeneration, is going to result in increased efforts for her salvation. It already has had that effect here on the ground, and the blessing of the past weeks seems like an indication of the Lord's intentions. The more the need is made evident to the Christian world and to the hearts of the Chinese that they need a Saviour the more certain I am that funds will flow in, and men be moved to take up the work. We do not want it all to end in railroads and German militarism, plenty of foreign rum and whiskey, and specimens of foreign civilization who come over to make money out of the Chinese, but we want Christian work to keep abreast of the tide. Pray earnestly that something more than civilization in the ordinary sense may come out of the war.

The *Mission Studies* in its new form is a pleasure to the æsthetic taste; the feel of the paper suggests progress over the first editions, and now the sweet face of our own Miss Porter looks ever hopefully and expectantly out at us. We hope to see her at the mission meeting, and hear her talk of the work on the home side.

We are having an interesting work among the British marines. "Pleasant Sunday afternoons" are arranged for them at the Legation. Yesterday Dr. Murdock read them a selection, and Dr. Waples gave a Bible reading. Some have been converted while here.

Mrs. Cora Riggs Waples is here at present. We are so glad to have her and her most admirable husband with us. I think the change will be helpful to her. It was a hard winter; their dear little boy died of malignant small-pox, and they have worked on so bravely. My heart aches for her. The consul's letter to them decided them to come,—Miss Williams and Mrs. Sprague, also.

TURKEY.

LETTER FROM MISS LIZZIE S. WEBB.

ADANA, April 4, 1895.

DEAR MISS POLLOCK: Knowing your interest in everything that co- cerns our work, I wanted to tell you a little about our church, and a meet- ing we had with the women a short time ago.

Our people have been using their church in an unfinished state for th ir- teen years. The bare, ugly walls stare us in the face every time we go to service, and the rafters and timbers which hold up the roof remind one of the bones of a skeleton. This year is an unusually bad one financially, but a general feeling of dissatisfaction with the present condition of things seem to have taken possession of the people. No doubt this was partly brough about by the present of a beautiful pulpit from the members of this churc who are in America, and the contrast made the walls of the church lo uglier than before. Of course they could not ask help from the Board its straitened condition; and, besides, one of our native brethren remar to me that they were tired of being beggars. So they determined, if p ble, to do this themselves.

But the matter of a kindergarten for the children of the Protestant ... seemed to demand immediate attention even more than finishi ... it was decided that the women should take u

while the men gave their attention to the church. But we soon saw that this was not a good plan, and after the women had raised about one quarter of the money necessary for the kindergarten, Mrs. Montgomery and I decided to take the responsibility of the rest of it, and let the women also have a share in finishing the church.

The preacher started this work with a most earnest sermon from the text, "The temple of God is with men;" and as he pictured what the temple should be, first in a spiritual sense, and then in its material form, I think all there felt, as never before, the contrast between the ideal and our reality. But what an impossibility it seemed in view of these words from the same sermon: "In presenting this subject, don't think I am ignorant of your condition. I know that many of you have eaten no meat for weeks." But as he described the conditions under which the Jewish tabernacle was built, and the free-will offerings for that, I think every heart there responded in sympathy.

The subscriptions of the men now amounted to $375. It was decided to have a special meeting for the women, to which they should be invited to bring their offerings. Mrs. Montgomery and the preacher's wife spent a week in calling, to arouse their interest in the work. But at every house they found them already thoroughly interested.

Some of the women were so poor that we would wonder whether there was anything in the house they could give. Mrs. Montgomery spoke especially of one place where the only thing she saw that could possibly be sold was four copper dishes used in cooking their food. But nothing so common was to be this woman's offering. She still possessed a ring, the gift of her husband at their marriage, and when the day came this was laid on the table.

The day of the meeting was showery; but, as if to shame our lack of faith, the church was nearly filled; and when the time came for the offerings—well, I can't describe it. One had to be there and feel it. Imagine the story of the offerings for the tabernacle brought down to the present day, and you will have something of a picture of it. Almost all of our girls were there, as well as those from the city schools, and almost every child had brought at least something. Besides the offerings in money, amounting to $132, there were six finger rings, an old antique earring and chain, a breastpin, a large, solid silver buckle, various articles of clothing, a brass mortar, etc. But, best of all, was the joy of the whole congregation. I have never seen our preacher so happy before, and the church has not been so united, and in such a good state spiritually, since my coming to the mission.

They estimate that these repairs will cost nine hundred dollars, but they depend on forty-five dollars from the Sunday-school children, and some help from the members of the church in America; and, having begun so bravely, I have faith that they will be able to accomplish it.

April 16. Your letter with regard to the money came last Saturday evening, *just* in time for our Easter examination.

I wish you could have been there. We decorated the church with palm branches and flowers—four large bunches on each side of the pulpit, two of them forming an arch over it, with the ten pictures to be used in the examinations hung on a curtain under the arch, and just above the pulpit. In front of the pulpit was a large box about four feet long, filled with earth, and stuck with flowers of every kind.

After the children had chanted the Lord's Prayer, one class gave recitations from the story of Christ's resurrection, and then they sang a Turkish translation of

"Sweetly the birds are singing
At Easter dawn."

We have been studying the lives of Joseph and Moses. Each class had a lesson, and as they rose to be examined, the picture illustrating it was pointed out and explained to the audience. After finishing the life of Joseph there was a song, and another at the end of the lessons. Then the preacher announced the average attendance during the past three months,—two hundred and seventy-two,—after which those who had been present every Sunday rose and recited a verse. Also those who had been present and had brought a contribution every Sunday recited a verse. Then the contributions of each class were announced, and a part of your letter read. The women in their missionary meeting have learned about Miss Nancy Jones, and they were very happy to think that some money from Adana had gone to help in her work. I am going to tell the children more about her next Sunday.

The church was so full at our examinations that a good many stood all through it. Every one seemed pleased. It certainly makes the parents realize more the importance of sending their children to Sunday school. The bags yielded about twenty dollars this time, making about fifty-two since last October.

We have been having vacation for nearly a week, but school begins again to-morrow. We shall live in a whirl until school closes. My visit home seems more uncertain than ever. My sister cannot carry on things alone, and there seems to be no one who can come to our help. But if the duty

comes, of course the strength will be given with it, so I am quietly waiting. Pray for our graduating class. I fear they are not all heart Christians.

"But O dear friends who have been baptized into the name of Him who gave himself for the whole world, and who requires us to be like-minded with him, how is it that you turn a deaf or rebellious ear to his voice which commands us to go out from our favored city and nation into the highways and hedges, and even to the ends of the world, with the tidings of his love? 'Not interested in foreign missions' seems nothing else than a self-indictment of failure to sympathize with Christ, and to comprehend His sublime purpose. Our noblest women of wealth and culture reach for higher things than amusement and display. What is there so broad, so deep, so high, so far-reaching, as this work for the hopeless womanhood of every land where Christ is not known, and loved, and obeyed?"—*Mrs. F. A. Noble, in Mission Studies.*

EXTRACT FROM A LETTER FROM MISS F. C. GAGE.

MARSOVAN, TURKEY.

MY DEAR MRS. LEAKE: I especially meant to have written on the day I promised, but that day was fuller than most others of extras,—girls who had heartaches to tell; girls who had sins to be repented of; girls who had trouble in making their brains come up to their own and their teachers' ambition for them; girls who had bodily ills and pocketbook lacks; and especially girls who had no desires, mentally, morally, or physically, but who were perfectly and sublimely oblivious to their very obvious lacks in each department. I think it must have been God's way of answering your prayers for me, and it certainly was direct answer to mine. "That I may be used," is the constant prayer of my heart, and I told the girls about the prayers that were ascending to God's throne for them and for their teachers. They seemed especially interested and thankful, and asked me to send their love and thanks to you at our home who thought of them and us. The weekly prayer meeting on that Wednesday night was very sweet and tender. Oh, I never realized what it was to trust God for everything as I do here in Turkey! At home it was usually possible to carry out most of the things I really undertook, and it was easier to see that they were my doings than that they were God's plans. But I have learned more of my own powerlessness and God's watchful care and careful planning in this one year than in all my life before. I am glad I came to Turkey in these troublous times.

Friend of all who seek Thy favor,
Us defend
To the end.
Be our utmost Saviour!
Infinitely dear and precious,
With Thy love
From above
Evermore refresh us!

—*Charles Wesley.*

AFRICA.

HOW THE YOUNG MISSIONARIES ARE KEPT BUSY.

MT. SILINDA, GAZALAND, Jan. 8, 1895.

I HAVE been very busy, a number of things pressing for immediate attention, while only one at a time could be attended to. Since we have a cow and calf we need a place to keep them from the lions and from storms, so I have been trying to make a stable, and one with a floor, so that the inmates may be dry and clean. This feature of it makes it so strange to the natives that I can employ their help but little, but have to do the major part of it with my own hands. Then our house needs fixing up and remodeling somewhat.

We have made arrangements to have Silina, a Zulu girl who has been with Miss Jones, stay with us, help Mary, interpret for me, help me with the language, etc., and we have no room for her, and I must try to build one on. Our kitchen, too, down below is very unsatisfactory, and I want to build one on a level with our upper floor. Then we need a room for a spare room. None of these jobs are so very big, but all together, and with a thousand other little things, it is difficult to get through with them. The young locusts are hatching out in immense numbers all about the country (although not just where we are as yet), and the natives, fearing that their crops will be destroyed (which, I suppose, is nothing unlikely), do not want to sell food now, so that we are anxious to make something of our gardens (if they should continue to escape). This state of affairs makes it very hard for the settlers who have been coming into the country, as many came in with little provisions, and have not had time to raise much. One man, who has been in the country over two years, and had a prospect of fine crops, had the most of them destroyed by locusts in one day. He has planted again, but meanwhile he is rather hard up, and it is uncertain whether his second crops can escape the young locusts.

A good many of the settlers about the country have been sick, and some have died. The Boer farmers who came in here all have a strong desire to settle near a stream of water which flows through a fertile valley, where irrigation can be easily employed. The result is that many of them get into the worst possible places as regards exposure to malaria.

On New Year's Day I was called to go and see a family five or six miles from here, three of whom were sick with fever. While on the way to the place we met messengers bringing a letter calling me to come as soon as possible to

see a very sick man about thirty miles away. I went on and attended to the first-mentioned sickness, and then went home to get ready for the longer trip. When I got home there were letters waiting for me from two other localities asking medicine. I put up medicine for these, and went to our nearest neighbors, got a horse, and went and stayed over night at the place where my first-mentioned patients were. The next day I went on, and reached my destination toward night, having traveled over a very rough country, and twice my horse sank in the mire, so that I had to get off, take the saddle off, etc., to get him out, to find that the man whom I was called to see had died on the last night of the old year. But there were four others down with fever who needed attention, which I gave as best I could. In the morning I was asked to go and see a family some eight or nine miles distant. Just before we got there one of the men who went with me shot a sable antelope with my gun. This seemed a very happy circumstance, as we found the family very destitute of food, having only a little upoko meal, some wild lemons and a little coffee. They had all been very sick, and were scarcely able to crawl about. I was told that they were married when the girl was twelve and the man fourteen or fifteen years old. Having done what I could for them I rode on, and toward night came to a Dutch farm, where I spent the night, and was kindly entertained.

In the *Missionary Review* for April appears a most impressive biographical sketch of one of the church's missionary heroes—Dr. Andrew P. Happer, of the Presbyterian Board. The *Daily Press* of Canton said of him: "He is, we believe, the only Protestant missionary who has remained at his post for the long period of forty years. He will be missed in Canton and China. He had the ear of the people here. He had the wisdom of long experience, and the courage of conviction." To read this careful delineation of this typical missionary life is to set higher aims before one's mind and heart. To begin to read it is to read it all. It ought to be a leaflet for distribution among young people.

Home Department.

Studies in Missions.

Plan of Lessons, 1895.

July.—Our Opposite Neighbors.
August.—Current Events.
September.—Thank Offering.
October.—The Kindergarten in Foreign Lands.
November.—The Church of God in Madagascar.
December.—Review of 1895.

OUR OPPOSITE NEIGHBORS.

OUR topic this month was to have been "Bright Bits of History from China," having special reference to missionary history. But the deep interest awakened on behalf of China during the recent war seems sufficient reason for giving our month's study a wider range. The usual helps will be found in the *Mission Studies*, published at 59 Dearborn St., Chicago.

Who are these neighbors? Study the Chinese, Mongols, Manchus, and Aborigines. See the "Cyclopedia of Missions," published by Funk & Wagnalls, New York; and "The Middle Kingdom," by S. Wells Williams. These books will be helpful in the preparation of all these topics.

How many of these "Opposite Neighbors" have we? Ibid.; also *Missionary Review*, February and April, 1888.

Where do they live?

How do they live? See "Children and Chinese Homes," by Mrs. Bryson.

Some things they believe and their consequences. See "Chinese Characteristics," by Rev. Arthur Smith. F. H. Revell Co., Chicago.

Some phases of the recent war. See *Missionary Review*, October, November, and December, 1894. "The Down Dog," Miss Miner in *The Advance*, April 18th.

Why were our Chinese neighbors defeated?

What have Christian Samaritans done for them?

What are Congregationalists doing? See Annual Report of the American Board.

What are we doing? See Annual Report of the W. B. M. I.

Probable results of the war.

Some bright bits; some gleams of hope.

ONE who attended the Missionary Rally in Dr. Goodwin's church, on the 30th and 31st of May, could not help wishing that instead of the audience already in sympathy with the speakers, their places could have been taken by others ignorant of the great work of missions and uninterested in it. The speakers were enthusiastic, the programme was carefully thought out, and earnest words fell into interested ears and hearts. But when can the experiment be tried of getting such speakers as Dr. Green and Dr. Davis before a club or society of men such as those who gather to hear and do honor to a distinguished traveler, or explorer, or scientist?

The magazines and papers have much to say about Turkey, Japan, and China in these days. Here were men who knew the situation, who knew the people, as no traveler or explorer could know them, and whose words were wise and discriminating—such as carry weight with men of intelligence and thoughtfulness. But though we wish the audiences could have been more general, those present already in sympathy with the speakers felt new courage and zeal, and increasing interest.

We saw while Dr. Green spoke the few laborers sent first from our American Board planting their handful of corn; now the great fields of whitening grain seemed to wave before our eyes as Dr. Green waved his wand over the map.

Dr. Davis's especial word of encouragement was when he said in regard to the Christian churches of Japan that a reaction had come, and that the tendency was no longer so marked toward unbelief, and that no church would be lost.

Mrs. Jeffrey spoke of the many doors now open to missionaries in India, and we wished again that more people could hear her tell of them. But as one speaker said: "Christ gave the command to disciple the world to eleven men, and they went forth. Then the few at Williamstown heard the same message. They were fewer than the disciples, and the world was greater, but they, too, were undaunted." So we who are so many have no right to go mourning and discouraged because more do not come to our help. Gates open and walls fall down before our messengers, while swift wings carry them to the uttermost parts of the world. While these missionaries talked, Turkey, Japan, and India seemed almost won for Christ, and we felt like crying, "Lord, do not leave me out of this conquering army; let me go up with them to victory."

Another speaker said that the attitude of our young people was a prophecy of the future. Once a noble and enthusiastic youthful band talked and worked for human liberty, and slavery fell before the gray heads of that generation; now the young army of Christian Endeavorers go up to their conventions, not to talk goody goody talk, but to plan and work for the world's conversion. Will not that great event take place while their heads are silvering?

"Conversion of the world! Stupendous thought! Are we thanking God enough for opening the world? Hearts full of real praise go forward into greater work."

"Hard times, and not hard times. The great body of people are not sacrificing in giving."

"To-day's danger, getting used to the cry of distress, and not heeding it. Becoming familiar with the needs of fellow-men and making no effort to relieve them, we grow callous. We need not more information, but more of Christ's spirit. We need not more money, but more religion. Only in hard times can our religion be tested."

"We have the same heritage Christ had: 'As Thou hast sent me into the world, even so have I also sent them into the world.'"

The first meeting of the rally was on Decoration Day, and patriotic allusions were numerous. They fell with deepest effect from lips that had joined in the battle cries and battle songs.

So when the war time is over, and the songs of victory ascend before the throne and ascriptions of praise to the Captain of our salvation, how can we join in them if we were not of that mighty army, even though in the most humble place and rank?

Who is on the Lord's side,
In the fight with sin?
See His captains forward ride;
Follow them, and win!

In Memoriam.

MRS. F. A. NOBLE.

ANOTHER choice spirit has been received into the innumerable company before the throne, who cry, "Holy, holy, holy, Lord God Almighty." Another loving heart, whose self-denial, and gifts, and prayers have inspired many to join in this blessed work of missions, has gone where faith is lost in sight. Mrs. Lucy Perry Noble, wife of Rev. F. A. Noble, D.D., of Union Park Church, Chicago, passed into her heavenly home just before daybreak June 7th. Since she came to this church the offerings of its women to foreign missions have more than doubled, and one year they were quadrupled. A prayer offered by her in the little woman's meeting on the day of prayer for our W. B. M. I. treasury, May 24th, would explain her wonderful influence. Such confessions from one who seemed to others to have no sins to confess, such entire consecration of all to Christ, such pleading for the Holy Spirit that the zeal of the Lord of Hosts might accomplish the work of saving the world (Is. ix. 6), were never heard from other lips. It seems impossible that that prayer should not be answered in the relief of our Board from its present straits. The Holy Spirit she asked for will surely touch many hearts.

On the same day, just two weeks before her translation, Mrs. Noble was at our Friday morning meeting at 59 Dearborn Street, joining silently in prayer for our treasury, and reporting the gifts for the debt from her beloved church. Those who have ever seen her can realize how her face shone with love and interest.

Mrs. Noble's training in a New England parsonage, her early consecration to our Lord Jesus, her education in the well-known Meriden Academy, N. H., her experience of some years as an especially beloved teacher, her early married life on home missionary ground, her beautiful motherhood, all helped to make her the well-rounded, symmetrical Christian she was. She walked with God daily, but she also loved very humanly. She moved about in the circles of church life an uncrowned queen, guiding and ruling almost every department simply by the power of her love. With the clearest judgment, with a discrimination that saw the faults and failings of her friends, and made them see them too, she yet loved them so much, and entered into their needs and sorrows with such sympathy, that it was a joy to be led by her.

No other friend has so often illustrated and emphasized to us the words "God is love." Her meekness and faithfulness as a friend, her never-failing loving-kindness and charity, were but the faint shining forth of the great light of love which is God. If the creature so surpasses all our earthly ideals, what must the Creator be?

This dear friend asked that no obituary notices should be written of her. But she is not dead. She lives in light, and joy, and activity, the brave, strong spirit no longer limited by a delicate body. She lives just beyond the veil, and the hearts of those left behind must speak out.

M. J. W.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM APRIL 10 TO MAY 10, 1895.

ILLINOIS.

rs. W. A. Talcott, of Rockford, lton, Ch. of the Redeemer, mpaign, const. Alice Howe eth Graff L. M's, 45; Chicago, Ch., 15, Kenwood Ch., 65, Ch., 4.35, Lincoln Park Ch., England Ch., 45, Plymouth Union Park Ch., a Friend, 13; Forrest, 10; Glencoe, 8.80; 92; Hinsdale, 400; Huntley, hoe, 6.60; Illinois, Mrs. I. , Miss M. E. D., 5, Remainder ade by Mrs. Logan after de- avelling expenses, 16.69; Lee Loda, 10; La Grange, 10; , 8.50; Moline, 1.02; Payson, J. S. Scarborough, 100; Port 93; Park Ridge, 5; Peoria, 8.13; Roodhouse, 2.50; Rogers antoul, 7; Sandwich, 1, 962 45
icago, New England Ch., 40, re. Ch., 27.80; Glencoe, 10.50; rk, King's Daughters, 10, 88 30
Moline, Mission Helpers, 6; 17.56; Stillman Valley, 3.10; 1.25, 27 93
10; Chicago, Covenant Ch., ewood, Green St. Ch., 6.25; 10; Newtown, 1.05; Oneida, ra, 16.36; Peoria, First Ch., 8, 59 18
.: Abington, 9; Chicago, Lin- Ch., 10; Quincy, 5, 24 00
HOOL: Chicago, Warren Ave. 10 00
RINGS: Emington, 2.35; Chi- ersity Ch., 10, 12 35
EBT: Chicago, Lincoln Park 100; Glencoe, 100, Elsie and var and Mable White, 7, 207 00
An. Meeting Ill. Branch, held ille, April 9th and 10th, to A. Hatch L. M., 36 20
icago Ave. Ch., for Miss Rus- 25 00

Total, 1,452 41

INDIANA.

iss M. E. Perry, of Indian- eas. Elkhart, 23.38; Terre 5; Washington, 86.50, 129 03
Wayne, 1 85
lkhart, Annie L. Howe Band, Band, 4, 27 26
t, 5 00

Total, 163 14

IOWA.

rs. C. E. Rew, of Grinnell, ison, Miss Christina Barlow, , Cong. Ch., 12; Belle Plaine, d, 1.75; Cedar Rapids, 3.65, line Rice, 1, Mrs. Charlotte Central City, 10.60; Chester ; Clinton, 10; Columbus City, ng, Mrs. Heiser, 1, Mrs. Peet, 6.25; Des Moines, Plymouth ldora, Cong. Ch., 4.30; Fair- Dodge, 20.65; Garden Prai- Aid, 10; Gilbert Station, ell, 36.60; Iowa City, 7.50; Kellogg, 2.65; Lyons, 10.95; Magnolia, 3.80, Ladies of Cong. Ch., 80 cts.; Maquoketa, Easter Offering, 10; Mason City, 13.96; McGregor, 7.98; Newton, 8.25; Ogden, 3.65; Orient, 5; Percival, 9.90; Prairie City, 7; Sabula, Mrs. H. H. Wood, 5; Saratoga, Ladies of Cong. Ch., 5; Sloan, Mrs. Rebekah Gallaher, 10; Traer, 4.65; Proceeds of Toshi Koshi Party, 25.50; Waterloo, Mrs. Lucy V. Leavitt, 44.52, 345 90
C. E.: Dubuque, First Ch., 5; Percival, 3, 8 00
JUVENILE: Cedar Rapids, Willing Workers, 2; Grinnell, Busy Bees, S. Br., 2.17; W. Br., 8.80; Westfield, 4, 16 97
JUNIOR C. E.: Anita, 1.75; Eldora, 1, 2 75
SUNDAY SCHOOLS: Davenport, German Ch., 10.27; Grinnell, 5.50; Lake View, 2.63, 18 40
THANK OFFERING: Chester Center, Busy Bees, 1 00

Total, 393 02

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Argentine, 10; Dover, 5; Garnett, 5; Newton, 2.50; Paola, 5; Smith Center, 4; Topeka, First Ch., 6.20, Central Ch., 3.42; Valley Falls, 2.15, 43 27
C. E.: Fairview, 5; Kansas City, 5.75; Kiowa, 5, 15.75
JUNIOR C. E.: Paola, 2 15
Sabetha.—Hossar Bros., 6 50

Total, 67 67

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Alpena, 13; Dorr, const. Mrs. E. N. Bates L. M., 25; Frankfort, 9.25; Greenville, 18.85; Hudson, 40; Litchfield, 4.50; Lansing, Plymouth Ch., 8.83; Ludington, 12.14; Oliver, 25; Portland, 1.75; Pontiac, 3.50; Three Oaks, 9.10; Watervliet, H. and F. M. S., 1.25; A Friend, 125, 297 17
JUNIOR: Detroit, Woodward Ave. Ch., 17.25; Greenville, 5; Pontiac, 10, 32 25
JUVENILE: Greenville, Children's Band, 1.40; Watervliet, Mountain Rills, 5.45, 6 85
C. E.: Dowagiac, 6; Flint, 5; Grand Haven, 10, 1 20
JUNIOR C.E.: Carsonville, 1; Memphis, 1.30, 2 30
SUNDAY SCHOOLS: Cheboygan, 8.15; Litchfield, 2.60; Webster, 1.56, 12 31
FOR THE DEBT: Whittaker, Mrs. H. Day, 1 00
FOR THE HARRIET LOVELL MEMORIAL FUND: Allegan, Mrs. M. M. Martin, 5; Ann Arbor, Mrs. J. B. Angell, 50, 55 00

Total, 427 88

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 E. University Ave., St. Paul, Treas. Austin, 15.09; Claremont, 1; Cottage Grove, 5.50; Detroit City, 5; Glencoe, 10; Hamilton, 5.50; Lamberton, 2; Mapleton, 1.90; Minneapolis, Park Ave. Ch., 7.97, Pilgrim Ch., 1.50; Northfield, 51.23; Rochester, 39.25; Stewartville, 1.44; Tintah, 1; Coll. at Annual Branch Meeting, 17.16, 165 54
C. E.: Faribault, 15; Minneapolis, Park Ave. Ch., 37.50; Morris, 5; Ortonville,

10; Rochester, 10; Winona, First Ch., 123, 200 50
JUVENILE: Duluth, Plymouth Ch., Pine Needle M. B., 3 50
JUNIOR C. E.: Ada, 5.25; Anoka, 75 cts.; Minneapolis, Park Ave. Ch., 10; St. Paul, Pacific Ch., 2, 18 00
SUNDAY SCHOOLS: Lamberton, 2; Minneapolis, Park Ave. Ch., Junior Dept., 25; St. Paul, Plymouth Ch., 2.13, 29 13
416 67
Less expenses, 5 50
Total, 411 17

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis., Treas. Hannibal, 25; Kidder, 5; St. Joseph, Tabernacle Ch., 12.17; St. Louis, First Ch., 32.10, Compton Hill Ch., 10.75, Hope Ch., 2.75, 87 77
C. E.: Carthage, 2.50; Rogers, Ark., 6; Springfield, First Ch., 5, 13 50
SUNDAY SCHOOL: St. Louis, German Ch., 5 00
106 27
Less expenses, 61 89
Total, 44 38

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, First Ch., 20; Atwater, 2; Berea, 7; Cincinnati, Vine St. Ch., 65; Cleveland, First Ch., 61, Franklin Ave. Ch., 5, Olivet Ch., 1.83, Trinity Ch., 20; Cortland, 1.65; Cuyahoga Falls, 3.55; Lindenville, 3; Lyme, 16.61; Medina, 10; Mt. Vernon, const. Ellen F. Day, L. M., 25; Oberlin, 55; Parkman, 5; Sandusky, 5; South Newbury, 20; Springfield, First Ch., 10; Toledo, Washington St. Ch., 22; Wakeman, 8 50; W. Andover, 5; York, 10, 382 14
JUNIOR: Marietta, 50; Lake Erie Seminary, 50, 100 00
C. E.: Cleveland, Archwood Ave. Ch., 5; Conneaut, 5; Elyria, 20; Medina, 10; Oberlin, First Ch., 20; Painesville, 10; Toledo, First Ch., 15; Wakeman, 10; Wellington, 8.60, 103 60
JUVENILE: Mansfield, Children's Hour, 5 00
JUNIOR C. E.: Cleveland, Trinity Ch., 5; Oberlin, First Ch., 20; Ravenna, 2.90; Sandusky, 10; Newport, Ky., 5, 42 90
SUNDAY SCHOOLS: Akron, West Ch., 5; Cleveland, Euclid Ave. Ch., 7.97; Elyria, 20; Oberlin, Second Ch., 9.50; Parkman, 1, 43 47
THANK OFFERINGS: Brownhelm, 11; Hudson, 10.79, 21 79
FOR THE DEBT: Cleveland, Euclid Ave. Ch., Personal, 50; Geneva, a Friend, 5; West Cleveland, a Friend, 1, 56 00
754 90
Less expenses, 9 05
Total, 745 85

CORRECTION.—In MAY LIFE AND LIHGT, Tallmadge, 13 should be 10.

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux Falls, Treas. Athol, 2; Buffalo Gap, 3; Oahe, 5; Beresford, Pioneer Ch., 1; Santee Agency, W. M. S., 5, Pilgrim Ch., Indian W. M. S., 5.10, Normal Training School, 11.53, Bazile Ch., 2; Yankton, 33.87, 68 50
JUVENILE: Beresford, M. B., 5; Buffalo Gap, Little Helpers, 2,
Total,
The above 11.53 from the Normal Training School of Santee Agency was included in "Total for Month" in report of April 10th.

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Beloit, First Ch., 17.50; Delevan, 11.55; Endeavor, 3; Kinnickinnic, 3.60; Green Bay, East Side Pres. Ch., 25; La Crosse, 37.55; Milwaukee, North Side Ch., 4.97, Grand Ave. Ch., 25, Pilgrim Ch., 20; Pleasant Valley, 2.55; Pittsville, 6; Platteville, 25; Ripon, 25; Wauwatosa, 30; Waupun, 20,
EXTRA GIFTS: Brandon, Mrs. F. M. Hillman, 25; Endeavor, Mrs. E. L. Child, 2; Kilbourn, Mrs. M. M. Jenkins, for Bible Woman, 12.50; River Falls, Thank Off., 13; Wisconsin, a Friend, 10,
FOR THE DEBT: Platteville,
JUNIOR: Beloit, First Ch., 7.50; Burlington, 10; Edgerton, C. E., 10; Endeavor, 12.15; Fox Lake, 2.50; South Milwaukee, C.E., 4,
JUVENILE: Prentice,
JUNIOR C. E.: Endeavor, 3.50; Milton, 4; South Milwaukee, 2.30; Whitewater, 4,
Less expenses,
Total,
LIFE MEMBERS: Platteville, Mrs. Jennie Octtiker; Wauwatosa, Miss Winifred Ledyard by Mrs. Ledyard.
OMISSION.—From Wisconsin report in June LIFE AND LIGHT,
Less expenses,
Total,

WYOMING.

UNION.—Mrs. H. N. Smith, of Rock Springs, Treas. Rock Springs,

CALIFORNIA.

Sacramento.—A Friend, 20; Santa Paula, Eunice W. Blanchard, 2,
Total,

JAPAN.

Kyoto.—Miss H. M. B., const. Mrs. E. L. Benedict, of Clinton, Wis., L. M.,

MASSACHUSETTS.

Haverhill.—Mrs. Mary L. Clarke, for debt,
Total,

NORTH CAROLINA.

Asheville.—Mrs. Clarissa Moore, for debt,
Total,

TURKEY.

Oorfa.—A Friend, for debt,
Total,

MISCELLANEOUS.

Sale of leaflets, 12.21; mite boxes, 4.45; envelopes, 4.58; express refunded, 50 cts.,
Receipts for month, 4,23
Previously acknowledged, 30,796
Total since Oct. 26, 1894. $35,028

Mrs. ALFRED B. WILLCOX,
Ass't Treas.



OL. XXV. AUGUST, 1895. No. 8.

Expect Great Things from God. Attempt Great Things for God.

ONCE more we report the contributions for the month with rejoicing, the ount for the month ending June 18th being $1,880.98 more than for the me month in 1894; making a gain for the year from January 1st to June th of $2,627.98. Since, owing to the change in the time of our annual eeting, the present financial year will be only nine months and a half, it is ry necessary that this gain should be kept up during the remaining months. e believe it will be continued. Legacies are still less than last year by ,334.51.

As we go to press, thousands of Christian Endeavorers are making Boston mes, and churches, and streets bright with their presence. So many young en and women in convention assembled to plan work "for Christ and for e Church" is certainly a most inspiring sight. It is with pleasure that we tice the growth of the missionary interest in these conventions, and the eakers promised in Boston cannot fail to arouse enthusiasm in the cause ey represent. The Junior Committee of the W. B. M. are alive to the casion, and besides the establishment of a literature table at the conven- n headquarters, gave on July 11th an afternoon tea at the Congregational ouse to the chairmen of missionary committees of our denomination. The thering was most successfully planned and carried out, and afforded a rare portunity for the young people to meet the officers of the Board, missiona- es, and each other in a social way.

THE twelfth annual meeting of the International Missionary Union, held at Clifton Springs, N. Y., June 12th to 19th, was a notable gathering. Of the twelve missionary boards represented the American Board took the lead, having thirty-eight missionaries present. One hundred and thirty-two missionaries from twenty-one foreign fields was the total enrollment, and it was an interesting fact that thirteen veterans in this honorable service stood for more than five hundred years of missionary life. It is worth noting, too, that only words of hope and cheer fell from the lips of these men and women who have faced every problem of foreign missionary work. The farewell meeting in honor of forty-two returning missionaries was one of deep interest. Those who were present at the little meeting of the missionary ladies of the American Board will long remember it as one of the most helpful hours of the Conference.

AN interesting leaflet has come to us, entitled "The Problem of Social Purity in Japan." The main part of the pamphlet consists of a letter dated at Lady Henry Somerset's home at Reigate, England, Sept. 19, 1894. The letter is written by those wise and valiant round-the-world missionaries, Dr. Kate Bushnell and Mrs. Elizabeth Andrew, who uncloaked secret and legalized vice in India, and brought to the notice of the English Government the fact that British law was being disregarded in India. This letter is addressed to "Christian Friends in Japan," and contains trustworthy but most distressing facts in regard to the widespread traffic in Japanese women for infamous purposes. These ladies urge upon Japanese Christians the formation of a Japanese Purity Society, to co-operate with the Woman's Christian Temperance Union, "to try to do away with that set of laws which make Japanese women desirable as prostitutes in foreign lands." Accompanying this letter is an appeal to His Excellency, Count Ito, urging him to give this matter his personal indorsement. This appeal is signed by two of our own missionaries, Miss Mary F. Denton and Miss Frances Parmelee, and other ladies whose names are not given. A quotation is given from Rev. William E. Griffis, D.D., who is well known throughout this country as an authority on Japanese matters.

Dr. Griffis is writing about the work of a certain young Japanese, and says, "Like a true Christian Samurai, his blood boiled at the representation of his countrywomen in such books as those of Pierre Loti, and of certain English authors whose sensualism and excessive and ill-directed flattery have sent thousands of American and European young men to Japan for the gratification of their lusts." I remember that once in Boston, when an appeal was made for the education of Japanese women, a certain lady, who was

nnected with an educational institution, demurred, because she was fresh om reading Sir Edwin Arnold, and had adopted the opinion of that æsthete at education might mar the bloom of a creature so perfect as the Japanese oman! Our missionaries close their appeal to Count Ito in these eloquent ords, "We pray your Excellency to interfere, that this beautiful land of ıpan be not made the harlot house of the nations, and that the womanhood Japan may be a glory, instead of a byword and jest to the impure and a rrow and loathing to the pure of all lands." G. H. C.

The best of news comes from our school in Umzumbe, South Africa, of a great iritual awakening. Miss Stilson writes:—

AFTER the term was well started, we noticed increased attendance and interest in our Friday gospel meetings, and then there was one meeting of eat solemnity, when a number were much impressed, and remained at the ose for prayer and conversation. Since that time the interest has deepened ıd spread until all the school, except a very few, have felt the call of the pirit, and expressed a desire to be saved. We do not say that all have come Christians. Some testify to sins forgiven, others are seeking the ght. There seems to be much humility, and a fear of professing what they o not really possess. To-night, since I have been writing this letter, one irl for whom we have felt much anxiety has come to Mrs. Malcolm pri- ately, quite broken down in penitence and grief for sin. She says she does ant to come to Jesus, and we believe he will give her his own peace. She as one of those positive, impetuous natures which makes her a leader of thers, and on this account we have felt specially anxious she should be mong the saved. The Lord is good, and greatly to be praised. . . . The owing of the seed has gone on steadily day by day; not our sowing, imply, but that of others who have been connected with the school and have onged over these girls. The Lord hears and remembers, and in his own ime answers with the ingathering of souls.

Experiences in pioneer mission fields are sometimes quite exciting as well as very rying, as will be seen from extracts from letters from Gazaland received some time ince. Mrs. Bunker writes:—

ON Sunday we had our first visit from lions. Just before sunset, as we were coming from the English service at Mr. Wilder's, it was reported that hree lions were on the hill above us. Mt. Selinda rises about five hundred eet above the station. Although we were too excited to think about it at he time, the scene was really a fine one. The sunset glow just touched the trees and the tips of the tall grass; the lions stood in the path leading up the hillside, perhaps half a mile away, their tawny forms looking white at that time, and to our inexperienced eyes hardly distinguished from antelopes,

while soon a long line of men and boys, armed with rifles, spears, and knive
wended their way up the path. We ladies stood in our doors, but cou
soon see nothing but the flashes from the rifles. The lions retreated in



MISS NANCY JONES.

the tall grass as darkness came on, and nothing could be done beyond firi
shots at random into the grass. The next morning a dead lioness was fou
with several shots in her. The other two proved to be her nearly full-grow
cubs, and in the course of two weeks were killed, after doing some damag

Nancy Jones also writes:—

ve a round log hut with mud walls. Just now I am enjoying the of a wattle and daub chimney. At first we made a fire on our mud nd the smoke filled the room and found its way out through the During the last rainy season we learned a good lesson, for often up umbrellas to keep off the rain, and the bedding was often wet at om the damp mist that would blow all day. We had to wait for the e to dry our clothes. We kept well through it all, and have been sy trying to make our huts waterproof this season, if we can.

e are many wild animals here. I have seen the lion in his wild state, t once. They have killed two pigs, two chickens, one dog, and inished another, besides trying to get our cows and donkeys. Just :y are quiet, but the hyena howls around nearly every night. One ito my yard a few nights ago. I have a pistol, and intend to kill him . . . . I have had to sell sheets and a number of dresses and pieces rclothing to buy food for myself and the girls. I have not had any ıgar, or lard for months. I use honey instead of sugar, as I can get the natives. They strain it through their dirty cloths, we know, but : our eyes to that fact. I can get a red meal from the natives and I read of it. It is nearly black when baked, and when dry it reminds ıwdust. Mr. Bates has gone down to Beira, and we hope to see him me next month with ample supplies for us all. The good Lord has id to give us our daily bread, and he has given it to us every day.

AFRICA.

CONTRASTS IN THE ZULU MISSION.

BY REV. JOSIAH TYLER, D.D.

origin of the American Zulu Mission dates back to 1835. Six men, with wives as brave as themselves, received their instructions Street Church, Boston, on the 23d of November, 1834, and set sail, ɔer 3d, for Cape Town, reaching their destination on the 5th of the ry following. There they separated, half of their number going in ons to the Matabele Zulus, a thousand miles inland. As Kuruman, ide of Robert Moffatt, "Apostle to the Bechuanas," was on their hey stopped there to rest, and were delightfully entertained. Mr. was just beginning to see the natives emerge from barbarism after en years of toil, the average period of service on the part of pioneer aries in South Africa, before seeing definite results.

The Bechuanas are fine specimens of the Bantu, or Kaffir race, physically strong and naturally intelligent. Like most South African tribes they worship the spirits of their ancestors, place unbounded confidence in their doctors of divination, some of whom are professedly rain makers, and practice polygamy.

At first they were far from responsive to evangelical instruction, were inveterately lazy, and thievish also. They stole the missionary's tools, robbed the gardens of crops which had been raised with difficulty, looked into the church on Sunday to see who were attending service, and then took the opportunity to rob their houses.



REV. JOSIAH TYLER, D.D.

Mr. Moffatt and his wife had an untiring patience and an unwavering faith. The latter said, even amid the greatest discouragements, "We may not live to see it, but the awakening will come as surely as the sun will rise to-morrow." A friend in the home country wrote, asking what she could send that would be useful. Mrs. Moffatt replied, "Send a communion service; we shall want it some day." Three years later the expected awakening came, and the service was utilized.

The inland mission to the Matabeles was of short duration. A war broke out between the natives and the Dutch; the missionaries were attacked with malarial fever before they had built suitable homes, and after burying one of their number they joined their brethren of the Maratime Mission in Natal, eight hundred miles northeast of Cape Town. It is to be regretted that no adequate account of the long and tedious journey made by these missionaries has ever been recorded. As told by Rev. Daniel Lindley, it was a thrilling story of hardship and adventure.

Our brethren on the coast began their work among an interesting race of barbarians, hospitable, friendly, and peaceable when not excited by the

war passion. They were not thievish, like the Bechuanas, owing, no doubt, to a law in Zululand making theft punishable with death. It was a common Zulu saying, "He who steals eats no more corn."

They were as unresponsive to gospel teaching as other South African tribes, and the women were in a lamentable condition. So heavy were their burdens that it was not uncommon to see a woman thirty years old as worn and haggard as one of sixty.

My wife and I joined the mission in 1849, going out with Mr. and Mrs. Abraham and Mr. and Mrs. Wilder. Of this number, Mrs. Wilder and myself are the only survivors. The greatest obstacles had been overcome before we entered the field; the language had been reduced to writing, a grammar and dictionary prepared, and parts of the Bible translated. There were ten churches with forty-three members, that number being doubled the following year.

It was an anxious time for the brethren, who were organizing churches, lest the natives received into fellowship should relapse into barbarism. I remember that saintly man, Dr. Adams, after he had received a few converts to church fellowship, saying, tremblingly, "A few may deny their Lord, as did Peter, but I hope some will hold out."

Many years later, when hundreds of Native Christians gathered on that station and partook of the sacrament, I thought of that good man, and wondered if he were permitted to look down from his heavenly home on that scene. If so, how great must have been his gratitude and joy.

The methods of labor of our brethren were similar to those of other South African missionaries. They aimed at moral regeneration, assured that civilization, if not accompanied by change of heart, would prove a curse. To Dr. Moffatt is attributed the saying, "Civilization drives away the tiger, but breeds the fox." After twenty-six years of experience he wrote: "Much has been said about civilizing savages before attempting to evangelize them. This is a theory which has obtained prevalence among the wise men of the world, but we have never yet seen a practical demonstration of its truth. We ourselves are convinced that evangelization must precede civilization."

Prospects were rather dark when we began our work alone at a new station, fifty miles from the nearest post office or market. Indifference to the truth and the unwillingness of parents to have their children taught, taxed our patience. The "Spirit Doctor" of the tribe among which we were laboring was constantly consulted to find the cause of deaths or other calamities, and did all in his power to thwart our efforts, knowing that if our religion spread his craft was in danger. We had frequent appeals for protection from Zulu girls whose fathers sought to marry them to old men,

whom they hated but who had promised to pay a large number of cattle for them. By a sort of "underground railway" we could sometimes send them to a neighboring station, where they were concealed until the fathers' wrath abated. Ten years elapsed before any of my people had courage to come out on the Lord's side.

After forty years of service, the contrast between the time when I entered and left the field was very wonderful. Witchcraft had ceased, the cruelties practiced by spirit doctors were ended, superstitions had lost their stronghold, and a knowledge of gospel truth was widely diffused. Instead of creeping into huts on our hands and knees, we could enter many houses of European architecture; humble enough, it is true, but what an advance upon the smoky, one-roomed hut! Garments of European manufacture had largely taken the place of the skins of wild beasts, and on the Sabbath, instead of an audience of wild-looking heathen, the body of my church was filled with neatly-dressed, well-behaved men and women. The Theological Seminary was sending forth annually men better prepared to engage in evangelistic work, and the spirit of liberality manifested by the native Christians was most encouraging. The reports at an annual meeting of Zulu Christians a few years ago, showed the contributions for that year to have amounted to $2,573 for 1,509 members, or the sum of $1.70 for each church member.



MRS. JOSIAH TYLER.

In the matter of education, the advance in forty years was especially marked. The girls' school at Inanda, with over one hundred pupils, who received a thorough training on religious, intellectual, and industrial lines, had become a power throughout the land, and we may thank God that he directed the steps of its principal, Mrs. Edwards, to South Africa, where she has been instrumental in bringing about such results. The boys' school at *Adams*, the Umzumbe Home for Girls, and the station schools, were not less *important* in their far-reaching effect.

But the greatest contrast which I was privileged to see in my work among the Zulus was the way in which the Christians met death, as compared with the dark-minded spirit worshipers. To the latter it was "a leap into the dark," while a Christian girl near my station said, her face radiant, "I know that I am dying, but I have no fear; I shall soon see the new world and my Saviour."

But even as I write of these contrasts and rejoice that so much has been done, I would not have the readers of this article think that no more labor is needed. The work has but begun. The fields are white for the harvest. The Bantu, or Kaffir race numbers about 50,000,000 souls, of whom the Zulus stand at the head. As these people become evangelized, they will prove, we trust, important factors in reaching other African tribes. While grateful for what God has accomplished, let us push forward the work by enlarged contributions. The prayers of Christians that Africa may be opened for the gospel have been answered. Let us now pray that there may be no lack of means to send consecrated men and women into the field.

INANDA SEMINARY.

FROM MISS FIDELIA PHELPS.

A YEAR ago we reported the highest number of pupils at any one time during the previous twelve months to be one hundred and twenty-four. We thought that was more than we had accommodation for, but during the past year the greatest number has been one hundred and thirty-four, the average for the year being one hundred and twenty-two. The number of different girls during the year has been one hundred and eighty-one, one hundred and eight being from kraal homes.

When Edwards Hall was completed, in 1888, it was thought that sixty pupils could be comfortably accommodated, and by crowding a little, seventy or seventy-five. It may be well to explain how it is that with no increase of accommodation we can take in more than twice that number. It was done by putting two or more than we at first thought consistent with hygienic rules into each of the original dormitories, and by turning four class rooms and the schoolroom into dormitories at night. The original dining room is crowded to its utmost capacity, fourteen girls sitting at tables eight feet by three feet; and a second room, formerly a dormitory, has been turned into a dining room, accommodating about twenty-eight girls. In pleasant weather the verandas and yard supplement the four class rooms, and in rainy weather the dormitories are resorted to. The need of increased teaching force, in view of so

large a school, has been met by placing the advanced pupils as teachers of many of the classes below the fourth standard, these teachers being almost daily supervised and directed in their work.



MISS FIDELIA PHELPS.

Very few if any of the pupils are indifferent to the gospel message, ar many give evidence of the work of the Spirit in their hearts. The voice prayer is heard in all parts of the building where there are sleeping roon soon after the last bell at night, and sometimes as early as four o'clock in th *morning;* and though we know it is far easier for these people to pray an

vell than to live pure and upright lives, yet we believe that many of ayers are from the heart; and the fruits of the Spirit are perhaps not ortionate to the light they have received. The development of some traal girls who, two years ago, came in their heathen blankets, is r encouragement.

FROM THE GOVERNMENT INSPECTOR.

Mary K. Edwards writes:—

nspector has made his report, and says: "The numbers attending itution have increased from one hundred and six to one hundred and thirty-four, evidencing in this way the popularity which it has deservedly gained among the native people. With reference to the work done, either school or industrial, I have nothing but praise to give. The modesty, cleanliness, and good behavior, general intelligence and industry shown by the girls generally, are most creditable both to themselves and the ladies in charge. The varied character of the work done, the exactness and thoroughness insisted upon in all the departments, and the air of refinement that pervades the whole establishment, combine to make it as near the ideal native girls' school as it seems possible to get. The accommodation for sleeping is somewhat heavily taxed by the increase in numbers, but large, ntilated class rooms make the provision for school work ample, and cases relieve the pressure on the dormitory capacity at night. The undry, dormitories, and refectory, are alike bright, clean, and well-d. The health of the girls has been fairly good, taking the year , and the progress made in the different studies quite satisfactory."



IRS. MARY K. EDWARDS.

-three girls are working during their only free time outside of recesses, for Bibles, Testaments, and hymn books. Twenty girls, nearly all rls, have asked to remain during the summer vacation to work in dry, in order to get themselves clothes. Five have come to say hed to unite with the church.

FROM MISS PRICE.

Our girls went home December 3d for the summer vacation. We have much to be thankful for in looking back over the term. The health of the girls has been unusually good. The general spirit and behavior have also been good, and some who have been troublesome in the past have grown much less so. At the close there were forty-one church members, ten having united at the last communion. A good many others are wishing to enter, and some will doubtless be received while at home this vacation. We long for, and need for ourselves and for the girls, the more powerful working of the Spirit within. **With this in view we joined with Mr. Pixley in inviting Rev. D. Russell to come to us for a few days of special services. He came just after the inspector's annual examination, and just before the close of the term.** He was here four days, holding morning, noon, and sometimes afternoon meetings in the chapel, and also a little evening service in the schoolroom specially for the girls. We believe much good was done. The earnest, solemn attention showed that the Spirit was working. One girl said, "It seems as if Mr. Russell came from heaven, and God told him what to say." I think we all felt that he was indeed taught of God. Our native teacher said, in speaking of the help she had received—



MISS MARTHA E. PRICE.

so great that she seemed to herself a new creature—that though she had heard all these things before, they came to her now with new force and power. She acted as Mr. Russell's interpreter, and succeeded wonderfully well.

In the Sabbath evening meeting, just before the girls went home, we asked them to tell if they had been helped. One spoke of being helped by an illustration he used in speaking on Psalm xxxvii.: "Commit thy way. Trust. Fret not thyself." You would have been touched to hear Noma-

She said: "I have rejoiced in these meetings very much, but now I ɔing home where there is not one Christian—I am going among lions, don't know what will be done to me. It seems as if you must all, eachers and all of you, just keep praying for me, that I may be kept." voice trembled, and tears came to our eyes as we listened. I believe vas a Christian when she first came to us; her prayers are like a tian's, and her earnestness and faithfulness. I have been astonished at rayers, and the allusions to the Bible in them; she evidently made good f the only opportunity she had,—that of attending the chapel services ıer home. She usually went to them, though "with great strife," she her father being so opposed. Another girl going to a similar home, "I know that we shall be told to do many wrong things while we are ne; pray for us that we may be kept." And afterwards she said to Lindley, "You must hold on in prayer for us."

TWO BIBLE WOMEN AT ESIDUMBINI.

BY MISS GERTRUDE R. HANCE.

w I tell you a little about my Bible women? Hannah was one of the welcome us as a Christian when we came here five years ago. She up, was married, and became the mother of children who grew up in ɛism. Her husband was a polygamist, and a noted man in his heathen . When he was about sixty years old, and his wife Hannah thirty-five rty, they both became troubled about their souls' salvation. They l the matter over in their kraal home. The story of their conversion nost interesting one as told by Hannah, but I cannot tell it all here. man made arrangements for his other wives and children so that they have comfortable homes by themselves; some of them had married with whom they went to live. Then the man and his wife Hannah to this station, built a civilized house, and lived like Christian people. en or twelve years they lived a most happy and useful life, then he died ımphant Christian death. She was left with three nearly grown-up ren. Since then she has been like a "mother in Israel" on the station, nuch respected by all. She has great faith in prayer, and for a long has felt she was about her Master's business in visiting the sick, dying, roubled, to pray with them. Frequently when she has felt that I have troubled about anything, or ill, she has come to pray with me; her

prayers have often helped and comforted me. She is one of my Bible women. For four years she has been most happy in her work, going from kraal to kraal to hold meetings. She understands and can tell a great deal about Bible truths, yet she is unable to read properly, and cannot sing very well. So I have decided it is better for her to have some one with her, and that they should go out together to these meetings.

Now I will tell you about the one who goes with her. Her name is Tombihiti; she is a girl about sixteen. Four years ago this month we had special meetings at this station conducted by the Rev. Mr. Russell, who is pastor of a Congregational church for white people in Natal. He is a good man, and an eloquent and earnest preacher, and has helped a number of times at services at our various mission stations. When he was here four years ago a good many became Christians, and some are now our best helpers, one of them being Tombihiti. The first time I saw her she rose under the orange trees with a boy's shirt on, which came nearly to her knees. She said she wanted to be a Christian, and sat down. Her face was a most interesting one; she has a very fine forehead and head. After the service I had a chance to talk with her. We were all much impressed with her earnest manner and what she said. She continued to come regularly to the meetings, and I soon learned much of her story and her true desire to become a Christian. She said her father and mother had died when she was a few years old, and she had been left to the care of a heathen uncle. She knew nothing about Christianity. She was lonely and sad, and felt as if she wanted something, but did not know what. She heard others talk of praying to the spirits of their ancestors. So, when she was about ten years old, she began to pray in her loneliness for comfort and help. It was the feeble reaching out of a child from the darkness for light, for God. But she found no comfort; she grew more lonely, and more earnest to know the mystery of her being. Soon after this she heard in a vague way of Christianity, and wondered if that could help her. She knew no one who could tell her much about it. She heard of our being here, and determined, if she could get a chance, to visit the station. Her visit happened to be first at the time we were having those extra meetings. She heard the preaching, heard answers to her questions, and heard the wonderful story of Christ's love, of his salvation for sinners, of his being a friend, a helper. Her face became radiant with an expression of calm and earnest desire to seek and to find the Saviour. That expression has never seemed to leave her face; she has it now. Her manner is dignified and reserved, but her quiet, steady growth as a Christian has been very marked. She has been a member of the church for over two years, and has been in school about three. Her friends allowed her to come

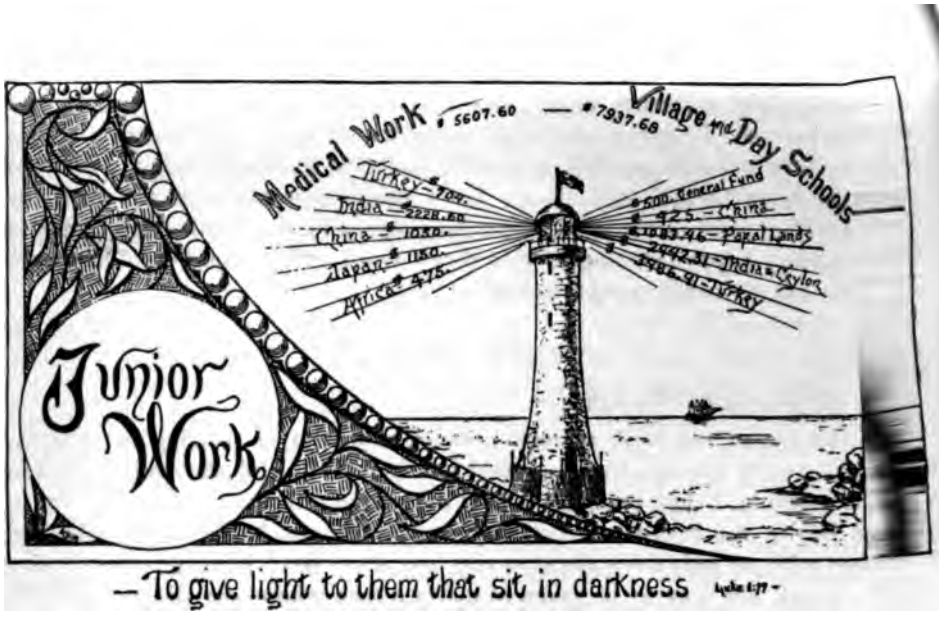
ive with another uncle, near enough to the station for her to come to
l. Her influence among her friends, among the young people, and
ever she is, greatly encourages and comforts me in the work. For a
time she has weeded in gardens to earn her own clothes. She can
them herself, and always looks neatly dressed. She can read the
ment very nicely in her own language, and sings quite well. She is
very happy in being in this direct work in the kraals with Hannah.
greatly enjoy being together.

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s Martha E. Price writes:—

: began last term a fifteen minutes' daily prayer meeting in sections,
ır each teacher, like the recess meeting at Mt. Holyoke, only ours is in
orning, before breakfast. One morning a girl was present who was to
:fore the magistrate that day, as her case was to be tried. She had
with us only a few days, having run away from home on the very day
ıich she was to be taken to marry a man whom she did not wish to
'. Unlike most of those who come, she seemed to have no desire
to learn or to become a Christian, and she seemed very heathenish
l. I told the girls I thought we should remember her especially
ıorning, asking that the magistrate might be led to protect her, also
:rself that her heart might be softened. I saw in the face of one of
hristian girls such a bright, eager look of response to my thought that
:d her to pray first; and such a prayer as that girl prayed! Though
ords have gone from me, the impression remains, and is an inspiration
: whenever I recall it. The one who prayed was once a runaway
girl herself, but has been for some years taught and trained by Mrs.
ıd. Such a striking contrast as there was between those two girls is
f the object lessons which are so full of encouragement to us. The
r was so far answered that the magistrate, though one who had been
unkind in some cases, treated her kindly, fined the brother who
ttempted to force her, and promised her protection in case the attempt
repeated. She didn't return to us, having, as I said, no desire to

ıs Phelps and I have been spending some weeks at the Sanitarium, with
Hance and others. It seems to me I have never enjoyed a vacation
ıch before. It has been not only a quiet resting time from care and
, but one of most delightful Christian fellowship and spiritual re-
ng.



AFRICA.

A ZULU CHRISTIAN.—THE STORY OF ELLA.

BY MISS H. J. GILSON.

UMZUMBE HOME is at one of the most isolated of our mission stations in Natal, and the teachers there are called upon to make great sacrifices; but they have the satisfaction of knowing that they reach and help many who but for this school would be wholly ignorant of all spiritual truth, whose lives would be only an animal existence, with absolutely no knowledge of a future life. No worker in the home land can so fully enter into sympathy with Paul when he wrote: "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth." They know that nothing else but the good tidings brought to the world by our Lord Jesus Christ can awaken minds so darkened by ignorance and superstition, cleanse and purify hearts so degraded, lives so corrupt.

The story of Yona, the Zulu missionary to the Matabele, is familiar to the readers of LIFE AND LIGHT. Ella was a pupil in the Umzumbe Home with Yona, and was of like spirit and equal consecration, but called upon to show her devotion by patient endurance of suffering rather than in active service. It is difficult for one who has always lived in a Christian land to even imagine the superstition, darkness, and vice surrounding Ella during her childhood and early girlhood. Her home was a hut of



one room, without chimney or window, and only an apology for a door; the materials for its construction, poles and grass, had been brought from a great distance by her mother, in bundles which she carried on her head. She had also built the hut without any assistance from the father. There was no furniture except sleeping mats, closely woven grass mats about three feet square, which served as dining table, meat platter and plates, clay pots for cooking mealies, and large jars for brewing beer. Ella had absolutely nothing she could call her own except a few bead ornaments, and possibly a blanket. She could indulge in no dreams concerning her future, for she was practically a slave; first the property of her father, who was chief of his tribe, and after his death inherited by her eldest brother. From the time that she was seven years old, while her mother was working in the field or grinding amabile for beer, Ella had a little baby to care for, and much of the time went around carrying the child on her back.

Her brother's great desire was that she should grow up well and strong, and he was vexed and disappointed when he found she could not run about with the other girls; for if she were ill she could not marry, and he would lose the cattle which the Zulu bridegroom must always pay to the owner of his bride. The witch doctor was called in, but neither his art, his incantations, nor his vile mixtures proved availing; it was evident to all that Ella was growing rapidly worse.

There was at this time one bright spot in her life: for a short hour every month a missionary came on horseback to hold service with the people. Lying on her mat in the hut, Ella learned the hymns sung, remembered some of the words read from a book, and rejoiced to hear of the loving Heavenly Father who sent his Son to be her Saviour. She was filled with unspeakable joy when one Sunday she heard her brother asking the Umundisi to take his sister to the mission station, telling him that he had already given the native doctor two of his best cows, and yet she was growing worse all the time. The story of some wonderful cures wrought by the missionary had reached the ears of the chief, and if his sister could be received at the station he would allow her to attend school, and she might learn to read a book, though he greatly feared books and papers were bewitched. It was vacation at the Home, and Mr. Bridgman felt that he should consult the teachers before deciding; he promised to tell the chief when he next came to preach. Before he could leave the kraal the sick girl sent a message to the missionary asking him to come to the hut; here she plead with him most earnestly to take her to the station, telling him she wanted to go, not for the reason that her brother wished to send her, but because her soul was sick, and she wanted to hear more about the Great Physician of whom he told them. This was joyful news to the almost discouraged missionary; for though he had faithfully preached the gospel at this kraal for many years, and though the people were all friendly toward himself, not one had before shown the least interest in his message.

Ella was promised that as soon as possible plans should be made for her reception into the Home. For some time she was too ill to attend the school, but she had a great desire to learn to read, that she might study

God's Word, and be able to teach it to others. She seemed hungry for truth, and with open heart received Christian teaching. Her teachers always felt that more than any other native they had ever met Ella had lived up to the light given her; had listened to God's voice in her soul. She had always kept herself from many forms of sin which are almost universal among her people.

Ella's disease baffled the skill of the missionary, and a European physician was consulted, who decided that she could not be helped unless an operation were performed. Her friends were assured that it would give relief. Though the natives themselves often cause great pain in applying remedies, they are utterly ignorant of anatomy, and have the utmost conceivable horror of the knife of the skilled surgeon. The teachers were not surprised when the mother and brother would not listen to this plan. With most native girls this would have decided the matter; having been for generations trained to think of themselves as the property of fathers, brothers, or husbands, few girls or women ever attempt to think for themselves.

Ella often surprised and delighted us with the quiet way in which she asserted herself. She said the operation must be performed, even if she went alone to the hospital. Her mother finally decided to go and remain with her. The operation was temporarily successful. Ella now came into the school, and though by no means a brilliant scholar, she worked faithfully, and could soon read in Zulu. The Bible was literally God's word, and to her a rule of faith and practice. She strove to implicitly obey all its commands.

She entered earnestly into all the religious life of the Home. She was often burdened for the spiritual life of her companions. When she went home in the vacations she gathered the little children at the kraal together, told them the story of our Lord's life, taught them many Bible texts, and a few of them learned to read the New Testament in Zulu.

After three or four years the disease returned, and Ella suffered intensely, but always without a murmur. The doctor told us that unless there was another operation she could live but a few weeks, and they would be weeks of terrible pain. The result of an operation was doubtful, but if successful would entirely remove the trouble, and she might expect to be perfectly well. There was something sublime in Ella's submission and faith. She insisted upon going to the hospital, but seemed to have no wish to decide the result herself. If she did not recover she would be spared the hard ordeal of returning home and trying to live a Christian life in the midst of heathen surroundings with no human help or sympathy, and she seemed to have visions of the joy and blessedness awaiting her in the home beyond the river. On the other hand, she ardently loved her people, and longed to see them converted to Christianity; if she regained her strength she might have the privilege of teaching them the way of life.

We heard with very sad hearts that Ella survived the operation only a few hours, but we were grateful for the influence she had exerted at the kraal, in the school, and in the Umzumbe church, of which she was a member; grateful, too, that her life had given us new faith and courage for our work.

FOR CHILDREN'S MEETINGS.—AFRICA: ITS HEROES, ITS NATIVES, ITS CUSTOMS, ITS NEEDS, AND ITS CONTRASTS.

BY MRS. JAMES L. HILL.

HAVE one of the boys or girls point out a probable route which a missionary would take in reaching Africa. We would suggest that in our missionary study this month the work be so laid out that it can be principally done by the boys and girls themselves. Abounding material can be had from libraries and missionary publications. Let one child prepare a little essay on the animals encountered by missionaries, as portrayed so graphically in chapter nine of "Forty Years Among the Zulus," by Josiah Tyler. The interest in the meeting certainly will not flag while the little essayist is describing Mr. Tyler parleying with the King of the Baboons, and Dr. Livingstone's adventure with the lion that seized him and shook him, and left marks of his teeth upon him by which his body was identified after it was sent to England for its honored burial. If there is a member of the mission circle who is "all boy," he might be designated to prepare an account after the style of chapter ten in Mr. Tyler's most interesting work upon "Crocodiles and Snakes."

Let another of the members of the circle prepare a little biography of Robert Moffat, the eminent Scotch missionary to Africa. Material of intensest interest can be found in Moffat's "Southern Africa," a really great book, which was a sensation in its day. Let still another member of the circle be prepared to give an account of the dreaded chief Africaner, who received Mr. Moffat coldly, and who, it was believed, would destroy him, but whose heart the Lord touched so that he would sit down with the missionary at the door of his house and talk until dawn about the things of God. (See "Mission Stories of Many Lands," page 60.) Another little essay ought to be prepared upon the life of Dr. Moffat's son-in-law, David Livingstone. The search for Livingstone and the circumstances of his death will lend an element of pathos to the meeting. A very striking contrast can be made by exhibiting a map of Africa as Moffat found it in 1816, and as it now appears since the days of Livingstone and Stanley in the modern school atlas. A greater contrast, showing the triumphs of Christianity, can be exhibited by a little sketch of the natives as Moffat found them, with their customs, and the Zulu Christians, and preachers, and educational institutions as Josiah Tyler left them, as recited in chapters nineteen, twenty, and twenty-seven.

Africa presents another amazing contrast. While nature has dealt lavishly with it, and the most brilliant birds and most beautiful insects, the hugest reptiles, the lordliest brutes and largest variety of fruits and vegetables abound, the lowliest and meanest of its productions are its human beings. Thus, as a conclusion, can be exhibited to the boys and girls the fact that while you can find flowers every month in the year, still, without the gospel, a man may sink to the level of an animal; but here, even among Africa's dusky children in this "Lost Continent," more has been done by missionaries in the last thirty-five years than in the previous three thousand three hundred.

Our Work at Home.

FROM THE SUNNY SIDE.

BY MRS. ALICE G. S. DERBY.

"FIVE rows of grapes from the sunny side of my vineyard." Very persistently did the words keep sounding in my ears late one snowy winter afternoon as I sat in our cozy library before a cheery wood fire. I puzzled for some time over the connection in which I had first found them; then I remembered it was in a mission paper where I had read a little story of a native Christian in Asia Minor who, when asked how much he would give toward the building of a new church, had answered, "Five rows of grapes from the *sunny* side of my vineyard."

Just why I thought of the words that afternoon I cannot say, but still they kept repeating themselves in my brain, and singing in time and tune with the sizzling of the sap from the logs on the hearth, over and over again, until by degrees the library, with its familiar nooks and the gleam of golden bindings on its shelves, became a dim and dreamy place,—the warmth of the fire changed to the warmer glow from a southern sun,—and I found myself walking in a great vineyard flooded with sunshine and filled with vines laden down with luscious fruit. Afar off in this vineyard I saw men and women walking, some enjoying simply strolling in and out between the laden rows, with the warmth of the sunshine about them; others picking and eating the purple clusters, all regardless of some tiny, hungry-eyed children holding out to them empty hands. Still others were busily packing their clusters in huge baskets ready for the market, so busy with thoughts of the profit that they did not heed the sunshine nor the summer air.

But these were not near me, for all around me were the vines of my own goodly vineyard. As I turned to pick a cluster of grapes, lo, a miracle! for instead of the clusters of purple fruit were huge bunches of golden coins. Oh how they gleamed and glittered in the sunlight! Half idly I counted the number of golden discs in a bunch near at hand, and found fifteen. Just the number of yards of material that I wanted for my new spring suit, and each coin was the price of a yard. Surely this was most fortunate, and, going on from cluster to cluster, I found in one the price of a new hat; near at hand, a set of longed-for books; tickets for the lectures and concerts of the season; subscriptions for magazines; many needed conveniences or long-desired luxuries about my home; gifts for dear friends (for I was not wholly selfish); and, in an especially luxuriant corner, so many golden clusters hung together that I felt sure that at last my coveted European journey was not far distant. So I walked throughout all my vineyard until I had numbered all the coins and each bunch was marked, as you have seen a gardener mark different varieties with a tiny label, setting it apart for some specific purpose.

As I passed along the last row, I was conscious of One walking at my side; and as I raised my eyes to his face I knew him indeed to be the Lord of the vineyard. Gladly I greeted Him, for I knew that from him had come the vineyard and the rich harvest found therein.

"Hast thou aught of the fruits of thy vineyard for Me, my child?" he asked, and I answered quickly,—

"Surely, O Master, all that I have is thine, and to thee belong the first fruits of my vineyard."

Yet as He stretched out his hand to gather but one of my golden bunches, I cried, "Nay, dear Lord; not that one!"

But as he turned to the second, I said, "Spare me this one also, dear Lord."

"Is this one then for Me, daughter?" he said, with sadness on his face, touching a tiny bunch with but three golden grapes upon it; but, alas, one of those golden grapes was to take me on a pleasure trip, the second to a fine concert, and the third was a year's subscription to a current magazine. So I answered once again, half guiltily, "Not this little one, dear Master, but over yonder, in that shady corner, I think may be found some which I will give gladly."

Then the Master turned from me, with the sadness deepened on his face, and went toward the shady side, where the grapes hung in poor and scattered bunches, while I stood alone in the sunshine with my golden harvest glittering around me.

Suddenly the sunshine faded, and I found myself again in my library, with the winter twilight darkening fast.

It was but a dream, yet the words which had lulled me to dreamland sounded now with a clearer meaning. "Five rows of grapes from the *sunny* side of my vineyard." My vineyard was a large one, I knew, and although the golden grapes of my dream were not very plentiful in reality, yet I knew full well that the lines had fallen to me in pleasant places. If here and there were shady corners, yet I was not often called to walk therein, and the greater part of my vineyard was sunny indeed.

The vividness of my dream set me to thinking. Was I indeed gathering all the fruit of the vineyard into my own barns and storehouses, without giving to the Lord of the first fruits of all my increase? If my golden dream had been true, it would have been worth while to deny myself and give to the Master the fruits. "Five rows" of such golden fruit would be a worthy gift, and one whereof the glory would atone for no small amount of self-denial.

If I could send the five hundred dollars needed for that little church in Armenia; could add the thousand dollars wanted to complete the publication of the new dialect Bible of which I had heard that day; could give thousands here and hundreds there, and a quarter of a hundred with a few strokes of my pen,—would I not give gladly? But of what account was it to give, by utmost endeavor, a dollar or two more to the Lord's treasury. If it were a question of giving up an illustrated, morocco-bound volume of poems in silken case, that I would gladly have done; but of what use was it to give up buying the ten-cent illustrated paper on the train? Worth while, perhaps, to put the price of a five-pound box of Huyler's into the

thank-offering envelope, but what about giving up the quarter of a pound of chocolates I so often bought down town? "Dear Lord," I said, "if thou hadst given me great riches, and hadst bidden me do some great thing for thee, how gladly would I have done it."

"There," I said to myself, "is my neighbor. Surely he could give great things from his vineyard, but he does not." And conscience straightway answered, "What is that to thee? It is the grapes from the sunny side of your vineyard."

Truly those grapes from that little vineyard in Asia Minor were beginning to weigh heavily on my heart. "But," I argued, "must I give up all,—all my pleasures, all candy, flowers, books, and music?" And my heart answered, "Nay, for the Lord is not a hard master, nor one who claims all." Then seeking to know what portion the Lord did claim, I turned in the Bible to the "Laws of the Vineyard," and read this verse: "Thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and the stranger." That was all the demand of the ancient law. So rich a harvest for one's self; only the few unneeded grapes to be left. Surely that left ample for one's own needs and pleasures. "When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, the fatherless, and the widow; that the Lord thy God may bless thee in all the work of thine hands."

I closed the Bible in the gathering twilight. If this were all demanded by the stern old dispensation, what were the demands of the new? Ah! there were no demands save those made by love; love, whose standard of measure was the love of Christ,—no law for tithes and offerings save this universal rule, "He died for all, that they which live should not hencefortth live unto themselves, but unto Him which died for them and rose again."

Guided by this law of love, how little question there would be of duty or of tithes; for to Him who loved us, how gladly would we give of our abundance from the sunniest spots in all our vineyards: give not grudgingly nor of necessity, but gladly and freely, without weights, measures, or values, for "love counteth not the cost."

LEAVES FROM OUR BRANCHES.

Worcester County Branch still holds its own amid some discouragements and much to cheer, as evinced by the following echoes from various auxiliaries: "Larger attendance, and greater interest." "Some signs of quickened interest." "Interest unabated; earnest prayer daily offered for missionaries." "Meetings helpful to those who attend." "Outlook bright." "All is hopeful; our meetings are occasionally held in the evening, to gain the attendance of some who otherwise could not come." "We hold our own; meetings interesting." "Membership small, but workers faithful and conscientious." "Interesting meetings, with occasional letters from the missionary toward whose support we contribute." (Might not equal familiarity with our other missionaries tend to increase of interest in the *general work* of the Branch?)



One auxiliary has set a most praiseworthy example by voting to send a delegate to each meeting of the Branch, and paying expenses, thus insuring attendance and a full report of the meeting, so keeping in closer sympathy with the Branch in all its work.

The secretary of one auxiliary writes: "We set our standard at the beginning of the year as follows: To double our membership (then numbering twenty-four); to increase our donations indefinitely, reaching at least two hundred dollars; to increase our knowledge of missions; to keep watch over the 'Juniors'; and to buy a set of missionary maps." With one fourth of the year still remaining, she adds, "Our membership is increased to forty; the maps are secured; nearly one hundred dollars are in our treasury, and by regular contributions, thank offerings, and special effort, we expect to reach our goal by September." This auxiliary has a report from the Junior Christian Endeavor Society at each meeting. The "Juniors" are pledged to raise twenty-five dollars; and the "Senior Christian Endeavorers" have promised seventy-five dollars; all of which is to reach its destination through the treasury of the auxiliary.

Would that the president of every auxiliary might learn the secret of this young pastor's wife in thus happily blending the work of these various societies, whose aim is one, and whose variance is ever one of misunderstanding, never of necessity. The happy time is surely hastening when all shall see eye to eye, and this work of the Lord shall "prosper gloriously."

Vermont Branch.—Miss Kyle, Field Secretary of the Woman's Board, has been in our State for a few weeks doing most excellent work. Her time was spent in two counties. Sometimes she was obliged to take long rides to meet her appointments, and doubtless much weariness of the flesh was the result, but we heard no murmurs, and our plans were carried out with faithfulness and efficiency. I quote from the testimony of auxiliary officers and others where she labored. One says: "I feared our audience would be small, but four hundred greeted Miss Kyle. It was a good audience, but it did not come up to the 'talk'; that was grand." Another writes, "Miss Kyle held the undivided attention of her hearers from the first to the last word;" and yet another says, "Our church is a center of home missionary interest, and I feared only a few would come out to hear Miss Kyle; but a good number came, and Miss Kyle seemed led of God to speak just the right words." In one of our largest churches, where the pastor is not an enthusiast about woman's work, Miss Kyle was invited to repeat her talk at the prayer meeting to the Sunday morning congregation! We believe the work done by this Secretary is very needful in all our larger Branches, and we are quite sure from our experience that no one need be better fitted to accomplish, under God, good results than this same young woman. F.

OUR BOOK TABLE.

A New Programme of Missions. By Luther D. Wishard, with an introduction by Rev. R. S. Storrs, D.D. Fleming H. Revell Co. Pp. 97.

The author of this strategic set of facts and suggestions, in his official capacity of Foreign Secretary of the International Committee of the Young

Men's Christian Associations, made a personal investigation, in the course of three years' journey around the world, of most of the important mission stations. In this volume he shows the newly awakened interest in missions among the students of the Occident and Orient, and proposes to make the colleges at home and abroad centers of missionary effort. The young men of Asia who receive their education in government schools, whose policy is non-interference in religious matters, with a strong tendency, in many cases, toward text-books teaching agnosticism and materialism, underrate the hold Christianity has in our universities. As Mr. Wishard says, "They have been shamefully imposed upon by misrepresentations made by their irreligious teachers from the West, who have assured them that Christianity is losing its hold upon the educated and influential classes in Europe and America." They fail to understand that more than one half of the student body in the American colleges are members of Christian churches, and the greatest student organization in the world is the Intercollegiate Young Men's Christian Association.

To many of us who are depressed by the lack of knowledge in regard to missions among the men of the churches, and their consequent lack of interest, this book comes with a bright outlook into the future. If this movement gains ground so that the Christian college-bred men become intelligent and interested, there is some hope that this feeling will deepen among those who enter our theological seminaries, and that the young graduate who comes to a country parish will be filled with such zeal and knowledge that there will be a revival of the missionary spirit among those who for a generation have known little and done less for the advancement of Christ's kingdom in the ends of the earth.

Reminiscences of Medical Missionary Work. By W. Burns Thompson, F.R.C.S.E., F.R.S.E. Preface by James L. Maxwell, M.A., M.D. Hodder & Stoughton, London. Pp. 248.

This book comes to the Board Rooms from the Medical Mission House, Highbury Park, London, "with best wishes for the new Circulating Mission Library," and signed Annie R. Butler, Children's Secretary.

It is the biography of a mighty man of God, who was connected with the Edinburgh Medical Missionary Society, and in this way he came in touch with medical missions in foreign lands, although his own personal work was among the poor of Edinburgh in the Cowgate and the Canongate. The Cowgate of Edinburgh is described as looking "like a vast, gloomy trench, with human swarms moving about on the bottom. Numerous closes open to the trench, almost low and dark enough to be the passages of a mine." In one of these closes, so narrow that two persons cannot walk abreast, was the Medical Missionary Dispensary and Training Institution, of which Dr. Burns Thompson was superintendent. Two chapters of this book are devoted to "Women and Medical Missions."

Dr. Thompson does not seem to be of the opinion that "a little knowledge is a dangerous thing" in medicine, when this is to be put in contrast with the malpractice of native doctors in the foreign field. He says: "When one thinks of the extent of the field, the urgency of the need, and the paucity of thoroughly equipped medical lady workers, one realizes that a vast

amount of good may be done among the needy daughters of heathendom with a very moderate amount of medical training." A desire to win souls to Christ was Dr. Burns Thompson's supreme passion, and he used his opportunities as a practicing physician to lead his patients to Christ as the Great Soul-healer.

Our thanks are due to Miss Butler for presenting to the library of the W. B. M. this spiritually stimulating biography.

G. H. C.

ANNUAL MEETING.

THE Twenty-Eighth Annual meeting of the Woman's Board of Missions will be held in Boston, on Wednesday and Thursday, November 6 and 7, 1895. All ladies interested are cordially invited to be present. A meeting for delegates only will be held on Tuesday, November 5th.

The ladies of Boston will be happy to entertain all regularly accredited branch delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names before October 1st to Mrs. Nathaniel Green, No. 1 Congregational House, Boston, Mass. To any besides delegates who may desire to secure board, suitable places at reasonable rates will be recommended on application to the above address. It is earnestly requested that if any ladies who send their names decide not to attend the meeting the committee be promptly notified, that their places may be filled.

TOPICS FOR AUXILIARY MEETINGS.

August.—Missionary Societies in Foreign Lands; see LIFE AND LIGHT for July.

September.—Contrasts in Africa as shown in the Lives of Robert and Mary Moffat and Rev. Josiah Tyler.

October.—Latter Day Reformers. The work of Mrs. Clara Grey Schauffler, Mrs. Alice Gordon Gulick, and Mrs. Gertrude C. Eaton.

November.—Thank-offering Meetings.

December.—Important Events of the Year Bearing on Mission Work.

TOPIC FOR SEPTEMBER.

Contrasts in Africa, as Shown in the Lives of Robert and Mary Moffat and Rev. Josiah Tyler, D.D.

We suggest three brief talks on (1) The Lives of Robert and Mary Moffat. (2) The Condition and Needs of the People. (3) Some Results of Missionary Work. The best material for these talks is found in the books, "The Lives of Robert and Mary Moffat," by John S. Moffat, and "Forty Years Among the Zulus," by Rev. Josiah Tyler. Both these volumes are in the circulating library of the Woman's Board. They should have a place in every Sabbath school and town library. Where these cannot be obtained, we suggest for Robert and Mary Moffat, *Missionary Herald* for October, 1883, August, 1886, and the monthly leaflet. For condition of the people and results, see *Missionary Herald* for April, 1869, May, 1872, July and December, 1874, April, 1886, LIFE AND LIGHT for October and November, 1879, October, 1881, August, 1886, June, 1887, January, 1888; also "Sketch of Missions in Africa." All the references may be obtained from Miss A. R. Hartshorn, No. 1 Congregational House, Boston.

WOMAN'S BOARD OF MISSIONS.

Receipts from May 18 to June 18, 1895.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Auburn, Sixth St., Aux., 5; Bangor, Aux., 29.37, First Parish Ch., S. C. E., 7.52, S. S., 8; Belfast, Aux., 34.35; Bethel, First Ch., Aux., 12, Little Helpers, 1.50, Second Ch., Aux., 1; Biddeford, Second Ch., Aux., 35.05, Pavilion Ch., 10; South Brewer, S. C. E., 6.24; South Bridgton, 2; Boothbay Harbor, Aux. (of wh. 25 const. L. M. Miss Isabella M. Reed), 46; Brunswick, Aux., 71; Buxton, Ladies of Cong. Ch., 5; Center, Lovell Ch., 4.60; Castine, Aux., 10; East Orrington, Miss Maria George, 1; Fort Fairfield, Ladies of Cong. Ch., 3.50, Foxcroft and Dover, Cong. Ch., S. C. E., 10; Gray, Aux., 8; Garland, Aux., 11.45; Gardiner, 10; Hallowell, Aux., 7; Hampden, Aux., 45, Extra Cent-a-Day Band, 15; Harpswell Centre, Aux., 6; Hancock Co., Contribution, 2.04; Jonesport, Miss'y Soc'y, 2; Monson, Sunshine Band, 4; Orland, 1; Phippsburg, Ladies' Contribution, 12.50; Portland, Bethel Ch., S. C. E., 5, High St., Mission Circle, 107.23, State St. Ch., Aux. (of wh. 25 const. L. M. Miss Harriet Randall Johnson), 113.20, Gleaners, 40; Williston, Light Bearers, M. C. add'l, 1.90, High St. Ch., Aux., prev. contri. const. L. M's Miss Emma F. Twitchell, Miss Elizabeth A. Clark, Miss Mary E. Dunbar, Miss Louise L. Edwards; Rockland, Golden Sands, 14, Aux. (of wh. 25 const. L. M. Miss Alice Starrett), 90; Scarboro, Willing Helpers, 10, Aux., 10; South Freeport, Aux., 50; South Berwick (of wh. 50 const. L. M's Mrs. Emma B. Hodgden, Mrs. Bessie R. Hodgden), 68.15; Thomaston, Aux., 7; Tremont, Ladies, by Miss Clark, 3; Waterville, Aux., 16; *Warren, Aux.*, 7; Woodford's Aux., 10; West Falmouth, Second Ch., Aux., 10.15; Portland, Mrs. McPherson, 50 cts., Young Ladies' M. B., 75; Searsport, First Cong. Ch., Aux., 19, 1.08 — 4 25

Total, 1,08 — 4 25

NEW HAMPSHIRE.

Canterbury.—M. C., 6 00

New Hampshire Branch.—Miss A. E. McIntire, Treas. Barrington, Aux., 13.85; Candia, Aux., 25, Helpers, 5; Dover, First Cong. Ch., S. C. E., 20; Dublin, Trinitarian Cong. Ch., 1; East Jaffrey, Aux., 18.85; Hanover, Wide Awakes (of wh. 25 const. L. M. Miss Emily H. Howe), 50; Henniker, Ladies of Cong. Ch., 18; Hinsdale, Aux., 7.50; Littleton, Aux., 9; Manchester, First Ch., Aux., 35, Mrs. Thomas Dunlap, to const. self L. M., 25; Nelson, Aux., 5.25, Willing Workers, 2.06; Swanzey, Aux., 6; Troy, Aux. (of wh. 25 const. L. M. Mrs. Wm. P. Clancy), 27.45; Winchester, Aux., 15; Penacook, S. C. E., 10, 293 96

Suncook.—A Friend, 2 40

Total, 302 36

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Alburgh, Aux., 3; Barre, Aux., const. L. M. Mrs. James Morse, 25; Bennington, North, Jun. S. C. E., 2.50; Brattleboro, Fessenden Helping Hand Soc., 10; Burlington, Mission Bands, 60; Cabot, Lower, S. C. E., 10; Cambridge, S. C. E., 1; Chelsea, Cong. Ch., Thank Offering, 14; Fairfield, Ladies of Old Cong. Ch., 7; Franklin Co., 3.50; Grafton, S. C. E., 5; Hartford, Aux., prev. contri. const. L. M. Mrs. Herbert W.

12.74; Highgate, Ladies, 1.50, Daughters, 3; Georgia, Aux., 2; bury, Inasmuch Circle of King's ters, 5; Newport, Aux., 10; Ran- Missionary Union, 10, Ways and Soc., 10; St. Albans, Aux., 8.25; husbury, North Ch., Aux., 27; ield, Aux., 2; Waterbury, Aux., Weston, Aux., 2.25; Burlington, St. Ch., S. C. E., 10; Less Ex- , 13.05, 237 92

Total, 237 92

MASSACHUSETTS.

and Woburn Branch.—Mrs. C. E. Treas. Reading, Aux., 11; Bil- Aux. (of wh. 25 const. L. M. Miss E. Greenwood), 30; North Wo- Jun. S. C. E., 5; Malden, Jun. S. 5; Linden, Jun. S. C. E., 5.20; e, A Friend, 2; Lexington, A , 5, 63 20

ble Co. Branch.—Miss A. Snow, Thank Offering at Semi-annual g in May, 15.10, Cotuit Ch., 5; Falmouth, Aux., 8.50; Bourne, S. Ellis, 1; Hyannis, Mrs. Rebec- earse, 1, Miss Rosa Bearse, 50 cts., sther Coffin, 50 cts., 31 60

e Branch.—Mrs. C. E. West, Adams, Aux., 9.60; Dalton, Y. ., 38.61, Penny Gatherers, 61.32; le, Aux., 48.48; Lee, Willing rs, 56; Lenox, Aux., 30; North , Y. L. Aux., 35; Peru, Aux., 16.08; ld, First Ch., 27.65; Stockbridge, 1.63; West Stockbridge, 8; Pitts- South Ch., Aux., 45.56, First Ch., 14, Coral Workers, 70; Sheffield, 0; Windsor, An aged "Shut In," ory of her mother, 1, 532 93

uth Branch.—Miss Sarah Clark, Lynn, Central Ch., Aux., 14.50, . C. E., 25; Marblehead, North ux., 19, Jun. S. C. E., 6; Special on of Branch, 56.62; Salem, le St. Ch., S. C. E., 10, 131 12

-M. P. Allen, 4.40; First Cong. 3, 12 93

Co. Branch.—Miss L. A. Spar- Treas. Hawley, Aux., 7; Shel- Falls, Jun. Aux., 25, 32 00

ire Co. Branch.—Miss H. J. Knee- Treas. Amherst, Harding Band . S. C. E., 4; North Amherst, Sunbeams, 4; East Amherst, Aux., adley, Aux., 25.29; South Hadley, il Workers, 10; Northampton, Ch., 42, M. B., 8, Edwards Ch., Hall Band, 7.63; Southampton, Ch., S. C. E., 10; South Hadley, onst. L. M. Miss Sophia E. East- , prev. contri. const. L. M. Mrs. Spafford; Elizabeth Gaylord, 25; Amherst, Mrs. Spear, 30, 194 17

—A. L. Hills, 1 00

x Branch.—Mrs. E. H. Bigelow, South Framingham, Aux., 179; ton, Aux., 4; Maynard, Mrs. Lucy ynard, in memory of Fannie, Hattie, and little Vickie, 10; Na- ux., 22; Wellesley, Dana Hall Soc'y, 75, Aux., 38.50, Wellesley , Christian Association, 200; Framingham, Grace Ch., S. C. E., 538 50

Norfolk and Pilgrim Branch.—Miss S. B. Tirrell, Treas. Duxbury, S. C. E., 7; Weymouth and Braintree, Aux., 10; South Weymouth, Old South Aux., 5.12, Union Ch., 68.82; Wollaston, M. C., 4.20, 95 14

North Brookfield.—A Friend, 15 00

Rockville, 40

Springfield Branch.—Miss H. T. Buckingham, Treas. Holyoke, First Ch., Aux., 63.60, Second Ch., Aux., Ladies' Prayer Circle, 15, I'll Try Band, 6; Mitteneague, Aux., 20; Monson, Aux., 25; Springfield, Hope Ch., Aux., 42.97, Olivet Ch., Aux., 57.05; Ludlow Center, Aux., 12.75, 242 37

Suffolk Branch.—Miss Myra B. Child, Treas. A Friend, 5; Allston, Wide Awakes, 20; Boston, Central Ch., Aux., 330.65, Jun. Aux., 88.13, S. S., 2.54, Adabazar M. C., 1.60, Mt. Vernon Ch., Aux., 97, Park St. Ch., Aux. (of wh. 25 by Mrs. E. K. Alden, const. L. M. Mrs. R. A. Washburn), 305.75, Union Ch., Aux., 100, Jun. S. C. E. (of wh. 5 from John Noyes Colby, Cradle Roll), 25; Brighton, Y. L. M. S., 10; Chelsea, Miss S. R. Brooks, 1; Central Ch., Pilgrim Band, 36.91, Third Ch., Floral Circle, 10; Dorchester, Pilgrim Ch., Aux., 8, Village Ch., Y. L. M. C., 20; Hyde Park, Aux., 55, Jun. Aux., 36.95; Jamaica Plain, Boylston Cong. Ch., 7; Newton, Eliot Ch., Little Helpers, 10; Newtonville, Central Cong. Ch., Aux., 125; Roxbury, Eliot Ch., Thompson Circle, 50 cts., Ferguson Circle, 50 cts., Eliot Star Circle, 4.32, May Flowers Circle, 4.32, Highland Ch., Aux., 64.85, Immanuel Ch., Ladies' Aux., const. L. M. Mrs. P. N. Livermore, 25, Aux., Offering (of wh. 25 by Mrs. M. A. Low, const. L. M. Miss Lucy P. Low, 25 by Mrs. F. J. Ward, const. L. M. Mrs. Julia Law, 25 by Mrs. James Fisher, const. L. M. Miss Emma A. Jaques), 128.90, Walnut Ave., Aux., 30, Cradle Roll, Margaret Pierce, 5; Somerville, Broadway Ch., Aux., 10, Winter Hill Ch., Mary F. Keeler Circle of King's Daughters, 2; Watertown, Phillips Ch., Cradle Roll, 7, Aux., 10; West Newton, Aux., 25; West Roxbury, Helping Hands, 15, 1,627 92

Worcester Co. Branch.—Mrs. E. A. Sumner, Treas. Blackstone, Aux., 6.10; Douglas, Jun. S. C. E., 13.50; Gilbertville, Aux., 6.44; Lancaster, Y. L. M. S., 25; North Brookfield, Aux., 40; Spencer, Aux., 14, Worcester, Salem St. Ch., Aux., 12.50, 117 54

A Friend, 500 00

A Friend, 10 00

A Friend, 50 00

Total, 4,195 82

LEGACY.

Lakeville, Mass.—Legacy of Mrs. C. L. Ward, 500 00

RHODE ISLAND.

Pawtucket.—Mrs. C. P. Foote, 2 00

Rhode Island Branch.—Miss A. T. White, Treas. Providence, Union Ch., Jun. S. C. E., 5, Central Ch., O. G. M. C., 35; Pawtucket, Y. L. M. C., 25; Central Falls, Aux., 18.24, 83 24

Total, 85 24

CONNECTICUT.

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. Norwich Town, Jun. S. C. E., 3; Grassy Hill, S. C. E., 2; Norwich, Broadway Ch., Aux., 23.81, Park Ch., Aux., 180.88; Greenville, 38.25; Preston, 14.15; North Woodstock, Aux., 8, Misses S. L. and E. E. Bishop, in memory of their Sister, Miss A. M. Bishop, to const. L. M's her six S. S. scholars, Misses Mary F. and Sarah Potter, Agnes and Alice Hubbard, Ethel Paine, Mrs. Lulie Barrett, 150; Groton, Aux., 40.71; Waureagan, Aux., 20; Woodstock, Y. L. A., 54.08; Danielsonville, Aux., 10; Preston, Long Soc., Aux., 9.15; Griswold, Pachang Acorn M. C., 14.56; Norwich, Broadway Ch., Miss'y Students, 4.50; Bozrah, Aux., 10; Taftville, Aux., 13.05; Griswold, 38.50; New London, First Ch., add'l, 7.70, Thank Offering, 45.81, S. C. E., 13.26, Ransom Band M. C., 15.08, Second Ch., Aux., 15.75, Thank Offering, 64.35; Colchester, Y. L. A., 10, Wide Awake M. C., 6.45, Boys' M. B., Senior Div., 2.28, Junior Div., 2.24; Norwich, Second Ch., Thistledown Aux., 90; Brooklyn, Aux., 54.73; Putnam, Aux., 45, Mission Workers, 50; Hanover, Aux., 13.41, S. C. E., 10; Norwich, Park Ch., Y. L. A., 35, 1,415 70

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Columbia, Cheerful Givers M. C., 30; Enfield, Aux., 65; Glastonbury, Aux., 5, Cheerful Givers M. C., 15; Hartford, First Ch., Primary S. S., 5, Park Ch., Aux., 15, S. S., 30, Pearl St. Ch., Cradle Roll, 20; Kensington, Endeavor M. C., 25; Plainville, Coral Workers M. C., 5; East Windsor, Aux., 10; Hartford, M. F. Smith, 5, 230 00

New Haven Branch.—Miss Julia Twining, Treas. Ansonia, C. E., 38, Jun. C. E., 1.05; Bethany, C. E., 9.29; Branford, Aux., 10; Bridgeport, Olivet Ch., Jun. C. E., 20; Centerbrook and Ivoryton, Aux., 5; Chester, Aux., 5; Clinton, Aux., 5; Clintonville, C. E., 5; Cromwell, Aux., 1; Danbury, Second Ch., Aux., 60; Durham, Aux., 1; East Haddam, Aux., 7; East Hampton, Aux., 9.60; East Haven, C. E., 42.11; Easton, Aux., 15; Essex, Aux., 41.67, C. E., 12; A Friend, 5; Greenwich, C. E., 10; Haddam, Aux., 3; Harwinton, Aux., 9; Higganum, Aux., 3.55; Killingworth, Aux., 1.50; Middlefield, A Friend, 3; Middle Haddam, Aux., 2; Middletown, First Ch., Aux., 37, C. E., 35, Jun. C. E., 15, South Ch., Aux., 40; Milford, First Ch., Aux., 4.55; Millington, Aux., 1; New Haven, Center Ch., Young People, 14.83, Ch. of Redeemer, Aux., 26, College St. Ch., Aux., 2, Davenport Ch., C. E., 10, Grand Ave. Ch., C. E., 90, Humphrey St. Ch., C. E., 50.66, United Ch., C. E., 125, Jun. C. E., 10, Aux., 10.50, Yale College Ch., Aux., 2; North Branford, Aux., 25; North Haven, C. E., 9.30; Norwalk, C. E., 5.14; Portland, Aux., 5, Work and Win, 5; Saybrook, Aux., 5; Stratford, C. E., 37; Washington, C. E., 10; Waterbury, Second Ch., C. E., 15; Watertown, Aux., 4; Westchester, Aux., 1.45, C. E., 4.65; Westport, C. E., 2; Westville, Aux., 17.25; Winsted, Aux., 58, C. E., 8.31; Sale of bedquilt, 82; Sharon, C. E., 20; Prev. contri. const. L. M. Miss Sara D. Smith, of Naugatuck, 1,112 41

Total, 2,756 11

LEGACIES.

New Haven Branch.—Legacy of Henry J. Prudden, 120 00

Wethersfield.—Legacy of Mrs. Elizabeth R. Adams, 50 00

NEW YORK.

New York State Branch.—Mrs. Guilford Dudley, Treas. Brooklyn, Lewis Ave., Aux., 50; East Smithfield, Aux., 8; Ellington, Aux., 18.93, S. S., 5.07; Baiting Hollow, 5; Buffalo, First Ch., Aux., 25, S. S., 15; Albany, First Ch., Aux., 30; New York, Pilgrim Ch., Aux., 60; East Bloomfield, Aux., 17; Brooklyn, East Ch., Aux., 10; Buffalo, First Ch., W. G. Bancroft M. B., 30, Aquebogue Aux., 10.75; Phœnix, Jun. C. E., 4; Aurora, Miss Bliss, 15, Collection at Gloversville, 23.37; Lockport, First Ch., Aux., 20; Elmira, Park Ch., Aux., 62.38, S. C. E., 25; Brooklyn, Tompkins Ave., Aux., 100; East Smithfield, S. C. E., 1.78; Brooklyn, Park Ch., M. C., 10; Fairport, Aux., 25; Olean, First Ch., Woman's F. M. S., 5; Less expenses, 220.93, 355 35

Total, 355 35

PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. *D. C.*, Washington, Aux., 69.88. *N. J.*, Elizabeth, S. C. E., 10; Upper Montclair, Aux., 21; Newark, Belleville Ave. Ch., Aux., 10; Orange Valley, Aux., 20, Y. L., 31.90; Plainfield, Aux., 10. *Pa.*, Philadelphia, Y. L., 25, 197 78

Total, 197 78

FLORIDA.

De Land.—Mrs. C. B. Howard, 5 00
Interlachen.—Woman's Miss'y Soc'y, 12 00

Total, 17 00

CANADA.

Canada.—W. B. M., 400 00
St. Andrews.—Ladies' Miss'y Soc'y, 15 00

Total, 415 00

FOREIGN LANDS.

Turkey—Harpoot.—Female Department of Euphrates College, 30 00

Total, 30 00

LEGACY.

Hawaiian Islands—Honolulu.—Legacy of Miss Eunice B. Knight, 500 00

General Funds, 9,678 83
Variety Account, 51 17
Legacies, 1,170 00

Total, $10,900 00

MISS HARRIET W. MAY,
Ass't Treas.



OUR MAY MEETING.

It was held fifty miles south of San Francisco. Eleven ladies constituted the missionary party that left the city for the country on that beautiful morning, May 8th. We made just a little ripple on the humdrum surface of everyday travel,— for we were known to be "missionarying." Then the welcome at Campbell depot, where the ladies met us in force, and Mrs. Cooper's beautiful, hospitable home near by placed at our disposal, and a bountiful lunch spread for us! Oh, no! we were not an ordinary party off on a pleasure trip, but on the Master's business. Rev. William Winsor and his wife, Mrs. Moulton, president of the auxiliary, Mrs. R. D. Shaw, secretary and treasurer, Mrs. Dr. Cooper, Mrs. E. Janes, her daughter, Mrs. Williams and others, welcomed us at noon at Y. M. C. A. hall. A table daintily spread with choice china, graced with loveliest roses, and substantials not forgotten, was a refreshing sight to the travelers. Suffice it to say, we had no thought of San Francisco's "leeks or onions." But then, we were not in the desert; we might have said,

> "Round about us orchards sweep,
> Almond and peach tree fruited deep—
> Fair as the garden of the Lord"—

was Campbell.

Two o'clock found us in the church, which had been beautifully trimmed with flowers. San Jose and Saratoga ladies, with a sprinkling of gentlemen, helped make the goodly company which filled the house.

The meeting was opened by the singing of "The Morning Light is Breaking," Scripture reading by Mrs. Jewett, and prayer by Rev. Wm. Winsor. The reports of Secretary and Treasurer were read by Miss May Williams.

MR. LANGDON S. WARD.

A special committee, through Miss May Williams, reported as follows concerning the death of Mr. Langdon S. Ward:—

The sad intelligence of the death of Mr. Langdon S. Ward, for thirty years Treasurer of the American Board, has called out, from ocean to ocean, heartfelt expressions of sorrow and bereavement.

The Woman's Board of the Pacific desires to give voice to the grief felt by all its members at the loss of him who, for so many years, has discharged with wonderful wisdom the important duties devolving upon him, and whose helpful personal influence has reached even to the shores of the Golden Gate.

But even while we mourn his departure, our hearts are full of gratitude for the example and memory left by a life so faithfully devoted to the Master's service, and we would write upon our page of record above his name, "He, being dead, yet speaketh."

WELCOME TO CAMPBELL.

Mrs. R. D. Shaw gave us the welcome of the springtime in the country—the welcome of birds, bees, opening flowers, and joyful hearts, closing with an apt and appropriate poem from one of our well-known authors.

Then came "news from the front," through Mrs. Farnam, who, in her own graphic, breezy style, gave us the latest word from our missionaries. Mr. Perkins, of India, is very grateful for his new school building, the gift of the Woman's Board. Mrs. Dorward, of Africa, has been obliged to leave her work on account of her health, and will go into a hospital in New York. Mrs. Baldwin, of Turkey, is at her post, and doing earnest work. Miss Wilson, of Micronesia, has sent a seventy-five page journal, her yearly letter, which is full of interest.

As all the missionaries were very earnest in their requests for prayer, Mrs. Jewett called for a prayer hour, and six different ladies responded, also Rev. Mr. Armstrong.

EVERYBODY'S HOUR.

Mrs. Jewett called upon any of the ladies present to speak who had any questions to ask, or any word for the Board, and introduced Mrs. Lamont as a "missionary mother from San Francisco." Mrs. Lamont spoke by request of her daughter, Mrs. Reeves, now near Canton, China. Mrs. W. C. Pond gave a vivid description of our "headquarters," and invited all present to visit the room, and urged that societies send delegates to our annual meeting, to be held September 5th in the Third Church, San Francisco. Miss Williams spoke of the summer school at Cazadero in the interest of missions, to be held June 28th. Miss Gouldy spoke and led in prayer.

Mrs. Jewett called upon the presidents of the three auxiliaries represented r a few words, all of whom responded,—Mrs. Armstrong of San Jose, Mrs. ross of Saratoga, Mrs. Moulton of Campbell. Mrs. Edwards, of San Jose, oke of the course of study followed there as very interesting and profitable, ie idea originating with Mrs. Armstrong to study missions by decades. Irs. G. M. Fisher, "another missionary mother," was asked to speak of her hildren in foreign lands. The afternoon meeting closed with a few earnest ords from Mrs. Jewett and the singing of a missionary hymn.

EVENING SERVICE.

A packed house greeted the speakers for the evening meeting. Rev. Villiam Winsor conducted the opening exercises. Many young people were ere; stirring missionary hymns, a solo from Miss Fannie Janes, and a duet y Miss Bertha Janes and Mr. Shaw, "Watchman, tell us of the night," rnished us with delightful music. Rev. H. M. Tenney gave us an mpromptu spirited address, saying, among other good things, that "he did ot think any one could be an all-round Christian who did not believe in and ork for foreign missions."

Miss Williams, on the "Coming of the Kingdom," and Miss Gouldy, of apan, on "Missionary Experiences," interested every one. An offering as made of sixteen dollars to the auxiliary cause through Campbell. Thus nded a most enthusiastic and inspiring missionary rally.

LETTER FROM MISS ALICE E. HARWOOD.

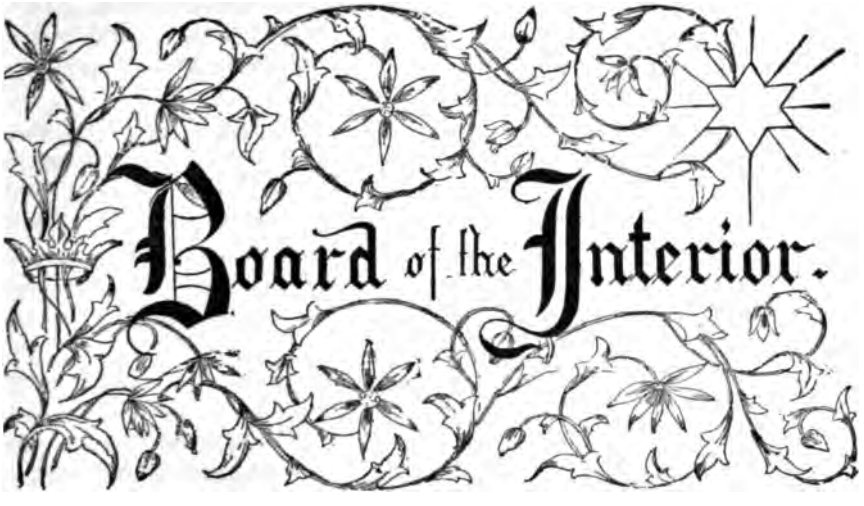
My dear Mrs. Farnam: I received your letter of January 27th some ime ago. I will try to tell you a little about myself. The first school year was in Niigata, and at the mission meeting in June I was transferred to Kumamoto. You see this was from the most northern to the southernmost tation of our mission. I was at Kumamoto until a year ago last December; t that time we, *i. e.*, the station, were compelled to leave, as the school had otten hold of the property and took away our passports at the same time; o, of course, there was nothing to do but to leave. We then went to Nagasaki, expecting to make that our headquarters; but soon Miss Griswold as sent for to come and teach in the Kobe College. Then I had nervous exaustion, and could not do any work; so I, too, went to Kobe, but only to ve with Mrs. Hill, trying to get well. At the mission meeting I was appointed for this station, as Miss Gunnison was to go to America. I came own here the first week in October, as then the residence passport arrived. teach English, writing, and music, both vocal and instrumental. I study n the language in the mornings as much as my head will allow.

There are about fifty scholars in the school. Some take only sewing, thers only Japanese studies, and others take the English with the Japanese. One of the Japanese teachers gives the organ lessons, and I take the piano upils, of whom I have six; but this includes two of the teachers. So far he war has not affected the number of pupils, but where it is noticed is in he falling off of money from Japanese sources. We are surprised each erm to see the girls back. The hardest time, of course, will come after the

war is over, and the excitement has died down that is now keeping the people up. There are eight or nine girls in the school that are Christians, but I cannot tell how much they understand the spiritual nature of the Christian religion. I often fear they understand it very little indeed, as it does not seem to bear the fruit it ought to in their lives, and make them realize their responsibility for bringing their companions to Christ. There is a weekly prayer meeting every Saturday afternoon of the girls, and once a month there is a meeting of the Christian Endeavor Society. I have put two copies of the Japanese *Christian Endeavor Magazine* in the school this year, and hope they will see the workings of the Society, and do better work and have better ideas of work. I have no work outside of the school except one Sunday school and two afternoons set apart for making calls. Have not made many so far, as during the cold weather Miss Judson cannot go out; and as I do not know where the people live I cannot yet go alone. One evening a week we have set apart for having Japanese guests. We take the school by classes, and then are going to invite the church people,—half a dozen at a time. In this way I hope to get acquainted with the people, putting names and faces together that I have already met. Once in two weeks I give a talk to the girls at the morning exercises, and then I try to give them simple gospel truths and helps for their Christian life. I have to take my turn in leading the prayer meeting. On Tuesday afternoons we have the girls over for a little meeting. Last term it took the form of a praise meeting, while this term they are reading "Pilgrim's Progress," with one of the teachers to explain as they read along. The Japanese enjoy "Pilgrim's Progress" very much; there have been a number of editions of the translation.

The last letter from home said Miss Gunnison was there. She can tell you all about the work—its encouragements and discouragements—much better than I can, as I have been here so short a time. Thank you for your letter and for your words of encouragement.

INTERESTING farewell services were held on the missionary schooner Hiram Bingham and the adjoining wharf, at 4 P. M. on Friday last. A large company was in attendance. Opening remarks were made by Rev. Mr. Frear, who took charge of the services. Brief addresses were made by the venerable Dr. Baldwin, a missionary of the American Board for forty-seven years in Foochow, China, Mr. George H. Leitch, of Ceylon, Mr. Stutt, of the Penial Mission, Los Angeles, Rev. H. H. Cole, Rev. E. S. Williams, and Rev. Mr. Hanna, who goes soon as a missionary to Alaska. Captain Walkup made a feeling response. Mrs. French and Dr. Baldwin commended the brave missionary captain and his Christian seamen to the Heavenly Father's care, and a parting hymn was sung. Surely, the prayers of many will follow this little vessel on her long voyage. In the esteem of many friends Captain Walkup deservedly ranks high as a Christian hero. His influence for good in the Gilbert Islands is wide-reaching. With her gasolene engine working finely, the schooner on Saturday morning made *good speed* out of Golden Gate.



EDITORIAL COMMITTEE.

Mrs. JAMES G. JOHNSON, 7 Ritchie Place, Chicago.
Miss SARAH POLLOCK. Mrs. W. H. RICE.
Mrs. GRAHAM TAYLOR. Mrs. G. B. WILLCOX.
Mrs. H. M. LYMAN.

HISTORY REPEATS ITSELF.

In looking over a file of the *Mission Dayspring* of some ten years ago, the eye fell upon the following article, which so fitly applies to the present situation of our treasuries that we give it entire. The article is entitled "Break Cocoanuts over the Wheels." It was written by Jacob Chamberlain, D.D., of India. We would vary the title somewhat to adapt it to the present emergency, and have it read,

BRING IN THE COCOANUTS.

IT was twenty years ago. We had recently located in the heathen town of Madanapalle, India, to commence missionary work there.

The time for the annual drawing of the great idol car through the streets of the town and by the banks of the river had come. Multitudes of votaries from all the villages around, as well as from every street of the town, had assembled before the car. Great rope cables were attached. Hundreds caught hold of the ropes. Up went the shout, "Hari! Hari! Hayi! Jayam!" "Vishnu! Vishnu! Joy and victory!" "Now pull,"

shouted the priest, and off went the three-storied car majestically through the streets, amid the joyous shouts of the thousands of spectators. On they followed it to the river bank. Libations were brought and poured over the car, and the multitudinous ceremonies performed.

Again, with similar shouts, they began the progress around by different streets, back to the great temple before which the car always reposed for the year. Half way back, and the car came to a stand. "Pull," shouted the priests. Pull they did. The ropes snapped with the strain. All the wheels were examined; no stones were in the way; everything seemed right. The ropes were tied and new ones added. More votaries caught the ropes. "All pull!" shouted the priests. All bent to the effort. It would not move.

A pallor came over the crowd. "The god is angry, and will not let his chariot move," was whispered along the streets. A feeling of dread shivered through the multitude. "Yes," shouted the chief priest from the car, "the god is angry. He will not move unless you propitiate him. Run, all of you, and bring cocoanuts and break over the wheels; and as the fragrant cocoanut milk runs down over the wheels the god will accept the libation, and graciously allow his chariot to move on again. Run, and each bring a cocoanut. Run!"

Men and boys ran for the cocoanuts; the residents to their houses, the villagers to the bazaars to buy, or to their friends' houses to borrow. Each came back with his cocoanut, and broke it over one of the wheels. The cocoanut milk ran along the streets. "Hayi! Jayam!" shouted the priests. "The god is now propitious." "Hayi! Jayam!" "Joy! Victory!" shouted the multitude. "*Now*, PULL ALL!" shouted the priests. The people took heart; dread passed away, confidence came. They seized the ropes, and, with a shout that resounded in the hills a mile away, they gave a pull. Off went the car, and soon, with singing and dancing, they had it back in its wonted place. And as the crowd scattered to their village homes, the news ran through the country: "The car got set; they could not move it a finger-breadth; but each man brought a cocoanut and broke over the wheels, and then on it went with a rush to the temple."

I could not help recalling this incident the other night as I read the financial statement of the shortage in the receipts into the mission treasury the last few months.

God's chariot is delayed. His chariot of salvation had started in its course in towns of India, and China, and Japan, etc., through the agency of our Board. Have the people lost heart, that it stands still? Has discouragment come upon us?

Run for the cocoanuts. Let each man and boy, let each woman and each child, bring what would be to them the equivalent in value of a cocoanut to the poor Hindu as an offering to the Lord, and the chariot will move joyously on.

Had one rich Hindu given a thousand cocoanuts to break over the wheels of the idol car, and the multitude not given any, the effect would not have been at all the same. Each one of the throng made an offering. Each one felt that he had a share in it. Each one took courage. Each one shouted. Each one pulled, and on went the car.

The missionary chariot halts. Many villages are pleading for a missionary or a native preacher. Young men and women (eight of them) are offering to go out to the different missions. Heathen schools are offered to the missionary to introduce the Bible in. Young converts ask to be trained to be preachers to their kindred. Every mail tells our Board of onward steps that should be taken. . . . .

Our harvests have been plentiful. Let us put God to the proof. "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

Let the cocoanuts come. Who brings the first? What church sends one for every man, woman, and child on its roll? Who sends the cooly load? Who the elephant load? Who the ship load? Please answer soon.—*The Christian Intelligencer.*

AFRICA.

[We are permitted to give parts of this letter from Mr. Bunker to a friend in the ministry in this country. Let us read that we may understand the definition of RETRENCHMENT as it appears to our missionaries.]

MT. SILINDA, GAZALAND, EAST AFRICA.

MY DEAR FRIEND: I did feel at first that my friends were neglecting me when, for many letters sent home, so few came in reply; but now I am learning gradually that the prayers of my friends are not lacking, even if their written words of greeting are not forthcoming. And the prayers are most valuable and needed, though the words of greeting are great sources of encouragement and pleasure to us. It was a pleasure to know of your work, and I pray frequently that you may be greatly blessed to your people and to the salvation of precious souls.

I was glad to get your views of the state of affairs in our native land. . . . We are deeply interested in the great questions facing you. Surely you

have many great questions to try heart and mind. I often scent the battle from afar, and long to be in it again. Yet I am glad that our Lord has seen fit to place me in this field rather than any other. Our problems are as great and very similar to yours, yet we are not in the midst of the crisis where the jostling of mighty forces crushes the spirit as they do with you. With us Satan has little trouble because we are so few, and he has the people bound to obey him. With you his power is disputed in its very stronghold, and he rages upon you. Let us therefore thank God for the battle, even though the heart sickens at its intensity, and pray earnestly that it may speedily be on in this land. We can invite the contest when we are on the side of the One that overcometh, even though we have to suffer with him that we may reign with him. . . .

We are in very good health in our new field, though most of the settlers in the country are sick with malarial fever, and one of the leading men has died recently. The country is almost deserted now by settlers going out. We take it as a direct answer to the prayers of our many friends that we have been kept in such good health. Mrs. Bunker and I were never better. I have gained twelve pounds since coming here, and weigh more than ever before.

Our work is also prospering far beyond our most sanguine expectations. We were prepared from the experience of others to wait for years before an interest would be created on the part of the people in the gospel. But already ten young men on our station have expressed a desire to become Christians, and we have strong hope that a part of them, at least, realize something of the step they are taking. In the kraals, also, we have repeated instances of the people's readiness to listen to the truth, and a few have expressed a desire to live a better life. This may mean little or much, according to their apprehension of the truth that has been preached. But this it does mean, that we have not to deal with that stolid indifference and hostility to the truth which the English missionaries have encountered among the Matebele people to the west of us, where they have labored for thirty years with little result. Every indication is that the people here are open in a remarkable degree to listen, accept, and obey the truth. Very much of this encouraging state of affairs is due to the presence and work of our native evangelists from the Zulu Mission. They have immediate access to the people through the Zulu language, which is understood here. They are welcomed everywhere by the people as friends who understand them and their customs, and they are quick to take every opportunity to bear witness to the power and truth of the gospel. Every conversation is turned to advantage for this purpose. A rest by the wayside, a meeting in the path, a beer-



rinking party, a funeral, a dance, are all used to furnish opportunity to ll of Christ and his gospel. I have no hesitation in saying that aside from ıe organization and general control of mission work, any one of them can ccomplish more in the direct work of winning souls to Christ than any /hite missionary whom I have met in Africa. We have five of these men /ith us. One is supported by funds that the dear Olivet friends sent for ay work, and I have enough more to pay for another man for six months. The young man with me will return in August to study in Natal. This vill leave us with a force of four evangelists.

I have been given charge of this field, two hundred and fifty by one ıundred and fifty miles in extent. Evangelists will accompany me in xploring this whole region, and we will occupy the centers of population luring the winter months (dry season) by native Zulu evangelists, who vill teach and preach to the people, and, as soon as possible, churches will e gathered, to have a settled pastor and school-teacher to remain with them.)ur estimate of expenses made this prominent.

What is our bitter disappointment when, after having reduced our esti- ıate to the lowest terms at which a successful work could be carried on, ve open our letters to find that we are granted less than one sixth of the mount that we asked for general work. Our living is, of course, supplied; ut what is the use of living here when our hands are tied, and we cannot o the work which we came to do? We lack four hundred dollars of hav- ıg enough to support the four evangelists already on the field, to say noth- ıg of the two additional men imperatively needed this year. Many other epartments of the work are crippled by this retrenchment, but I feel espe- ially this cut in my department. The hundreds, yes, thousands of miles of amping, the absence from home, sleeping in native huts, and eating the oarsest food, are nothing in comparison with the thought that I cannot do the ork which I came to Africa to do. I have already pledged myself to the ıpport of one more evangelist, but we need four more rather than one.

It is not more faith that men are wanting, but a change from faith to ght. Faith says not, "I see that it is good for me, and so God must have nt it," but, "God sent it, and so it must be good for me." Faith, walking the dark with God, only prays him to clasp its hand more closely; does ot even ask him for the lifting of the darkness, so that the man may find his ay himself.—*Phillips Brooks.*

CHINA.

LETTER FROM MISS ADA HAVEN.

PEKING, Feb. 19, 1895.

MY DEAR MRS. LYMAN: I received your letter by the last mail. I like to keep as even as possible with the world in these days; besides, yesterday was the day of prayer for Bridgman School, so there is a special reason why I should answer your letter promptly. I wonder if you at home knew what to ask for, as long as there is now no Bridgman School? And yet it seems as if we needed more than ever the prayers of the people of God. We need them very, very much when we are shepherding the flock to the utmost of our ability. But now that the flock are scattered, many of them among wolves, do they not still more need our prayers? At our little Monday afternoon meeting yesterday we missionaries prayed earnestly for these scattered ones, that they might be given strength to stand firm for Christ. Some of them are in heathen homes, and nearly all of them are in homes where there is not as much light as what they already possess; so it is either God's opportunity or the Devil's. Then our prayers went out to the little schools which are offshoots of the Bridgman School. As these are all of them day schools, they, of course, are not stopped by the war. In fact, one of our girls, who has been sent home on account of the war, has started, or is to start, a little school in her house. We heard only yesterday, too, very encouraging reports from Pao-ting-fu of a girl who was married in the spring, and is giving very good satisfaction as teacher of a day school down there.

But for the Bridgman School that is to be, I am sure we need your prayers. It will be a disorganized chaos that comes back to us when the time comes. All the older and more reliable girls will be married by that time, for parents wish, in these times of uncertainty, to marry off their betrothed daughters and shift the responsibility. The school which, after years of straining in that direction, had at last attained the rank of a systematically graded school with a regular course, will be wholly thrown out of order by some pupils going on with their studies, while others are left not only not to acquire, but to forget. The Chinese have marvelous memories, and still more marvelous forgetteries. So they will come back to us, not as organized classes, but a disintegrated mass of individuals, with their minds all stirred up by war scares. And I hope we may have our nice schoolroom to come back to, or it would be more disordered still. But it is no use trying to forecast events, but we can just pray that the overruling hand of the Father may be over us for good.

Although present circumstances do not seem to accord very well with the immediate prosperity of the Bridgman School, I cannot but think that the

present confusion is going to work out a true order in the state of the country. It seems as if the old, corrupt order of things must give place to a new, and of course there must be a breaking up and a disorganizing before that can be effected. It is just because I love China so much, that I hope things will be even more broken up before they begin to settle down. I hope for such a condition of affairs as will make it possible to get hold of something higher than the servant and mechanic class. This is a grade higher than the beggar class, with which the school was commenced, to be sure, yet you could not even yet speak of the mass of the church as being composed of people in the middle classes. If we can get but one class to begin with, I would far rather begin at the bottom round, as the church itself did at first; yet even in the time of the New Testament canon, there were numbered among the saints men of power and influence to mould the minds of others. We are hoping for that day to dawn for China, as well as to see the abolition of great and crying political evils, and the amelioration of the lot of the lowest classes. As to the outlook, we know not what a month will bring forth for us. Personally, we are not in nearly as much danger as our friends in Tung-cho. I hope they may be wisely guided as to whether to go or stay. Of course marines cannot be scattered, but must be concentrated at the points where the greatest number can gather. Two hundred and fifty are expected, of all nationalities, and the plan seems to be shaping itself that in case of danger we should all gather in the legations, which are so near each other that troops could work in concert if necessary. The marines are not all coming at once. A number of the British have been up here for more than a month, and their number is being added to in small parties. The Russian marines, fifty of them, left Tientsin the last of last week and have probably already arrived. The American will be sent along soon. But I fear they will not be as pleasant an addition as the British. These English boys have remarkably good, clean, nice faces for soldiers. They make quite a pleasant addition to our Sunday evening audience for the English sermon. But they say the American navy is made of the offscouring of the nations. Dr. Murdock says she saw some of them down in Tientsin, the laughing stock of the Chinese on the street, trying to help each other into jinrikishas, but too drunk even to do that successfully. So we do not care if America is the last nation to bring up her gallant protectors. And we hope, of course, that they may none of them be necessary save to awe by their presence. I have been half mourning all winter, wondering whether we did right in dismissing the school. But now I am glad we did.

I was glad to get the bits of family news in your letter, and send my congratulations for the little one both to his mother and grandmother. Does the new dignity seem strange?

"BUT you know, John, we are not at all sure that we shall have any possessions, anything of our own, in the future life,—anything, consequently, to give away. Perhaps it will all belong to all. So let us have enough of giving while we can, and enjoy the best part of possession."—*Jean Ingelow.*

A MICRONESIAN convert employed on the missionary ship Robert W. Logan has left seven hundred dollars to the American Board.—*Missionary Review.*

PARTS OF A LETTER FROM MISS RUSSELL.

PEKING, CHINA, April 17, 1895.

MY DEAR FRIEND: I think I wrote you that Mr. and Mrs. Charles Ewing, who were to come to join us, had decided to stay in Tientsin for the winter, on account of the war. He is here now on a little visit, and expects to bring his wife up before long. Miss Hinman left yesterday for Kalgan. She will be gone till September. Dr. Murdock left this morning for Tientsin. She is going over to Japan for a few weeks' visit with her Russian friends, who pay all expenses. Miss Chapin is at present down at the Methodist Episcopal Mission, helping to take care of Dr. Gloss, who is very sick with typhoid fever.

My morning, after Dr. Murdock left, was spent in four directions: getting a stove moved out; a Bible lesson with a Bible woman; in talking plans of work with our little pastor, Hung; and in trying to help another one of our helpers, who is sick, make some plans for a few weeks' rest. After dinner to prayer-meeting time I spent in going over the church register. After prayer meeting I went to call on Miss Smith at London Mission; came home, and after one or two unpleasant experiences the home mail came, and also one of the Shanghai papers, and I have just read the war news of a week or more ago.

We are anxiously looking for news. The emperor was to have given his answer on Monday, and here it is Thursday. This has been such a year of uncertainty, and we feel anxious as to the future even if the emperor does accept the terms now; it will mean only a question of time when all the nations in the East will be at war. Russia is getting ready, building forts to the north of China. Gives as her reason, so I read in a memorial to the throne, that it was to keep the Japanese back, but one Chinese statesman points very clearly to the fact that it is nowhere in the region of Japan's ambitions. The nations are in God's hand. What a wonderful hand it is; and we there, too, safe and sure.

I think I have told you that we—Dr. Murdock and I—are going to give up our little house to the Ewings, and move out into some Chinese houses at the

front. You see the W. B. M. I. have never built any houses for the single ladies in Peking, and this place must go to the Ewings, since it belongs to the A. B. C. F. M. We are going to repair these native houses for the winter, and make them as dry and safe as we can. If I had not had so much malaria since coming to China I should not be afraid. Well, it is no more of a risk than the early missionaries ran, and perhaps not as much. We are going to take up the brick floors and put down board ones, also put in glass windows. Then, I shall be in the country more in the coming years if quiet is restored.

I hear the box my sister is sending me has left San Francisco. I am anxious to get it. It has been long on the way. Tell little Harold auntie thanks him for the cards and valentines. Yes, the books will be nice to read at the Hills. I promise myself a reading time this year. Every other year I have worked hard all through the hot weather on the language; and though I do not mean to say I do not need to now, still, I am going to have a rest and change.

"As we read the record of the three Bible women who have made one thousand and twenty-eight visits under Miss Russell's leadership, we can but feel that a leavening process is going on in Peking that must, sooner or later, have great results."

TURKEY.

LETTER FROM MISS MARY BREWER.

SIVAS, TURKEY, March 28, 1895.

MY DEAR MRS. LYMAN: Last night when I read your letter I was glad that you loved my mother as I know she loved you. It was a matter of no little surprise and thought to me to see with what confidence she regarded a friend from whom she was separated so long, and how it spoke of the strength of those early associations. I am glad that though mother is gone, you still feel an interest in her children.

As for me, my heart gets more and more warmed up in the work the longer I am here. I have just returned from a trip to one of our outstations where the work is feeble. It is a place of which we are often tempted to say, "Can there any good thing come out of ——?" I went there in company with Mr. Perry. He had a meeting morning and evening with those who wished to come. I know they did good, for they did me good, though in a

language I don't half know. (He spoke Turkish; Armenian is the language I use.) *You speak of my having "the full trials of missionary life." The greater the sacrifice the greater the joy, is a lesson you no doubt have learned long ago.

You would like to know what I have done the past year. A year ago at this time I was away on a tour. We reached home in April to find the cholera in our immediate neighborhood, and the best doctors were in prison. It was just the time for the Easter vacation, two weeks. I did not go out much to the houses, but I did to some of the neighbors. Mrs. Perry, who had come here with her husband a year and a half before, had been in Siam for three and a half years during the prevalence of cholera. She knew what precautions and treatment were necessary. From morning till night the people came, and sometimes during the night. One of our missionaries did a great deal in going from house to house visiting the sick. Some one of us stayed on the premises all the time to give directions, medicine, mustard, or what might be needed. Mrs. Perry often prepared food for the needy sick.

We continued our schools. In the girls' schools not one of our high school scholars was taken sick with the cholera. Many were afraid, and took their children out for a time. After this came our graduating exercises. Five girls graduated; then preparation for a kindergarten to be opened here. The boarding girls, too, did not go home for the summer. They cleaned the house, also prepared the wheat for the winter's bread. Once a week we took them on a picnic. Soon after school opened Mr. Hubbard left for America, to join his family there, rest, and bring back his wife and three children. We had hoped it would be best to send a teacher to open a girls' school, but the people's minds were almost entirely filled with the political troubles. In the fall two insane girls were brought to school, and sent back.

In November two of our large Christian girls were taken sick, and died, one of typhoid fever, the other of rheumatism of the heart,—both here in the boarding school. One died Thanksgiving, the other the day after. It was but a few weeks since I had heard of my mother's death. Our doctor was out of prison, so we had good medical attendance. After this we had another serious case of typhoid fever. I devoted myself to her, and called the doctor, sometimes twice a day. She recovered. We had other cases of slight sickness. The three girls who were seriously sick—the two who died and the one who recovered—were Christians, so that I had not the least anxiety about their souls; but what if they had not been Christians, as many of our girls, I fear, are not!

*Miss Brewer's parents have both died since she went to Turkey.

The cholera has done much for the awakening of the women to the need of salvation. The weekly prayer meetings are attended by one hundred and fifty to three hundred women here in Sivas. Perhaps the thing that has encouraged me most is the change in a woman in the place I visited last. Although she had been to school and had been a teacher, I could not see, as I saw her first, that she was different from others. She united with the church two years ago, but you can imagine the change in her when I say she is persuaded that tithes giving is a Christian duty, and accordingly has made account of stock, and calculated that four dollars and forty cents was a tenth of what she had a right to call her own. Accordingly she gave that to the building of the boys' school, telling the one who had charge of the work to say a sister gave it, and not tell who. She had not this amount of ready money, but raised it by selling things she had. She then raised another four dollars and forty cents by selling other things, with a vow to give this for the work for missions in Koordistan. Then her husband came home sick, and took this money for his needs. She said to me: "Is it a sin? I promised the Lord I would not use that money for myself, would wear old clothes, go hungry, even beg from door to door; but I didn't think of my husband's getting sick. I will pay it all, but I'm afraid I can't save it by the time you go back." (That was her best chance to send the money to Sivas, where money is regularly sent.) She is poor. They had about forty cents in the house to buy bread with. She was not a monomaniac on the subject of giving. She felt the power and the love of God in her heart, and this was one way in which she showed it.

You say, "There is money enough in the country, but there is not much of it in the hands of those who care about these things." If those who are interested in missions should give tithes, not as this woman, of all accumulated possessions, but of all moneys and other profits received, would there not be money enough?

If you wish to know what to believe, believe a good deal about outrages in Turkey. We have a good consul here,—Milo A. Jewett. I am glad you wrote me again, and hope you will yet again.

I WILL place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom, it shall be given or kept, as by giving or keeping it I shall most promote the glory of Him to whom I owe all my hopes for time or eternity. May grace be given me to adhere to this!—*Dr. Livingstone.*

AFRICA.

KAMUNDONGO, BIHE, W. C. A., Jan. 18, 1895.

MY DEAR MISS POLLOCK: Again it is almost time for the mail to go, and we are busy getting our letters written.

I think I told you about our plans for Christmas when I last wrote. Everything went off very nicely and the girls were much pleased with their shirts, and all were pleased with the candy, which was given in the evening after the magic lantern exhibition. Just before the pictures were shown two of the young folks from the school were married according to the Christian ceremony. This seemed quite an attraction, and the schoolhouse was crowded with her friends from the village, and every one seemed to enjoy themselves.

I am meeting with the girls every Saturday afternoon and showing them how to make their waists. Some of them do quite nicely, although they do not take to sewing as a general thing. It is the men in this country who do the sewing, while the girls cook and work in the fields, take care of the children, pound their corn, and in reality do all the hard work, the men going hunting, or trading, or acting as carriers for the "ovindele," or white men.

For the last two or three weeks I have been going to visit the girls after the school is out, or to the village to talk with the women. I am trying to practice my Umbundu and get acquainted at the same time. I know I make a great many mistakes that amuse the women greatly, owing to the fact that I cannot understand all that they say, nor can I always make them understand me.

About two weeks ago we were visited by the "olohuma," or locust. They began to come about ten o'clock one morning, and in a few minutes the air was filled with them, while the fruit trees, corn, and other garden vegetables were almost brown with them. Everybody was out with sticks and tin pans to try to keep them from lighting; but there were so many we were not very successful. About twelve o'clock they seemed to be gone, but in less than an hour more had come. There was no school that day, as all were in their fields trying to save a little of their corn and beans. All that day and the next and the next they were thick; but toward evening of the third day they began to go on, and soon all had gone. A great deal of damage has been done. In some of the fields the corn has been eaten clear down. After they were all gone some of the women were so discouraged that they sat around in the village and cried. I don't know what the people here would do if they should come again, for even in their most prosperous years they do not have any too much food.

One day while I was out visiting among the girls a storm came up quite suddenly, so I took refuge in one of their houses. She was one of the mission girls, and their house was better than those of the village. It had two rooms. One I did not see into, but supposed it was the sleeping room, and was about as large as the one I was in, which was about ten feet square. In the center of the floor was a fire, on which the supper was being cooked. In one corner were a number of pots, some empty, and some filled with food of various kinds. In two other corners were several large cages, or hen-coops, while scattered here and there were baskets of native make and two stools. An old hen with a family of little chicks walked around pecking at anything she could find to eat. The room was full of smoke, which did not all get out at a little window about 8 x 12 inches (a luxury found only in the houses of the mission young folks). As the storm was quite severe the door had to be shut. It gave me quite an idea of the way they live. My hostess was a tiny creature of about eighteen years of age, and the mother of two children. She was preparing the meal of mush, with a relish of a few vegetables. As I sat waiting for the rain to pass over I could not help comparing the lives of the young girls here and those at home. And yet this was the home of one of the mission girls, and was much better than some of the others. The people here are terribly poor, and yet there is something about them which is very attractive to me, at least, in spite of their filth.

I give this little picture of a native's home, thinking it might interest some of the young girls at home, and help them to become interested in the young folks here.

I hope you will pray for me, that I may be guided of the Holy Spirit in my work here.

Very sincerely yours, LOUISE B. FAY.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS, 1895.

August.—Current Events.
September.—Thank Offerings.
October.—The Kindergarten in Foreign Lands.
November.—The Church of God in Madagascar.
December.—Review of 1895.

CURRENT EVENTS.

Material Improvements.—Note such recent development of physical agencies as will be likely to help in the enlargement of the Kingdom of God: Telegraphs; Railroads and Submarine Cables.

Political Events.—The Chino-Japanese War, see article by Rev. David Spencer in *Missionary Review* for February, "The Down Dog," by Miss Luella Miner in the *Advance*, and "Political Preparation for Christ in the Far East," by Rev. J. H. De Forest in the *Missionary Herald* for June; also note the "Red Cross Society" of Japan, and the Petition which the American missionaries are preparing to send to our Government; *The Armenian Question*, the Commission, the Attitude of the European Powers *Hawaiian Events; France and Madagascar; Bechuanaland; Death of the King of Bailundu.*

Endowments for Higher and Christian Education, at Home and Abroad.

New Literature Helpful to Missionary Work.—What in Korea? In Europe? At Home?

Homes for Missionary Children.

Events in the line of Woman's Advancement.—Woman's Missionary Headquarters; Recommendation of the Committee of the Wesleyan Conference.

Work of Young Men's Christian Association, and *of the Volunteers.*

Missionary Events.—Evangelistic Work; Enlargement of Churches; Growth of Institutions.

Religious Quickening.—Uganda; Marsovan.

Work Among the Jews.

Helps.—An article helpful to the study of these topics will be found in the *Mission Studies*, August number, published at 59 Dearborn Street, Chicago. See also "Notes from the Wide Field," in recent numbers of the *Missionary Herald*, and the "Field of Monthly Survey" and Editorial Department of the *Missionary Review.*

CORRECTION.—In the July number the first article, "Yours? Mine?" is ascribed to "Frances Wells Humphrey." It should have been Julia Wells Humphrey.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MAY 10 TO JUNE 10, 1895.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Aurora, First Ch., 15.70; Chicago, Mrs. L. A. Baker, 5, S. P., to const. Miss Helen Hurlburt Stover L. M., 25, First Ch., to const. Miss Clara Howard and Florence May Harvey L. M's, 16.005, Green St. Ch., 4.40, Kenwood Ch., 5, Leavitt St. Ch., 15.75, Lincoln Park Ch., 12.50, New England Ch., 30, Union Park Ch., M. E. Sherman, 50; Chenoa, 5; Decatur, 5; Elgin, 10; Evanston, 60; Huntley, 6; Hinsdale, 25; Ivanhoe, 4; La Grange, 20; Oak Park, 125; Poplar Grove, 10; Ravenswood, 30; Rockford, First Ch., of wh. 7 is Thank Off., 34.75, Second Ch., 22; Rosemond, 4.75; Victoria, 3; Waukegan, 6.25; Winnetka, 5, 699 15

JUNIOR: Chicago, Pilgrim Ch., 25, First Ch., 40, South Ch., 24.12, Union Park Ch., 35.58; Galesburg, Central Ch., The Philergians, 10; Knox College, Y. W. C. A., 25, 159 70

JUVENILE: Chicago, South Ch., King's Messengers, 70; Genesco, King's Children, 1.55, 71 55

C. E.: Chicago, Bethany Ch., 7, Kenwood Ch., 50, Leavitt St. Ch., 15, Tabernacle Ch., 3.25; Elmhurst, 5; Granville, 10; Roberts, 10; Winnetka, 4.06, 104 31

JUNIOR C. E.: Auburn Park, 10; Chicago, Kenwood Ch., 30; Champaign, 5; Oak Park, 12; Peoria, Plymouth Ch., 2, 59 00

FOR THE DEBT: Alton, 47; Chicago, Coll. at Rooms, May 24th, 13, Coll. at Rooms May 31st, 100; Englewood, North Ch., 5, Leavitt St., Miss Anna Lyman, 10, Lincoln Park Ch., to const. Mrs. M. A. Sullivan and Mrs. M. F. Seavey L. M's, 42.80, New England Ch., 5, Union Park Ch., Y. L. Soc., 3.76; Evanston, 80; Hamilton, 5; Glencoe, 100; Hinsdale, 5; Ivanhoe, 2; La Grange, Friends, 12; Lyonsville, 10.85; Lake Forest, Mrs. C. E. Latimer, Self-denial Gift, 5; Lawn Ridge, Mrs. Margurite Stone, 5; McLean, 8.50; Maywood, 5; Normal, 5; Ravenswood, 10; Rockford, Second Ch., to const. Mrs. Mary E. G. Ticknor L. M., 21.90; Shabbona, Mrs. M. Langford, 5; Wheaton, First Ch., 7.75, College Ch., 26, 537 06

SPECIAL: Winnebago, Mr. Patrick, for land in Africa, 5 00

Total, 1,635 77

INDIANA.

BRANCH.—Miss M. E. Perry, of Indianapolis, Treas. Andrews, 3; Bremen, 50 cts.; Brightwood, 50 cts.; Fremont, Mrs. Ackerman, 62 cts.; Indianapolis, Mayflower Ch., 30.75; Jamestown, 50 cts.; Kokomo, 25; Liber, 8.40; Michigan City, 10; Porter, 1; Solsberry, 1; Terre Haute, First Ch., 32.25; Valparaiso, per Mrs. Burton, for Debt, 2, 115 52

JUNIOR: Indianapolis, Mayflower Ch., Y. P. S., 10.45; Terre Haute, First Ch., Opportunity Club, 17, 27 45

JUVENILE: Ft. Wayne, Kindergarten, 1.20; Hessel, Mich., Band of Hope, 2, 3 20

C. E.: Angola, 2.50; Anderson, 2.50; Indianapolis, Mayflower Ch., 3.12; Marion, 1.68; Macksville, 50 cts.; Ridgeville, 1; Terre Haute, First Ch., 6, Second Ch., 2; Vigo, South, 1.50; Whiting, 2, 22.80

JUNIOR C. E.: Indianapolis, Mayflower Ch., 2 00

SUNDAY SCHOOLS: Amboy, 1.25; Hobart, 1; Indianapolis, Plymouth, 10; Macksville, 3.03; Terre Haute, First Ch., 1.10, Second Ch., 4.80, 21 18

Total, 192 15

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Ames, 8; Cedar Rapids, 1.25; Council Bluffs, 5; Davenport, Edwards Ch., Silver Anniversary, 37; Emmetsburg, 5.21; Grinnell, 46.90, Ladies' Social, 50; Modale, Mrs. Soloman Hester, 1.75; Rockwell, 18; Shenandoah, 5.40; Spencer, 7.75, 186 26

JUNIOR: Genoa Bluffs, King's Daughters, 1 58

C. E.: Burlington, 8; Corning, 1.50, 9 50

JUVENILE: Cedar Rapids, Willing Workers, 3 00

JUNIOR C. E.: Anita, 3.80; Corning, 2, 5 80

SUNDAY SCHOOLS: Emmetsburg, 6; Granger, 1.10; Grinnell, 3.43, 10 53

Total, 222 39

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Ford, 1.50; Manhattan, 15; Sabetha, 7.25; Wakarusa Valley, 7, 30 75

C. E.: Carson, 5; Louisville, 2; Osawatomie, 2.50; Osborn, 5, 14 50

JUNIOR C. E.: Stockton, 2 00

FOR THE DEBT: Wichita, Miss J. Spaulding, 3 00

50 25

Less expenses, 19 25

Total, 31 00

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Detroit, Woodward Ave. Ch., 30.61; Grand Rapids, First Ch., 19; Kendall, 5; Romeo, 52; Richmond, 10.50; St. Ignace, 5; Sandstone, 3.11; Southern Association, 6.31; Salem, Second Ch., 5; Three Oaks, 6.15; Wheatland, 9; Marquette, Friends, 11, 162 68

JUNIOR: Owosso, King's Daughters, 10; Whittaker, Y. P. Soc., 1.38, 11 38

JUVENILE: Sandstone, 1 34

SUNDAY SCHOOL: Algansee, 2 00

C. E.: Covert, 2.50; East Saginaw, 10; South Haven, 10, 22 50

JUNIOR C. E.: Clinton, 7 00

FOR THE DEBT: Ann Arbor, 21; Chelsea, 10; Constantine, 10; Owosso, 7.84; Prattville, 2.07; Portland, 1; Sandstone, 10.10; Three Oaks, 6.10; Union City, 25; A Friend, 25, 118 11

Total, 325 01

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 E. University Ave., St. Paul, Treas. Anoka, 4; Brainerd, First Ch., 5; Duluth, Morley Ch., 1.25, Pilgrim Ch., 6.55; Mapleton, 10.50; Minneapolis, Mrs J. N. Greer, "Covenant Box," 1.30, Cong. Miss. Union, 14.80, Park Ave. Ch., 6, Plymouth Ch., Friend, 15; Northfield, 20.25; St. Paul, Cong. Women's Miss. Union, 4.43, Plymouth Ch., 6.80, 95 88

C. E.: Detroit City, 5; Etter, 3; Minneapolis, Lyndale Ch., 50 cts.; Northfield, 16.65, 25 15

JUNIOR C. E.: St. Paul, Atlantic Ch., 5; Winona, First Ch., 10, 15 00

SUNDAY SCHOOLS: Freeborn, 1.05; Minneapolis, Bethel, 10, Park Ave. Ch., Jun. Dept., 5; Northfield, 37.22, 53 27

FOR THE DEBT: Minneapolis, Miss Lora Hollister, 10; Northfield, Aux., 3.75, 13 75

SPECIAL: Donaldson, Mr. and Mrs. Matt. Peterson, Bible Woman, India, 30 00

233 05

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis., Treas. Amity, 4; De Soto, 3.30; Meadville, 2; St. Louis, First Ch., 30.55, Pilgrim Ch., 6.50, Hope Ch., 2.25, 48 60

JUNIOR C. E.: St. Louis, Pilgrim Ch., 10 00

SUNDAY SCHOOL: St. Louis, Aubert Place, 5 25

FOR THE DEBT: St. Louis, Pilgrim Ch., Mrs. S. Richards, 1 00

64 85

Less expenses, 9 00

Total, 55 85

MONTANA.

UNION.—Mrs. Herbert E. Jones, of Livingston, Treas.

JUNIOR C. E.: Red Lodge, 10 00

JUVENILE: Castle, 3 00

Total, 13 00

NORTH DAKOTA.

BRANCH.—Mrs. C. H. Phillips, of Jamestown, Treas. Hankinson, Ladies, 2 00
JUVENILE: Cummings, Christian Soldiers, 2 09

Total, 4 09

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, First Ch., 20; Alexis, Mite-Box Soc., 3; Austinburg, 10; Chardon, 6; Chester Cross Roads, 5; Cleveland, Bethlehem Ch., 10; Elyria, 84.10; Huntsburg, 1; Ironton, 4; Lindenville, 5; Mansfield, Mayflower Ch., 5; Marietta, 44; Oberlin, 65; Rootstown, 9; Steuben, 10; Strongville, 7; Tallmadge, 10; Toledo, Central Ch., 6, Washington St. Ch., 52.80; Twinsburg, 15; West Williamsfield, 8 60, 490 50
JUNIOR: Cleveland, Euclid Ave. Ch., 13 17
JUVENILE: Chillicothe, Little Boy, 10 cts.; Elyria, Junior Boys' Club, 2.30, 2 40
C. E.: Akron, First Ch., 5; Barclay, 1.50; Brownhelm, 5; Burton, 5; Chardon, 5; Cincinnati, Vine St. Ch., 15; Cleveland, Olivet Ch., 1; Columbus, Plymouth Ch., 10; Dover, 5; North Amherst, 3.75; Paddy's Run, 5; Ridgeville Corners, 2; Toledo, Central Ch., 5, 68 25
JUNIOR C. E.: Cleveland, Euclid Ave. Ch., 3.80, First Ch., 12; Columbus, Plymouth Ch., 10; North Amherst, 1.35, 27 15
SUNDAY SCHOOLS: Brownhelm, 3; Lafayette, 2; Oberlin, Second Ch., 9.15; Parkman, 25 cts., 14 40
FOR THE DEBT: Burton, Mrs. E. A. H., 10; Clarksfield, 3.56; Ironton, 10; Marietta, Friends, 30, Miss Hannah Temple, 15; Medina, 9; Oberlin, Mrs. S. R. M., 100, Miss C. A., 100, Mrs. E. P. J., 20, Mrs. A. B. J., 5, Friends, 5; Tallmadge, 5; Toledo, First Ch., 7; West Cleveland, A Friend, 3, A Friend, 1. 323 56

939 43
Less expenses, 26 75

Total, 912 68

ROCKY MOUNTAIN.

BRANCH.—Mrs. C. S. Burwell, of Denver, Treas. Boulder, 18.80; Denver, First Ch., 60, North Ch., 70 cts., Boulevard Ch., 14.55; Greeley, 5; Manitou, First Ch., 5; Pueblo, First Ch., 10, Pilgrim Ch., 1.60, 115 65
C. E.: Boulder, 3; Colorado Springs, Second Ch., 2.50, 5 50
JUNIOR C. E.: Colorado Springs, First Ch., 5.50; Denver, Plymouth Ch., 35; Grand Junction, 10, 50 50

Total, 171 65

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux Falls, Treas. Armour, A Friend, 12.50; Beresford, 10; Columbia, 1; Cresbard, 3.86; Oahe, 5, 32 36
JUVENILE: Vermillion, 6 00
FOR THE DEBT: Columbia, Two Friends, Thank Off., 4 00
SPECIAL: Beresford, Mrs. H. S. B., 2 00

Total, 44 36

CORRECTION.—In July LIFE AND LIGHT 5.97 of the 33.87 credited to Yankton should have been credited to the Willing Hearts.

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Delevan, 11; Elroy, 7; Ft. Atkinson, 4.75; Hartland, 2; Hayward, 7.83; Milwaukee, Grand Ave. Ch., 17; Pleasant Valley, 2.96; Racine, 10.80; Sparta, 27.54; Windsor, 10; Wauwatosa, 10, 110 88
FOR THE DEBT: Endeavor, 10; Ft. Atkinson, 3.50; Hayward, 1; Lake Geneva, 10; La Crosse, 22.50; Whitewater, 3.76; Wauwatosa, 5.30, 56 06
SPECIAL: Kenosha, Miss Agnes Petrie, 15 00
JUNIOR: Fond du Lac, 15; Genoa Junction, C. E., 10; Hayward, C. E., 2.55; Wauwatosa, 10.50; Milwaukee, Grand Ave. Ch., 50, 88 05
JUVENILE: Clinton, J. C. E., 5; Hayward, J. C. E., 2.50; Milwaukee, Grand Ave. Ch., M. B. and J. C. E., 25.67; Viroqua, Coral Workers, 5, 38 17

308 11
Less expenses, 16 46

Total, 291 75

LIFE MEMBERS: Green Bay, Mrs. D. J. Davidson, Milwaukee, Grand Ave., M. B. and J. C. E., Miss Emily Wheeler Strong.

CORRECTION.—In June LIFE AND LIGHT, Davis Corners, C. E. should be credited with 3 instead of 5.

CALIFORNIA.

FOR THE DEBT: Los Angeles, Mrs. H. J. C., 5; Pomona, Miss L. M. W., 10; Tulare, H. J. H., 5, 20 00

Total, 20 00

CHINA.

Pang-Chuang.—Two Friends, Thank Off., 50 00

Total, 50 00

GEORGIA.

Atlanta.—Central Ch., C. E., 5 00

Total, 5 00

MASSACHUSETTS.

Dorchester.—Mrs. L. C. P., for the debt, 5 00

Total, 5 00

NEW YORK.

Palmyra.—Mrs. L. C. H., in Memory of her Mother, 25 00

Total, 25 00

TEXAS.

Austin.—Tillotson Institute, W. M. Soc., 5 10

Total, 5 10

MISCELLANEOUS.

Sale of leaflets, 10.95; envelopes, 3.70; boxes, 2.95, 17 60

Total, 17 60

Receipts for month, 4,260 45
Previously acknowledged, 35,028 22

Total since Oct. 26, 1894, $39,288 67

MRS. ALFRED B. WILLCOX,
Ass't Treas.



XXV. SEPTEMBER, 1895. No. 9.

pect Great Things from God. Attempt Great Things for God.

LOVE COUNTETH NOT THE COST.

There is an ancient story simply told,
As ever were the holy things of old,
Of one who served through many a toiling year
To earn at last the joy he held most dear;
A weary term, to others strangely lost.
What mattered it? Love counteth not the cost.

This, then, of man—and what, dear Lord, of thee,
Bowed in the midnight of Gethsemane—
Come from those regions infinite with peace,
To buy with such a price the world's release?
Thy voice descends, through ages tempest-tossed,
"What matters it? Love counteth not the cost."

O Christ, Redeemer, Master! I who stand
Beneath the pressure of thy gracious hand—
What is the service thou would'st have from me?
What is the burden to be borne for thee?
I, too, would say, though care and fear exhaust,
"What matters it? Love counteth not the cost."

—*Mission Studies.*

AGAIN we report our contributions with rejoicing. For the month endir July 18th the amount exceeds that of last year by $1,908.11. The total contributions since January 1st shows a gain of $4,536.09. Receipts fro legacies for the same time are less than in 1894 by $7,282.21, making a tot decrease of $2,746.12. Circular letters sent to the branches asking f special effort in view of the change which makes the present financial year short one, have met with sympathetic and favorable responses. We belie our constituency will be alive to the situation, and do their best to make tl receipts of nine months and a half do as much of the full year's work possible.

In this connection we wish to mention cause for deep gratitude in tl receipt of a gift of $4,000 from two ladies, not Congregationalists, to meet pressing need in enlarging the building for our Inanda Seminary, in Sout Africa. This munificent and most welcome gift comes through the influenc of Miss Lindley, at present teaching in the seminary, and a personal frien of the donors.

"Every cloud has its silver lining." The following from Mrs. Allen, of Harpoo Turkey, shows the truth of the proverb:—

ALTHOUGH there is much physical distress among us, and the one topi seems to be how it is to be relieved, yet the religious interest is increasin in many parts of our field. Last week Mr. Allen received several interestin letters from preachers and pastors. One writes that the chapel was filled overflowing; the women's weekly prayer meeting very interesting; he ha preached in the Gregorian church to an audience of five hundred. I another village the daily meetings had continued, and were well attende The congregation on the Sabbath numbered four hundred. The preach had a standing invitation to preach in the old church. It does not seem lo ago that they were bitterly opposed to the Protestants, and persecuted the From one of the large towns in Koordistan the pastor writes that he visit a village near where there were several church members; four women we examined for admission, and as there was no place in the village lar enough to hold the communion, the priest invited them to have it in the c church. This was the first event of the kind, and the pastor says tl several were weeping during the service, the priest himself among the One of the congregations in this city last Sabbath had over six hundred its Sabbath school. Our daughter, who has charge of the primary depa ment, had over two hundred little girls and boys; several hundred mc might be gathered if there were only room. I might go on giving incide after incident which would show how great the needs of the people are, a how ready they are to receive the truth.

"THE meetings of one heart," is the name they give in Africa to monthly meetings of preachers at the different stations. Neither theological problems nor discussions on church unity distract these happy preachers.

AFRICAN HOSPITALITY.—It is an interesting fact that certain natives of Africa not only provide for their own needs by the labor of their hands, but are "not forgetful to entertain strangers." When the men complete their task of clearing their farms they unite their forces and clear a farm for strangers, which is intrusted to the chief wife of the king. She cultivates it with her own hands, and the rice, maize, beans, and pumpkins are gathered by the queen and stored in her house, which with the roots and fruits cultivated on her farm for strangers are sacredly kept for that purpose. She gets her subsistence from those supplies of her industry, but no other member of her tribe, not even the king, would dare to use a grain of them. Even the wood required for a quick fire and a hasty meal for a hungry traveler is cut and seasoned, and tied in bundles, and hung up in the house for strangers.—*Ex.*

THE first course of lectures in the Chicago lectureship on "The Relation of Christianity to Other Religions," is to be given in Calcutta next winter by Rev. John Henry Barrows, of Chicago. Already the papers of India, both Christian and nonchristian, are commenting on the event, and it seems assured that Dr. Barrows will "have the ear of India." We quote what seems to us a very remarkable passage from *The Hindu*, a paper published under Brahmin auspices in Madras. It says: "As Judaism and Christianity were reconciled in the Epistle to the Hebrews, so will Buddhism and Christianity, Hinduism and Christianity, Islam and Christianity be reconciled yet by some supreme minds, who shall show that in Christ, all that is good and true in these faiths has been embodied and completed by a special revelation." It was a saying of Pundita Ramabai's while she was in this country, "I believe in your Christ, but not in your Christianity." If our friends in India will only believe in Jesus Christ, accept his teachings and follow closely in his footsteps, our desires will be satisfied.

ALREADY the secular press teems with advice to active young men who have their way to make in the world to go to China, where, owing to the changed conditions caused by the war, opportunities are supposed to be almost boundless. Will the Christian Church be also alive to its opportunity in that vast empire? Rev. Charles Leaman, a Presbyterian missionary, writes on this point in *Church at Home and Abroad:* "We who are on the field, join in beseeching you, whose duty and privilege it is to go or send,

to study how you may be approved of God in this matter. Do not make the mistake which has already been made in Japan, of failure to respond when scores of people in hundreds of places were beseeching missionaries to come and teach them the meaning of the Bible. The missionaries were so few that hardly any one had time to answer one in a dozen of these calls. I have been told by those in that field, that at one time any missionary could go into any village in certain districts and in a year's time have a church of ten or twenty, but there was no one to go. Such a time is now coming in China, Corea, Manchuria, Thibet, and more abundantly in Japan."

ONE of the interesting reports at the recent World's W. C. T. U. Convention in London was from Miss Mary E. Green on temperance work in the Hawaiian Islands. The first "Hawaiian Temperance Society" was formed in 1885. For seven years weekly Band of Hope meetings have been held in Emma Hall for Hawaiian children and those of other nationalities. Four district judges have held offices in the Unions, and those who have signed the pledge are numbered by the thousand.

WE must not think and speak of the Society as though it were a far-off thing,—a mere piece of machinery, with which we have no vital connection. In a deeper sense than Louis XIV. ever dreamed of when he said, "I am the state," each of us can say, "I am the society, or at least an integral part of it." To each is given a place and work. Let each find her place, and, standing in it, do all in her power to advance the work of the Kingdom.—*Ex.*

Woman's Work for Woman gives the following experience of a Presbyterian auxiliary in the West:—

I HAD charge of part of the service, which I called an "Encouragement Meeting." I had gathered out all the items from the foreign and home fields that were encouraging,—additions to churches, full schools, completed buildings, arrival of new workers, everything that was helpful and hopeful. I had a whole basketful of such clippings, which I passed around with the request that every one should take and read one. The result was that we found so much cause for praise, that when I requested a prayer of gratitude, not only one, but a dozen were offered. It does good to gather up results once in a while.

DR. JUDSON prayed for the time when no church shall dare to enjoy sanctuary privileges without having one of their number represent them on the foreign field.

PROPORTIONATE GIVING.—"Money set apart for the Lord was distributed among the members of the family. The mother and children had the luxury of giving as well as the husband and father; so dimes and quarters poured in

as offerings unto the Lord. Since mothers and children share in the self-denial that takes a certain portion for the Lord out of the family income, why should they not also share in the giving? But this is not always done."

"My grandfather had a yoke of oxen which we called Buck and Bright. Buck was a big, fat ox and as slow as a terrapin, and we had to beat and punch him, and twist his tail, and resort to various like contrivances to get him along, while Bright was lank, and lean, and quick, always ready at the word 'go.' They made an awkward team. When the whip was cracked for Buck, Bright always thought it was meant for himself, and Buck seemed of the same opinion, *i.e.*, that it was meant for Bright, and they both correspondingly acted on their opinions. The more you urged Buck on the more Bright would exert himself, and consequently the less Buck would pull. It was the puzzle of my life to make those oxen pull even. So it is with the church. When more money is needed a call is issued to all the church members. Then the liberal souls, those who have already given two, five, ten, or a hundred times as much in proportion to their prosperity as others, respond to the call; while their neighbors, whose ideas of proportionate giving are somewhat diminutive, and who, out of much wealth, have before given only small sums, now manage to add a few pennies more."

So it is in our own Board. Appeals for money have effect on those who have already their full proportion, while others are not touched in the least. This ought not so to be, and would not be so if proportionate giving were the rule instead of the exception.

SPAIN.

PARAGRAPHS FROM SPAIN.

BY MRS. ALICE GORDON GULICK.

THE KINDERGARTEN.

Our time and thoughts have been so much occupied of late with the effort to build up the collegiate department of the school in San Sebastian, that we have neglected to report a most interesting and growing work. A few years ago we saw the necessity of a special class for the little ones, and a few of the older girls went through the Normal Kindergarten Course, to prepare themselves for the work. Two years ago Miss Martha Williams, of Connecticut, came to our help, and was very successful in building up the imperfectly organized department. Since her return to America the class has been under the care of one of our graduates, Da Concha Marfil. The only room which

we can spare the little ones is in the fourth story of our overcrowded house. At about 9.30 A. M. a procession of little men and women starts from the schoolroom on the ground floor for their limited quarters under the roof. Blue eyes as well as black look down through the bannisters as they toddle upward. Black heads as well as locks of flaxen hue appear above the railing. Little six-year-old Clementina helps chubby Antonio, half her age, to climb the difficult staircase. Peter, and John, and Joseph, Mary, and even



KINDERGARTEN CHILDREN IN SAN SEBASTIAN.

Jesus, are names so common that in their Spanish form they have ceased to startle us. But what are we to do with thirty or more of these vivacious little creatures in an 8 x 6 room?

All honor to those who have had the ingenuity and the patience to work under such trying conditions and with success! In some houses in San Sebastian the chief adornments on the walls are the product of the work of the tiny fingers of these little ones. A Scripture text, a national flag, and

emblems of charity and love show that duties to "God, and Home, and Native Land" are being inculcated in these tender minds, preparing the children for lives of usefulness in the near future. I have intimated the difficulties in the way of a suitable and possible development of this department of our work. We have reached the limit of admission to the class. No sanitary inspector would consider the present conditions wise or allowable. We need room; we need fresh material; we need an assistant teacher; and we need your sympathy,—you who may read these words.

THE DAY SCHOOLS.

The same hindrances prevent the best development of the primary and secondary schools for boys and girls. Exact reports cannot be given here, for it is too early for the annual reports, which will be sent in at the end of July. However, they will not vary much from those of last year, as we had then reached the limit of accommodation in nearly every station.

In Santander, where we began a school with two little boys in our private dining room, there is a magnificent school of two hundred and twenty or more, but crowded into small and unsuitable rooms. A very large proportion of the children attend Sunday school, and there is a flourishing Y. P. S. C. E. among the older pupils.

THE INTERNATIONAL INSTITUTE.

We sincerely hope that there is no one who reads the LIFE AND LIGHT who does not know what this heading means. Certainly God has blessed the effort made in his name, for only in his strength could the many, many difficulties, disappointments, and persecutions have been lived down. To-day the school, or college, as we might call it, is a recognized factor for good and an evangelistic agency in Spain.

This year one of the pupils received a *suspenso* during her examinations,—the first during the five years of the official examinations. The poor girl was heartbroken; but it was only a misfortune, not a fault, as her average marks are very high. She went away for the Christmas vacation, and could not return for six weeks, on account of scarlet fever in the family in which she was visiting. The news of the *suspenso* spread through the city, causing as much surprise and talk as *sobresaliente* in former times. On the whole, we were inclined to consider it an honor! Certainly one good effect would be to prove that there was no possible favor shown. Four expect to take the degree of B.A. this year.

THE UNIVERSITY.

It is with a deep feeling of gratitude to God, who has helped us h that I write the heading of this new department.

Two of those who took the degree of B.A. last year have been pr since then for the University of Madrid, hoping eventually to t Spanish degree of "*Licenciado en filosofia y letras*," which corresp that of M.A. In October last I went to Madrid to interview the prc and ascertain what would be necessary for our pupils to do as "f not under official instruction.



VIEW FROM THE SAN SEBASTIAN SCHOOL BUILDING.

In some of the studies we were able to secure a "programme," p by the professor, indicating the line of work to be followed during t in his classes. In others this was impossible, as the professors lecture on the different subjects, and the students under official inst would be examined on the subject matter of the lectures. This thre me the difficult task of preparing the girls for examination in (

Literature, Philosophy, Metaphysics, and Spanish Literature, with no idea of the methods of teaching of the professors, or of the character and extent of the examinations required.

The year has been one of no little anxiety. We were risking much. Failure would be serious,—for the growing reputation of the school would suffer. We prayed, and worked, and trusted, and you, dear friends, carried us also in your loving, prayerful remembrance, and God heard and answered, and has blessed us. To His name be all the praise.

We were obliged to go to Madrid in May, in order to matriculate the two girls, Esther Alonso and Juliana Campo. Miss Webb went with them to arrange for her class in Greek. She then returned to San Sebastian, to care for the examination in the Institute, and I went to Madrid, to conclude the preparations for examinations in the University and obtain instructions for the school year 1895-96. The examinations were delayed so long that I left Madrid without having been present at one, and so the girls telegraphed the result of each to us as it took place. The emotion we experienced when the first telegram was received, "*Two sobresalientes*," can hardly be described. Their final record was *sobresaliente* in General Literature, Greek, Universal History, Philosophy, and Metaphysics,—ten in all!

A letter from one of the girls will give an idea of their experiences, so I will translate a part of it. Esther writes: "After congratulating us the professors asked us with whom we had studied. We told them that our professors were women. How surprised they were! 'Women!' Then they asked us where we had studied, and we told them with professors from the United States. 'Hurrah for our school!' Then they asked us who the lady was who accompanied us at first, and we told them she was our *directora*, who had taught us the study in which we had just been examined. They said such flattering things to us that we are ashamed to repeat them, but you can imagine them.

"After our examination in Universal History we were waiting in the office of the Secretary to know the result, when the professor himself came in and told us that the other two members of the tribunal had insisted on giving them '*sobresaliente*.' He added, laughing, 'I did not intend to give you such a good mark, for you are enemies of my Catholic God!' Sr. Salmeron said that we, and the young lady who had been studying in the University, are the three notabilities this year."

The professors also asked many questions about the school,—the number of teachers, languages taught, manner of living, and finally the address in San Sebastian. Esther concludes her letter with the words, "Three cheers for our school, which half Madrid knows about, and in which they are deeply

interested." And there is no room for more pupils; so that if they wanted to come, we must give a negative to any applicants. Is there not somewhere



THE GRADUATES OF 1894.

SARA MARQUES. ESTER ALONSO. JULIANA CAMPO. ISABEL ALONSO.

in this earth a large-souled man or woman who will seize this grand opportunity for the girls in Spain? A suitable building, well arranged and supplied with modern educational appliances, would be as a beacon light in this land.

OUR WORKERS.

We have sent out one new teacher this year, who has had a grand influence in the large village where she is now teaching. A large school has been gathered, and she has induced a pastor to come from a distance and hold services in her schoolroom on Sunday afternoon. Most of the men in this mining community are infidels, and so she has hard work before her. She writes hopefully and bravely, and refers especially to her study of the "Evidences of Christianity" last year as a good preparation for meeting such people. The limited space given me prevents further report from these self-sacrificing girls who are doing good work in the schools scattered all over Spain.

We must, however, mention one who has been teaching in Madrid,—one of the class of 1894 (B.A.). She had as a pupil a daughter of an American lady whose husband is a Spaniard, a member of Cortes. This girl was prepared for the Institute of Madrid, and received on examination the to-be-desired *sobresaliente* in every one of her studies.

A late letter from Miss Page adds the following to the account of the examination in Madrid:—

THIS University of Madrid has over a thousand students, and the sight of our two girls going in from day to day was a novel one to them. The first time they appeared some of them called out to the others, "Trying for doctor's degree, are they? They would be better candidates for matrimony!"

One day the girls went to the University Library to consult some books of reference; as they entered, the students immediately formed in two lines on each side of the staircase, threw down their caps for them to walk upon, and then sang the Royal March as the girls, blushing at their gallantry, passed along.

Their grand success in the examinations called out warm congratulations in Madrid, but when they came back to San Sebastian there was no word or even a mention in the newspapers. Finally a notice of the fact appeared in one paper, but without a syllable of praise or commendation. In this smaller city they would not overlook the fact that they belonged to the hated Protestants! But we are very happy that they have proved the possibility of higher education for Spanish girls, and they themselves have renewed courage to go on and finish their course, which will mean much for the future of women in Spain.

AUSTRIA.

WHAT OUR WOMEN ARE DOING FOR MISSIONS.

BY MRS. LIZZIE COLVER PORTER.

DEAR SISTERS OF THE HOME LAND: Will you make a little missionary tour with me this afternoon in spirit to some of our Bohemian women's missionary meetings? They are called "missionary hours." but why I hardly know, for the women gather at two o'clock, and do not return to their homes until after six P. M.

Let us first go to Vinohrady, one of the Prague suburbs. We enter a large room, something like a hall, arranged for this gathering, with wooden benches at the sides, a box-shaped pulpit on a piece of green drugget, a leather-covered sofa, an organ from America, a little table, a wardrobe, chairs, and clock. Perhaps you know that every place where our services are held is counted by the law as a room in the pastor's home, and the congregation must be his invited guests. We are very cordially greeted, and soon the meeting begins. Miss Most, one of our Bible women, reads a passage of Scripture, some of the sisters pray, and they sing from a little red hymn book used by the mission all over Bohemia. I doubt if you would understand a word that is said, for the Bohemian language has nothing in common with the Anglo-Saxon tongue, but you feel the spirit of the prayers and enjoy the heartiness of the songs.

Now the prayer meeting part of this "missionary hour" is over, and two or three of the preachers from other Prague churches, and mothers with babies, drop in. It strikes you that the women's tongues do not run quite as freely as in similar gatherings among the women of our own land. Many of these women are very poor, to whom this monthly meeting is a great social event, and the coffee and rolls, to be served a little later, a great attraction. Some of their faces tell of poor, cramped lives, and your hearts ache for them. You wonder at the number of children present. The little girls are knitting stockings, as are their mothers, hemming towels, and even the boys are at work braiding worsted reins on hairpins.

I wish you could see with my eyes as we go around to talk and be introduced. Here is one woman who rarely comes, for she sits all day and every day, even in the cold winter, at a doorway, on the sidewalk, selling fruit. Her hands are all drawn out of shape with rheumatism, and she is so lame that it is a long and painful journey to come here; but, in spite of everything, she has the happiest face I have seen in Prague. She has great joy in Christ.

That lady who sat beside us is nominally a Catholic, but she enjoys our ervices, and comes occasionally. She is bright and well educated. We lmost wonder, since she knows the way so well, that she does not give up ll to follow Christ.

Here is a pleasant-faced young servant girl. She was first attracted to ur meetings by hearing the songs from the little red hymn book. She has atiently endured her father's anger for leaving the Catholic church and ining the "heretics," as he calls our members, and has worked and prayed earnestly and perseveringly that now he no long threatens to throw her t of the house if she darkens his doorway, but looks with more favor upon r, and has even received the present of a Bible; and who can tell but this ay be the opening wedge for a great work in the dark part of Bohemia in hich he lives?

We cannot stop to talk with every one, for the pastor has begun to tell a issionary story, and now a hymn is sung, and the two or three preachers om the other Prague churches have something to say, the women meanme working industriously and apparently listening intently. Often the issionaries themselves, Dr. Clark and Mr. Porter, relate incidents or give issionary information taken from the LIFE AND LIGHT or *Missionary Herald*, in the Bohemian language, and if there is an accompanying illus-ation, the magazine is passed around, that all may see. Occasionally one r more of the babies lifts up its voice, and mamma calmly rearranges its ershina (a little feather bed dress in which baby spends the first six months f its life), or gives a roll to suck, as the need requires. As nearly every Bohemian family is abundantly blessed with babies, it not infrequently hapens that several attend our "missionary hours."

Now comes the coffee and rolls, and a bit of gossiping and visiting. n this way double missionary work is done, for often invitations are given to Catholic women who come for the sake of the warm room, lunch, nd pleasant sociability, and who never would have made their first appearnce at a regular service.

After more working, and talking, and singing the clock points six, and he women begin to put up their work. There is handshaking, and kissing, nd the final parting of *Spanem Bohem* (The Lord God be with you), nd the "missionary hour" is over.

Once a year there is a big "hod-lacky," or love feast, when all these tockings, aprons, towels, little knitted shirts, bookmarks, bags, mottoes, nd what not are gathered together, and these with other gifts brought in by he sisters and interested friends are all sold, and the money is sent to other ands lying in heathen darkness. Last year one hundred guldens (forty

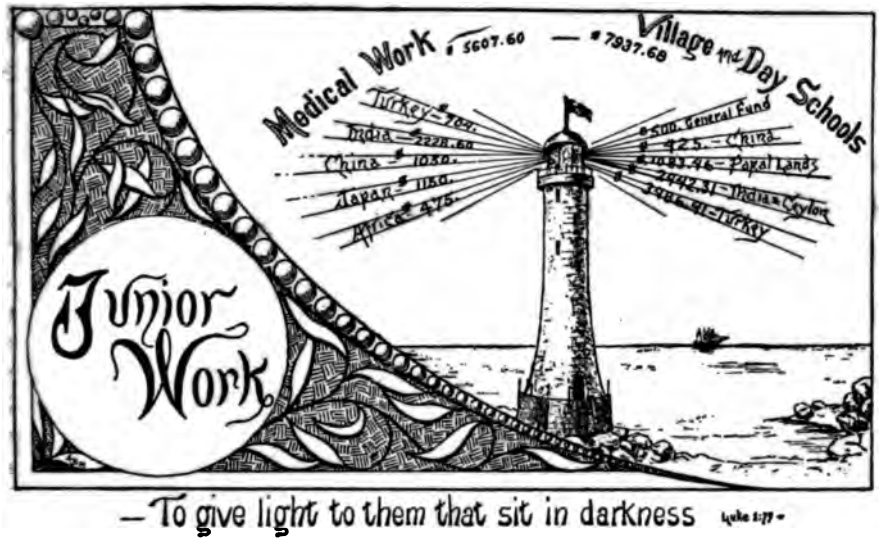
dollars) was raised by the Vinohrady and Sinichor women in this way, and eighty guldens in the Prague church. Much of the money has been sent to China, to the mission in charge of the Rev. Mr. Kingman, in whom the women became especially interested when he visited Prague several years ago.

Now come with me to a little kitchen in Chesky Brod, where Sister Prochaska, a busy mother with two small children, is doing what she can for the cause of missions. Truly the visit will have to be made in spirit only, for the little kitchen (the family living room and bedroom as well) is so full with its two beds, table, cupboards, stove, benches and chairs arranged all along the sides of the room, and scarcely more than a crack between, that there is room only for the family and the women who come in. Once, and sometimes twice, a week these women who must work all day in factories, gather here in the evening and work with their hands for those in deeper darkness than themselves, while Brother Prochaska reads aloud a sermon or tries to give them religious instruction. One might well think they enjoyed it, for they stay until Sister Prochaska, by unmistakable hints, intimates that it is time for them to go home.

When I was making a "missionary tour" with my husband we visited Pilsen, and there I met for the first time Mrs. Lelinka, the preacher's wife, a capable and attractive young lady educated by the Woman's Board. The money they spent for her education is increasing in the Lord's work, for she is a most excellent "helpmeet." She had taught the women and girls to do the fancywork in which she is so skilled, and a large sum was realized by the sale of their work for missions. And now, in her new home at Kensinec, where at present the mission has so many enemies and seems so shut in, I doubt not that as she is quietly teaching the women, their hearts will be touched by God's Spirit, and openings will be made for her husband's more public work. In my desk at home seven silver crowns are waiting to go to America, given by a little orphan girl for the "poor colored children" there.

Out in the country lives a woman—"poor" you would call her, but in God's eyes she is rich—who, although in delicate health, works in the factory, and gives a good share of her earnings to missions. By her letters and Christian influence she was instrumental in the conversion of a young man who is now an evangelist in Southern Austria.

So, even in this dark land of Bohemia the light is spreading, and the women whose eyes have been opened are working and giving from their scanty store, that their sisters in darkness in other lands may rejoice in the glorious light of the gospel of Jesus Christ.



MEXICO.

A TRIP TO THE "HAPPY VALLEY."

BY MRS. JOHN HOWLAND.

How is it that I have waited all these years without telling you about the beautiful little pueblo of Tlajomulco? I had to go home and see the Berkshire Hills, and the White Mountains, and the Blue Ridge, before I could get my eyes opened to see the rare beauty of our own Mexican mountains only a few miles away from Guadalajara. It is true what Emerson says, "Our eyes are holden that we cannot see things that stare us in the face, until the hour arrives when the mind is ripened; then we behold them, and the time we saw them not is like a dream." Your eyes must be opened, too, and I am going to take you with me, for I am sure you will enjoy the journey.

Tlajomulco, whose Indian name means "a bowl," lies seven leagues south of Guadalajara. You can put on your "seven-league boots" of imagination and get there a great deal sooner than we did, but it will not be half so nice, after all. First, you must see us as we passed slowly down the quiet streets of the city in the early morning, Miss White, Don Juan, and I on horses, and Bertha and Barbara on donkeys with bags and bundles tied around them, and a man walking by their side ready to help them over the hard places.

When we started, the children were tied into their funny saddles, called "scissors"; but they soon begged to be set free, and held on for themselves. As the donkey began to trot at first, and Barbara was shaken up and down in a lively way, she sat the picture of abject misery.

"Well, Barbara," called out Auntie Florence, "you cried to come, you know. Do you think you will want to go to Tlajomulco again?"

"Yes," answered Barbara, in her deliberate way; "only next time I think I will go on the train!"

But now we leave the city behind us and go out on the "royal road" *(camino real)*, that has enough paving stones remaining to show that it was once in good condition. The morning is one that is found only in Mexico in the rainy season, when everything is fairly glittering in the sunlight, and the mountains on the horizon are covered with wonderful lights, golden where the first rays of the sun fall upon them, and purple in the distance. The road is almost deserted after we leave the city gates, but now and then come a few donkeys with loads of straw, crates of peaches, sacks of charcoal, or boxes of oil; sometimes a ranchman in a leather suit; a milkman on horseback, with his jars shaking wildly up and down; a family moving, with all their *lares* and *penates* upon their heads; and finally a long mule train of the kind that Mary Hallock Foote would like to draw. Here is one of her kind of mountains, too,—a tall, brown cliff, barren and precipitous, but with its rugged sides touched into beauty by the bright shadows that fall upon it as the sun mounts higher and higher. Here is a study for Irene Jerome, too,—rows and rows of tiny birds seated on the telegraph wires; and here is a real Velazquez, in the person of a richly attired horseman, with his *sombrero* a little to one side, from the effect of a hard gallop. But there never was an artist who could catch the full glory of the morning,—the curious shapes of the cacti glittering on every side, the color of the mezquite trees fairly covered with misletoe, the green grass thickly sprinkled with flowers of many hues, and the beautiful mountains lying, like the Presidential Range in the White Hills, as far as the eye can reach. One would not wish the low *adobe* houses of the ranches to be painted; it would spoil the artistic effect; and who would mind living in a bower of white roses, even if it should get damp sometimes? The little brown children look at us curiously, and we say *adios* to the mothers as they watch us from their doors, and we always receive a pleasant answer.

On we go, through Santa Maria, Santa Anita, and San Sebastian, where the first horse stops of his own accord before a door on which is written in pencil, "The Lord is our Glory!" On other houses it says, "Mary is our Glory!" and I am sure the owner is a believer, even before they tell me that

this is the house of one of our church members. Out comes the little wife to salute us, but we cannot stop, as the sun is high and we have two leagues to travel, and it is hard climbing over the mountain. On we go,

> "Over hill, over dale,
> Through brush, through brier,"

until we enter the pass, and find ourselves in the loveliest of mountain scenes. We follow the bed of a mountain stream, full of rocks washed clean by the constant rains. Sometimes we seem to have come to the very end of the path, and it looks as if we could never move another step; but in a moment more we see a path, and the horses pick their way carefully down the easiest places. After a few such experiences we begin to grow confident, and I call out to the señorita, who always finishes my quotations, "And what looks dark in the distance"—— "Will brighten as we draw near," comes the answer, without a moment's hesitation. I believe we shall think of those mountain paths sometimes when the way seems closed in the future.

Now the village is seen, lying in the quiet valley, surrounded on every side by the lofty, green-clad mountains; and you cannot think how beautiful it looked, with its low houses roofed with red tile, its *adobe* walls covered with curious cacti, and its shining trees of zapote, orange, banana, and palm.

For all the beauty of the scene the last miles had seemed long, and we were glad to ride into the village and find the home of Don Miguel Magdaleno, our good native pastor, who took charge of the work in Guadalajara so wisely and well during the absence of the missionary in the United States. Though we could hardly move when lifted from our saddles, and our faces were burned to a pleasing scarlet, we congratulated ourselves that we were all safely there; and after a little rest we were able to enjoy a good dinner, and rejoice that *tamales* of chicken were being made for our supper,—a delicacy which corresponds to "fatted calf" in English, though as a housekeeper I must say that I should prefer calf if I had to make the *tamales* myself. The amount of grinding and mixing and beating necessary to make these delicacies a success is incredible except to those who have assisted in their composition.

I forgot to say that "it was two by the clock when we galloped into" Tlajomulco, so we had been eight hours on the way; but you know we had to keep along with the burros, and the children were afraid to ride fast, as was also their mamma, who privately agreed perfectly with the statement that "a horse is a vain thing for safety."

In the evening we were glad to greet the good friends at the preparatory lecture, and to give the *saludes* sent by the Señorita Isabel and the church people, and we even took a peep by matchlight at the little garden in the

school *patio*, where the flowers and orange trees make a pleasant playground for the children.

On Sunday morning we attended service in the neat church filled with so many memories of Mr. Crawford, who superintended the building in the summer of 1884. The people still love to talk of the time when Don Mateo was with them, for his genial manner was always very attractive to our Mexican friends. Miss Haskins was with them that summer, and the Bissells lived there many months afterwards, so that there are always many questions to be answered, and *saludes* sent to the dear absent ones.

I wished so many times that our American friends could see the orderly way in which all the exercises are carried on, beginning with an excellent voluntary played by Maria, the pastor's daughter, followed by songs and prayers, and sermon by Don Miguel. Sunday school came immediately after, and it was pleasant to join with the children in singing an excellent original hymn, written by Don Miguel, more appropriate than anything we have had before.

At three o'clock came the Christian Endeavor meeting, led by a little girl about twelve years of age, who conducted herself with as much dignity as any child in the United States would have done under similar circumstances. Mention was made of the great meeting in Boston, and prayers were offered for the success of the movement, which seems peculiarly adapted to the necessities of the Mexican people as well as to those of other lands. Another inspiring original hymn was sung at the close, and if you could read the Spanish I should like to have you use it in your societies in the home land.

If there were only time, we would like to have you follow us in our round of calls, to see the smiling faces and hear the kind words of welcome on every side. Tlajomulco is known as one of the most "liberal" pueblos in this section, and there are many friends who give us a cordial welcome, even if they are not quite ready to come into the church. And oh! the beauty of the scene as we came out of each one of the little houses and find great, green mountains looming up as we look down each street. We are, indeed, in a "bowl," and we never tire of watching the marvelous lights and shades and the changing clouds as they rest upon the green slopes.

The communion service in the evening was well attended, and one new member was received to fellowship. The homeward journey, next day, was diversified by the wading of streams and the crossing of floods, as there was a fearful rain in the night. But we reached home safely, at last, and are very glad to have had such an enjoyable journey, and to have seen another real happy valley in the land of Mexico.

FOR CHILDREN'S MEETINGS. — DIFFICULT FIELDS:

Our Heroines in them. Idolatry and Error close to our doors. Lands that lack Bibles, Schools, and true Sabbaths.

BY MRS. JAMES L. HILL.

What king and queen aided Columbus in starting on his voyage of discovery? In what country did they live? Tell the boys and girls something about the present baby king of Spain. They will be interested, too, in any little recital from "The Alhambra," a series of tales and sketches of the Moors and Spaniards by Washington Irving.

This is a country almost wholly Roman Catholic. Who is the head of the Roman Catholic Church? In what city does he live? What is the name of the building that, with its gardens, he is supposed never to leave? From the Vatican pass to St. Peter's. How was the money procured with which it was built? What was the Reformation? What did it teach? Is not the same teaching in some countries now needed? Who forgives sin? To whom do Catholics pray? The leader of the Mission Circle will do well to procure from the Woman's Board a leaflet of fifteen pages entitled "Children in Papal Lands." Little people will be interested in "Our Outing," by Mrs. Alice Gordon Gulick. She is the heroine of the girls' school at San Sebastian. She illustrates what a missionary can do even in Spain,—bright, cruel, pleasure-loving, superstitious, bloodthirsty, Sabbathless, persecuting, Catholic Spain! Where is the Rio Grande River? What language is spoken in Mexico? What Church entered this field with the Spaniards? Show the boys and girls that after Romanism has held absolute sway in Mexico for three hundred years, less than a fourth part of the adult population is able to read and write. More than a third of all the real estate is in the hands of the Catholic Church, the great mass of the people being practically serfs; God's Holy Word almost unknown—fiercely hated by the priests; the Lord's Day devoted to trade, bullfighting, and carousal, while the Catholic Church has held power over the private conscience in society and in the state. We would like to show the boys and girls a *disciplina*, which consists of a rather fine chain with sharp thongs, which a missionary to Mexico sent us. Those who are called Penitents grasp one end of this chain and scourge themselves by throwing it like a whip down over their shoulders, thus causing the sharp, incisive points to pierce the flesh until the blood flows down. Ask the children if salvation is thus attained. Do we secure redemption by this foolish process, or by believing on the provisions

of Christ's grace? Mrs. Gertrude C. Eaton is our ideal missionary and true Christian heroine in this torrid land of the cactus and the Aztec Indian. There is the material for a missionary meeting of uncommon interest in Mr. Eaton's article on Bible scenes in a land without the Bible in "Mission Stories of Many Lands," p. 344. The boys and girls would be interested in looking up the texts to which Mr. Eaton refers, and in finding that the curious Bible customs are still practiced in a land that borders on our own. The heroine of Austria, loving and beloved, is the lamented Mrs. Clara Grey Schauffler. Among "American Heroes on Mission Fields," published by the American Tract Society, her brief biography stands No. 1. Her life is a romance of missions, and the country where she labored of surpassing interest, being the scene of the martyrdom of John Huss, who had been stirred with fiery zeal by witnessing the ignorance, sin, and spiritual slavery to which the Roman Catholic Church, with its errors and corruptions, had reduced his countrymen. They had made the Word of God of none effect by their traditions. Show the children what we mean by "the blood of the martyrs is the seed of the Church," and how after the death of Huss his teachings became more popular than ever, and that by persecution the Moravians were scattered, who became the very best missionaries.

Our Work at Home.

A STORY OF A STORY.

BY MRS. MEADE WILLIAMS.

One evening a missionary in India heard a cry of anguish in a thicket by the roadside. A little girl was lying there, bruised and burnt. He could not pass her by. He lifted her in his arms and carried her to the over-crowded mission school. She was bathed; cooling ointments were put on her bruises and burns; she was fed, and put in a cot with soft white sheets upon it. The child fairly sighed with comfort, soon fell asleep, and in the morning seemed a new creature. Brightness had taken the place of gloom. She seemed very promising, was quick, obedient. She was that despised thing in India, a child widow,—the curse and dread of two households. No one cared for her. She had never heard a kind voice nor met a gentle look since the death of her boy husband. After being cuffed, cursed,

beaten, matters came to a climax one day when her mother-in-law had hurled a hot iron utensil at the child; blinded with pain, frantic in spirit, she fled to the thicket.

Never was a lost lamb more sorely in need of shepherding, and it was not the will of the Father that this little one should perish. She remained at the Mission school, crowded as it was, one glad day following another until a week ended. The child's improvement kept pace with the days; each evening she would pat the little cot with its white draperies as if its softness were a living comfort.

One morning the busy matron forgot the clean sheets for the little one's cot, and after the evening hymn was sung and the prayers were offered, quietly the children slept. The children? Yes, all but one; in her little corner on the undraped pallet lay the little newcomer, shaking with sobs. All the long hours of the night she sighed and moaned. "It's all over, it's all over," was the sad refrain. When morning came she was too exhausted to explain, and it was not until the busy, overworked house mother had bathed the fevered face, gently brushed the glossy hair, and laid her down on the fresh, sweetly scented sheets, that the child spoke. "Am I to have the whiteness again?" exclaimed the child. "You are indeed, my lamb; tell me all the trouble," replied the kind house mother. All the dread and sorrow were poured forth. The girl thought the taking away of the white sheets the beginning of the old, bare life again. It was like slipping back into shipwreck after being inside the harbor. Her beauty-loving soul was steeped in misery that long night, for she thought the new life in the home of the people of Jesus was forever ended for her. It meant darkness, vile language, dirt, despair, pain. She is still safely sheltered in the house of the people of Jesus.

This was the story told by one of the ladies at the Missionary meeting. It sank deeply into the heart of Mrs. Berkeley. It was one incident among a host of others culled from the Annual Report of the L—— India Mission.

Mrs. Berkeley would attract attention anywhere; her earnest face, her beaming smile, with the pathetic droop of the patient lips, seemed that text in Corinthians, "sorrowful, yet always rejoicing," done up in dainty flesh for our more worldly minds to imitate. The first time you heard her voice you would think, that woman's heart is broken, but soon you would know her soul was a cup running over with joy. She was a widow, and now childless. A brilliant daughter had died soon after graduating with high honors, and to whom the home life had been specially full of joyful promise.

Mrs. Berkeley had quietly taken up the old duties. Her gifts were unceasing, and apparently beyond her means. A Bible-woman's support given

at one time; a bed in a far-away hospital paid for at another time; a year's subscription for some hard working home missionary paid, so that he might enjoy the church paper as if the times were not hard; little garments made up for the babies in Bethesda; and time would fail to tell all she did. All, too, was done so quietly. At times one might notice the quick breath coming as of one trying to overtake another in a race. Yes, her soul followed hard after Christ. He was the lover of her soul; with her, as with the Apostle, to live was Christ. Ah! to die, what gain, what oceans of gain; but she stood in her patience waiting for the will of the Lord to be done.

There never was a listless look about her. How does she get that keenness of interest, that almost girlish enthusiasm in Christian work? Her treasures were on high. No longer any need to buy and make up with love-skilled fingers the dainty garments for the pretty young daughter. No need to plan and save for the joy of Christmas gifts and birthday rings and jewelry. No need of pleasant self-denials to send the happy girl on vacation outings. All that was gone, but she filled her emptied arms with the lost and lonely at home and abroad. It took the world to fill the places of husband and child.

All the time, care, money, which formerly were lavished with a free hand on her own, and only, were now directed to other daughters everywhere. Her wise care, her untiring interest, her firm grasp of affairs, were those of a cool, calm, discreet woman warm with love,—personal love to those who were her adopted children.

What cheery letters she wrote! How entertaining she always was! How large hearted, large minded! She gave, we thought, beyond her power; but so tender had become her conscience, that as she listened that morning to the sad little story of the child widow she felt a sharp dart of reproach. "Yes, yes; I'll give it, too. Yes, I'll do it to-day." There was a beautiful ring which had belonged to her daughter. It was the first ring the child had ever had. The mother had just found it hidden away in its little box with the bit of paper on which she herself had written these words, "A jewel for mother's jewel."

On the table by her side lay the invitation to the Praise Meeting.

She took the jeweled ring: do you wonder that her eyes were dimmed by tears, so that she did not see that the bit of paper in which she wrapped the offering was the same bit of paper in which she had first wrapped the gift on that happy birthday morning? On the blank side she had written, "In the day when I make up my jewels, they shall be mine."

That ring was sold, and sold again and again. The child widow fund grew large.

Again Mrs. Berkeley sits by her fire, and in her hand is the same ring, its price tenfold in the treasury. About the ring is wrapped a piece of paper, on which are written these words, "I have set thee as a signet on my right hand." The ring had been returned.

You ask me what became of the ring, the mother, and the little child widow. I cannot say; I am no wiser than you. I tell the tale as it was told me, and it is going on now. God help us, while our dear ones are still with us, to walk softly, thankfully, redeeming the time until He comes whose right it is to reign king of our hearts, our lives, our treasures.

—*Presbyterian Leaflet.*

OUR BOOK TABLE.

The New Acts of the Apostles: Marvels of Modern Missions. By Arthur T. Pierson, D.D., with an introduction by Rev. Andrew Thomson, D.D., F.R.S.E., of Edinburgh, Scotland. The Baker & Taylor Co., New York. Pp. 433. Price $1.50.

This book is dedicated as a grateful offering to the memory of the Rev. Alexander Duff, D.D., LL.D., "who beyond most other men of this century of missions, contributed to the new chapters of its missionary history;" and as an affectionate tribute to the Rev. Andrew Thomson, D.D., "who, having passed fourscore years, still urges the Church of Christ to greater fidelity in her mission to mankind."

The Duff missionary lectureship was founded by the son of the famous Scotch missionary to India, Alexander Duff, who, during his later years, had repeatedly expressed a wish that any money he might leave should be consecrated to this end. Dr. Pierson was the fourth lecturer on this foundation, the three who preceded him being Rev. Thomas Smith, D.D., Rev. William Fleming Stevenson, D.D., and Sir Monier Williams.

Dr. Pierson, according to one of the conditions of the trust, delivered the lectures embodied in this book in the various academic centers of Scotland. They were addressed in the early months of 1893 to crowded audiences, not only in Edinburgh and Glasgow, but in Aberdeen, Dundee, and St. Andrews. Dr. Andrew Thomson in his introduction speaks of the lectures in terms of high praise as follows: "Dr. Pierson's vigor and originality of thought, his extraordinary knowledge of all subjects connected with Christian missions, his ingenuity and skill in the exposition of Scripture, his inexhaustible command of anecdotes which helped to enrich and enliven his addresses, his power of making external nature pay tribute to spiritual in-

struction, as well as the glowing fervor of his appeals, made multitudes listen unwearied for hours in hushed silence."

The titles of the six lectures are: "New Links of Mission History;" "New Apostolic Succession," one of the subdivisions being "The New Apostolate of Women;" "New Visions and Voices;" "New Converts and Martyrs;" "New Signs and Wonders;" "New Motives and Incentives." In Dr. Pierson's chapter on the part woman has taken in modern missionary effort, he says: "There was a time when woman was regarded as little more than man's helper, if not servant; but Paul wrote, 'Help those women which labored with us in the gospel,' as though they were our leaders, and the men were to go to their help!" An index adds to the value of this book to the missionary worker in search of strategic facts, which Dr. Pierson has such wonderful skill in gathering and making available. Like Mrs. Browning's

"What's the best thing in the world?
Something out of it, I think,"

so the best thing in this admirable book is something out of it, and that is the beautiful map of the world printed in chromo-lithographic colors on glazed cloth and slipped into a pocket on the cover. I find it so illuminating that I have pinned it on one of the portiéres in our library. It illustrates Dr. A. J. Gordon's famous apothegm that "the best prayer book is a map of the world." The colors, with the accompanying chart, show the prevailing religions of the world, their comparative areas, and the progress of evangelization. Although the yellow, which indicates evangelical Christianity, seems discouragingly small compared with the gray of heathenism, the darker gray of paganism, and the green of Mohammedanism, yet the hopeful promise for the future is found in the small gilt stars showing the mission stations. These stars stretch across Asia and Africa, and light up the Isles of the Sea.

St. Paul and Woman. By Rev. Wm. De Loss Love, D.D. Fleming H. Revell Co. Pp. 141.

The subordinate title of this *brochure* is "St. Paul's requirement of woman's silence in churches reconciled with woman's modern practice of speaking in churches." This book has grown out of an article published at Professor Park's request in the *Bibliotheca Sacra* in 1878, and entitled: "Women Keeping Silence in Churches." While Dr. Love thoroughly believes in "Man's Headship and Woman's Helpship," and has an entire chapter with this title, yet he takes the broad modern view that if a woman has anything worth saying, neither saint nor sinner has any right to impose silence upon her, in church or out of it. Until we recognize that Pauline assertion that "in Christ Jesus there is neither male nor female," we shall

not have made the best use of the spiritual power of the Church. Many a dull and profitless prayer meeting might be roused to fervor and power if there were not the prejudice which still exists in our Congregational churches, especially in rural communities, against women taking any audible part except in the service of song. Dr. Love's book is an elaborate, learned, painstaking exposition of this subject, and we commend it to our missionary workers, who, perhaps, might sometimes be glad to take refuge under St. Paul's shield, and keep silence in the churches.

TOPICS FOR AUXILIARY MEETINGS.

September.—Contrasts in Africa as shown in the lives of Robert and Mary Moffat and Rev. Josiah Tyler. See LIFE AND LIGHT for August.

October.—Latter Day Reformers. The work of Mrs. Clara Grey Schauffler, Mrs. Alice Gordon Gulick, Mrs. Gertrude C. Eaton.

November.—Thank-offering Meetings.

December.—Important Events of the Year Bearing on Mission Work.

1896.

January.—Proportionate Giving.

February.—Kyoto, Japan. Its Temples; the Doshisha; the Mission Workers.

March.—Kobe, Japan. The City; the Girls' College; the Evangelistic Work.

April.—Bombay, India. Architecturally; Educationally; Politically (the English Rule).

May.—Ahmednagar, India. The Boarding and Day Schools; the Bible Women's Training School; the Village Work.

June.—Madura, India. A Day with the Bible Women; a Day with the Doctor; a Day in a Missionary's Home.

July.—Jaffna, Ceylon. A Bird's-eye View of the Work; Heathen Festivals.

August.—Kindergartens. In Turkey; in Japan; in Other Countries.

September.—Foochow, China. Chinese Characteristics; Native Christians; Our Workers in Foochow.

October.—Peking and Tung-cho, China. History; Education; Missions.

TOPIC FOR OCTOBER.

Latter Day Reformers.

The work of Mrs. Clara Grey Schauffler, Mrs. Alice Gordon Gulick, Mrs. Gertrude C. Eaton.

For the work of Mrs. Schauffler, see an interesting sketch of her life published by the American Tract Society, 150 Nassau Street, New York, "Amer-

ican Heroes on Mission Fields, No. 1." For work of Mrs. Alice Gordon Gulick, see LIFE AND LIGHT, November, 1879; March, 1882; April and November, 1893; July, 1894; also monthly Leaflet. For Mrs. Eaton's work, see LIFE AND LIGHT for August, 1885; March, 1886; November, 1892; May, 1894.

ANNUAL MEETING.

THE Twenty-eighth Annual Meeting of the Woman's Board of Missions will be held in Park Street Church, Boston, on Wednesday and Thursday, November 6 and 7, 1895. All ladies interested are cordially invited to be present. A meeting for delegates only will be held on Tuesday, November 5th.

The ladies of Boston will be happy to entertain all regularly accredited branch delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names, before October 1st, to Mrs. Nathaniel Green, No. 1, Congregational House, Boston, Mass. To any besides delegates who may desire to secure board, suitable places at reasonable rates will be recommended on application to the above address. It is earnestly requested that if any ladies who send their names decide not to attend the meeting, the committee be promptly notified that their places may be filled.

THE United States mail which left San Francisco on the 14th of May for missionaries of the American Board and American Presbyterian Mission at Tung-cho, Peking, Western Hill, and Kalgan, was lost between Tientsin and Tung-cho, on the 11th of June. This notice will enable friends in the United States who sent letters or parcels by that mail, to understand why answers have not been received, and to duplicate same if they wish. The courier was robbed, and though rewards have been offered for the return of the mail, or for any information leading to its recovery, we have been unable to secure any trace of it.

WOMAN'S BOARD OF MISSIONS.

Receipts from June 18 to July 18, 1895.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. Cullen C. Chapman, Treas. Yarmouth, First Ch., 21, Woodford's, J. C. E., 2, State St., M. C., in memory of Mrs. Woodbury S. Dana, 12; Farmington, Aux., 30.05; South Paris, Ladies' Aux., 7, C. E., 3; Portland, Williston Ch., Aux., 22, Light Bearers, 3, Y. L. M. B., 25; Orono, Aux., 4.75; Lewiston, Pine St. Aux., const. L. M's Mrs. Sylvanus B. Hayes, Mrs. J. L. H. Cobb, 50; Brownville, Cong. Ch., 6; Piscataquis Conf., 1.03; Biddeford, Second Cong. Ch., Young People, 5.39; Wells, Second Parish Ch., Aux., 25; Litchfield, Aux., 12; Bath, Central Ch., 19.74; Castine, Desert Palm Soc., 40; Saco, Aux., 26;

entre, Aux., 11.75; Skow-16; Norridgewock, Aux., , Aux., 5; Portland, Wil-; A Friend in Maine, 1.12, 366 43

Total, 366 43

EW HAMPSHIRE.

s. Mary I. Sanborn, 20
Branch.—Miss A. E. Mc-Atkinson, Master's Mes-Durham, Aux., 25, Miss , 1; Exeter, Aux., 10; x., 20.30; Hampton, Aux., , Aux., 43.30; Manchester, riend, const. L. M. Mrs. p, 25; Meredith, Aux., t, Junior Endeavor, 1; 0.24; Salmon Falls, Aux., First Ch., W. F. M. S., 276 57

Total, 276 77

VERMONT.

h.—Mrs. T. M. Howard, gton, North, Jr. C. E., ; Burlington, Aux., 65; ass., Miss L. E. C., 10; 1; Island Pond, C. E., 1; E., 1; McIndoes Falls, 5; Morgan, Union C. E., ry, North Ch., Aux., 55; wer, Aux., 6.50; Wood-wh. 25 const. L. M. Miss , 30, 176 00
rs. Wm. G. Marsh, 30

Total, 176 30

IASSACHUSETTS.

burn Branch.—Mrs. C. E. Winchester, Aux., 123.25, 70; Wakefield, Aux., 42; , Morning Star Circle, 5, rence, Trinity Ch., Mis-, 6, Aux., 73.22; Melrose ; Stoneham, Sunshine M. , Abbot Academy, 64.50, 418 97
ch.—Miss Amelia Snow, outh, Aux., 31.17; East ., 5; Orleans, Mite Boxes, 62 80

ich.—Mrs. C. E. West, n, Senior Aux., 135.35; Corners, Aux., 26, Fetna lsville, 22.30; Housatonic, ill River, Aux., 12.65; Ch., 2.45, Memorial Aux., Aux., 5; New Lebanon, iends in Berkshire, 225; on, C. E., 10, 535 62
F. G. Pratt, 5 00
anch.—Mrs. Wallace L. . Haverhill, Centre Ch., et Newell M. C., 5; New-., 75; Haverhill, North wh. 25 const. L. M. Mrs. e), 38.20; Auxiliaries and E. N. B., 95, 223 20
C. E., 10 00
anch.—Miss L. A. Spar-Greenfield, Aux., 13.37; ., 11.50; Northfield, Aux., 34 59

ranch.—Miss H. J. Knee-North Amherst, Whatso-0; Easthampton, Aux., 31.02; Hatfield, Wide Awakes, 5.78; Northampton, Edwards Ch., Aux., 16; Williamsburg, Cong. Ch., 20; South Hadley, Mt. Holyoke College, 3.60, 96 40
Newburyport.—North Ch., Woman's Soc. of Christian Endeavor, 10 00
Norfolk and Pilgrim Branch.—Miss S. B. Tirrell, Treas. Braintree, Aux., 5; Plymouth, Ch. of the Pilgrimage, C. E., 10; East Weymouth, C. E., 5; South Weymouth, Union Ch., Aux., 10, 30 00
North Middlesex Branch.—Mrs. Elizabeth Hunt, Treas. Shirley, 15; Acton, Band of Little Helpers, 5; Concord, Aux., 1; Ayer, Aux., 38, 59 00
Rockland.—Christian Women, 45 00
Springfield Branch.—Miss H. T. Buckingham, Treas. Holyoke, Second Ch., I'll Try Band, 10; East Longmeadow, C. E., 5.37; Ludlow Mills, Aux., 63.18; Mitteneague, C. E., 10; Springfield First Ch., Aux., 55, Park Ch., Aux., 41, South Ch., Aux., 55, Jun. Aux., 10, First Ch., S. S. Class No. 12, 10, 259 55
Suffolk Branch.—Miss Myra B. Child, Treas. Allston, Ladies' Aux., 57; Arlington, Y. L. M. S., 23.54; Auburndale, Jun. C. E., 20, Lasell Seminary, Missionary Soc., 10; Boston, A Friend, 25, Two Friends, 2, Mrs. Arthur W. Tufts, 50, Union Ch., Aux. (of wh. 75 const. L. M's Grace Morrison, Elizabeth and Marjory Lillian Boynton), 78.75, Berkeley Temple, Aux., 30, Mt. Vernon Ch., Aux., 30, Y. L. Aux., 30; Brighton, Aux., 81.21, Y. L. M. S., 15; Cambridge, Shepard Guild, 10.50; Cambridgeport, Wood Memorial Ch., C. E., 10, Pilgrim Ch., Cradle Roll, through Y. L. Aux., 19.02, Prospect St. Ch., 65.08; Chelsea, Third Ch., 16; Dorchester, Second Ch., Aux., 98.17, Y. L. Soc., 30, Charlotte E. Means Guild, 2, Village Ch., Sunshine Circle, 5; East Somerville, Franklin St. Ch., Aux., 9.42; Hyde Park, Aux., 52; Newton, Eliot Ch. (of wh. 75 const. L. M's Miss Susie E. Cobb, Mrs. C. H. Daniels, Miss Alice M. Buswell), 237, C. E., 10; Newton Centre, Aux., 76.43; Roxbury, "Maebashi, for the Debt," 6, Eliot Ch., Aux., 10, C. E., 16.74, Walnut Ave., Aux., 40, M. C., 76.27, Stanwood G., Raynor G., and Anna G. Wellington, 5; Somerville, Winter Hill Ch., Aux., 2, Youthful Helpers, by Mrs. J. S. Sanborn, 10, Miss Helen Sanborn, 5; West Roxbury, C. E., 10, 1,274 13
Wilmington.—A Friend, 2 00
Worcester Co. Branch.—Mrs. E. A. Sumner, Treas. Brookfield, Mary E. Johnson, 26; Royalston, Mrs. H. T. Nutting, 20.25; Sutton, Children, 2; Ware, Aux. (with previous contri. const. L. M's Miss Carrie Cutler, Mrs. Hattie Harlow, Mrs. B. C. Moulton, Mrs. D. W. Ainsworth, Miss Henrickson, Mrs. E. B. Nash, Mrs. Dwight March, Miss Ruth Tucker, Miss Helen March, Mrs. H. E. Jordan, Mrs. F. W. Farrar, Miss M. I. Sargent), 244.50, Jun. C. E., 10; Warren, Aux., 11.50; Worcester, Union Ch., Aux., 46.80, Piedmont Ch., Aux., 79.50, Edgar W. and Freddie Burrill, 2, Plymouth Ch., Aux., const. L. M. Mrs. L. B. Hoit, 25, Park Ch., Aux., 10, Old South Ch., Collection, 64.23, Aux., 10.77, const. L. M's Mrs. A. C. Munroe, Mrs. Caroline K.

Clapp, Mrs. Joel Buxton, Central Ch., 50, Old South Ch., Kindergarten, 10; Leicester, C. E., 10, 622 55

Total, 3,688 81

LEGACY.

Greenfield, Mass.—Legacy of Harriet A. Cook, 1,067 30

RHODE ISLAND.

Rhode Island Branch.—Miss A. T. White, Treas. Barrington, Young Ladies, 50 00

Total, 50 00

CONNECTICUT.

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. Central Village, Aux., 20; Lebanon, Aux., 11; Plainfield, Aux., 14.50; North Stonington, Aux., 10; Ledyard, Newell Soc., 7.26; Jewett City, Aux., 10; Norwich, Second Ch., 15, S. S., 85, Broadway Ch., Aux., 100, Cradle Roll, 4 50, 277 26

Hartford Branch.—Mrs. M. Bradford Scott, Treas. East Windsor, Cradle Roll, 5; Farmington, Aux., 4; Hartford, Asylum Hill Ch., Daisy Chains, Jun. Branch of M. B., 10, Fourth Ch., C. E., 10, First Ch., Cradle Roll, 3.75; New Britain, First Ch., Aux., 39.40; Tolland, Aux., 7; Windsor Locks, Aux., 50, Mission Circle, 35; Rockville, Aux., 35, 199 15

New Haven Branch.—Miss Julia Twining, Treas. Bethel, Cradle Roll, 11.44; Bridgeport, North Ch., Memorial Circle, 60, S. S., 30, Olivet Ch., Cradle Roll, 14, South Ch., Cradle Roll, 16.80; Brookfield Center, S. S., 10; Cobalt and Middle Haddam, Cradle Roll, 2.50; Darien, E. W., 17; Derby, E. W., 20; East Hampton, Cradle Roll, 70 cts.; Haddam, Alpha, 5; Kent, Y. L. M. C., 27; Litchfield, S. S., 10, Daisy Chain, 120; Meriden, First Ch., C. G., 40, Cradle Roll, 12; Middlebury, W. M., 15; Middletown, First Ch., Gleaners, 42, M. H., 10, Cradle Roll, 4.05, South Ch., Good Will, 5; Naugatuck, Helpers, 4; New Haven, Center Ch., Aux., 491.17, Y. L. M. C., 150, S. S., 20, Cradle Roll, 7.85, Ch. of the Redeemer, Y. L. M. C., 20, Busy Bees, 22, Davenport Ch., Cradle Roll, 2.59, Grand Ave. Ch., Self-denial, 50, Helpers, 23, Cradle Roll, 7.70, Humphrey St. Ch., Y. L. M. C., 15, United Ch., Y. L. M. C., 65, Cradle Roll, 7.50; New Milford, Y. L. M. C., 34.50, G. L., 19; North Haven, S. S., 14.50; North Woodbury, Cradle Roll, 1 10; Norwalk, S. S. Circles, 25, Cradle Roll, 1.70; Portland, Cradle Roll, 1.50; Prospect, Gleaners, 31.30, Cradle Roll, 70 cts.; Redding, Cradle Roll, 1; Ridgefield, Snowflakes, 11.65; Roxbury, M. F., 5; Salisbury, M. B., 5; South Norwalk, Aux., 12.37; Stratford, Alpha, 7.21, Cradle Roll, 5; Torringford, H. W., 25; Trumbull, Y. L. M. C., 5; Warren, W. M., 10.50; Watertown, Aux., 51; Westchester, Cradle Roll, 1.75; Westport, M. B., 10, Aux., 1.60; Whitneyville, S. S., 9.10; Woodbury, V. G., 15, North Greenwich Ch., Ladies, 10; Winsted, M. C. Fund, 30, A Friend, 10, Middlesex Co. Home Children, 8, Mrs. Cady's School, Mite Box, 6.65, Mite Boxes, 1.04, 1,732 47

Total, 2,208 88

NEW YORK.

Batting Hollow.—Mrs. Wm. E. Newton, 5 00

New York City.—One of His poor workers, 5 00

New York State Branch.—Mrs. Guilford Dudley, Treas. Buffalo, Mrs. W. G. Bancroft, 200; Aurora, Miss E. A. Ellis, 15; Tremont, Aux., 35; Oswego, Aux., 14; West Winfield, Aux., const. L. M. Mrs. Nettie Moore, 25; Syracuse, Danforth Ch., Ladies' Union, 10; Franklin, Aux., 5; Binghamton, First Ch., Aux., 10; Albany, First Ch., Aux., 25; Spencerport, Aux., 13.25; Elmira, Park Ch., Miss. Soc., 21.43; Sherburne, Mrs. Dr. Gorton, 25; Flushing, Mrs. Wm. Sprague, 2; Coeymans, A. L. P., 50; Mannsville, Ladies' Aux., 5.13; Tannersville, Ch. and S. S., 5; Rochester, Mrs. G. W. Davison, 5; New York City, Miss L. W. Wood, 12.50, 478 31

Total, 488 31

PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. *D. C.*, Washington, First Ch., M. C. (of wh. 50 const. L. M's Mrs. J. S. Diller and Mrs. Foster), 95; *N. J.*, Bound Brook, Pilgrim Workers, 14; East Orange, First Ch., Twinkling Stars, 20, Aux., 66.79, S. S., 17.21, Trinity Ch., Aux., 20; Jersey City, Aux., 47.90; Orange Valley, Aux., 20.25; Bradshaw, Mission Bankers and J. S. C. E., 14.25, Cradle Roll, 2.45; Plainfield, Aux., 10; Westfield, Infant Class, 3.44; *Pa.*, Germantown, Neesima Guild, 26, 357 29

Total, 357 29

FLORIDA.

Interlachen.—Aux., 8 00

Total, 8 00

ALABAMA.

Montgomery.—Dexter Ave. Baptist Ch., A few Colored Women, 1 00

Total, 1 00

OHIO.

Geneva.—Cong. Ch., C. E., 20 00

Total, 20 00

MICHIGAN.

Munroe.—Miss Ressler, 9 00

Total, 9 00

IOWA.

Sioux City.—Mayflower, Cong. Ch., Miss. Soc., 2 50

Total, 2 50

FOREIGN LANDS.

England.—Miss S. L. Ropes, 25 00

Turkey.—Adabazar.—High School, C. E., 12.63; *Aintab*, Mite Givers, 2.50; *Smyrna*, Girls' School, King's Daughters, 26.40, 66 53

Total, 91 53

General Funds,	7,719 82
Variety Account,	33 27
Legacies,	1,067 30
Total,	$8,820 39

MISS HARRIET W. MAY,
Ass't Treas.



MICRONESIA.

LETTER FROM MRS. PRICE.

We are sure our readers will enjoy the following first impressions of Micronesia, by one whom many knew and learned to love during her residence in California.

RUK, MICRONESIA, Jan. 29, 1895.

MY DEAR SISTERS: I wish I could write you all a letter; but as this is impossible, I will do the next best thing. I have very pleasant memories of my stay with you in Oakland. By your kindness and sympathy you helped me very much in the hardest part of leaving home. It was a hard trial, the leaving the dear ones God himself had given to us; but after five months among the people with whom we hope to spend our lives, we do not regret our coming, and are glad and thankful every day that he has counted us worthy to come to this most difficult field and take up this work for him. Within sight of our sitting-room windows Mr. Logan lies peacefully slumbering. How often, as I look at the white stone that marks his resting place, have I asked our Father, if possible, to let a double portion of his Spirit rest upon us, the work seems so great, and we feel so weak in view of all that is to be done! I had planned to keep a journal on the way down, but I was so very sick all the way that I had nothing to write; I was only able to leave my berth a few times. When we reached Kusaie we rested a week with Mr. and Mrs. Channon, and had a delightful visit with them. By the time we went on the Star again I was so much better that I did not have to go back to my berth again. We arrived at Ruk, August 28th, and received a warm welcome from the friends here. The back part of our house had been torn away and sold to a trader, so only three rooms remained. We hardly knew what to do. I was very weak, and Mr. Price had a very painful boil on the third finger of his right hand. We stayed with Mr. and Mrs. Snelling one

week, and decided to come up to our own house and keep house as best we could. We had two oil stoves, and Miss Abell baked our bread for us. I made up my mind not to worry about anything, and that is a great help toward contentment. I wish you could have seen our sitting room for the next two months—oil stoves, some boxes piled in one corner for a cupboard, nail kegs, picks, shovels, all kinds of tools in another, and sometimes it seemed to me all kinds of things everywhere else. The house had to be raised, three rooms built on, the furniture set up, cupboards and bookcases to be made, and one pair of hands to at least superintend it all, and do all but the rough work, and take care of a sick wife; and one of those hands, the right one, in a sling. I used to wonder that Mr. Price did not lose courage; but he went at it much the same as he did the raising of money to build Bethlehem Church. He hired two young men to help him, who fortunately knew a good bit of English, and went to work with one hand. For over three weeks he could not use his right hand. Now, at the end of three months, our new part is all finished,—three nice rooms and a bath room. Mr. Price elevated our water tank, so we have water in the kitchen and bath room. The house is painted inside and out, and makes a very comfortable home. After the first month Mr. Price gave his mornings to the study of the language.

How I wish you could stand on our front piazza and see the beautiful view spread out before us. Not even lovely San Gabriel Valley from the foothills is more charming. I cannot describe it to you,—the lagoon, with its blue waters, the other islands in the distance, rising like little mountains out of the sea, and the beautiful green all about us. We thank our Father for the natural beauty he has given to us here. It seems as if we could not endure it to be shut in between brick walls here as we were in China, with our terrible isolation. Before I came here I always looked on Micronesia as the hardest field our Board had. I still think so, but God gives us the beautiful all about us to compensate in some degree for the isolation. Were it not for the dear children at home, I would not mind this. I am standing the climate very well; was never stronger in my life than now, and weigh seven pounds more than I ever did. I was very much interested in what I saw the first few days after we came. Mr. Snelling gave each man a fishhook for carrying up a box. As they came up, one at a time, and deposited his box, each was given a fishhook. Their long hair; their queer, long *lukumoas*, like a sheet split in the middle for them to stick their heads through; their ears slit, and hanging to their shoulders, loaded with black rings; bare legs, and general barbaric appearance,—almost made me afraid of them; but how soon one gets used to such things, and thinks nothing about them. Now, it is a common

thing to look out and see two or three, and sometimes more, of these wild-looking men on my piazza.

It is still a strange sight to go into the church and see them all sitting on the floor, the women on one side, the men on the other, with a big pile of cocoanuts between them, their offering for the day. In the front are the Christians, "clothed, and in their right mind," while back of them are the heathen, in their paint, nakedness, and dirt. I wonder if I can describe their undress so you can see it. For the women, a long strip of matting, woven from the fiber of the bark of a shrub that grows here. This is long enough to go around the hips tightly, and lap over about a foot each side, and tied around the waist with a string. This reaches about to the knees. The upper garment is a strip of calico, long enough to come a little below the waist. A slit is made in the middle, large enough to allow it to slip over the head. This is all their clothing. They make up for the lack of it by loading themselves with beads, and covering their bodies with paint. The men wear a garment similar to the women's upper garment, only it is made out of two widths of calico sewed togther, and it reaches to the knees. This, with a cincture about the loins, is their only clothing. Their ears are loaded down with rings, which reach to their waists. One wonders that they do not tear out. One man comes to church with a card of white agate buttons suspended from each ear. Their lives are as meager as their clothing. My heart aches for them. Their homes are so miserable! They have no side walls, and when it rains the rain dashes in at the sides. No floors, no beds, except a mat on the ground; no covering except a mat; no food but breadfruit, cocoanuts, and bananas. There is a long time that they do not have breadfruit, so they must provide for this time. They prepare the breadfruit, and put it in holes in the ground. When it comes out it smells like sour swill. I do not see how they eat it at all, but they live on it for months together. The fish and crabs which they get out of the sea are their only relish. They have some pigs, but meat will only keep about one day in this climate, so they have very little of that.

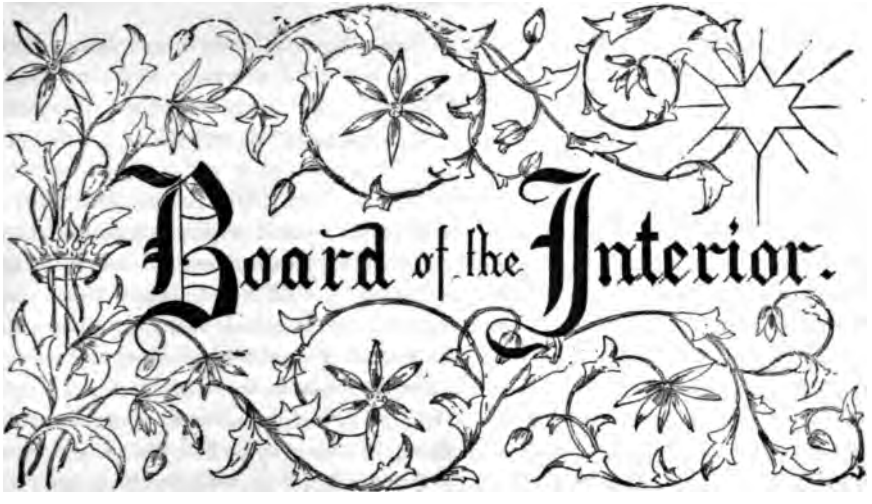
December 29th.—Christmas has come and gone since I wrote before. I must confess that there was not much of Christmas in it to me. In spite of all I could do, my mind would go back to the happy Christmas of last year with the dear girls, and the Christmas tree in Bethlehem, and all the friends left behind, and I had hard work to keep back the tears. Little Helen was happy with her books and other presents. I tried to make a happy day for her, although my own heart was sad. We could not meet together as a mission for dinner, as we had planned to do, because of the tree in the

church. This brought such a crowd on the mission premises that neither Mr. Snelling nor the ladies at the school could leave. They planned to have a service in the morning, then a dinner, and the tree in the afternoon, as it was not thought best to have it at night; but just as the service was over, a terrible shower of rain came on, and as the people could not go, it was the best way to have the tree then. I could not go in the morning, so missed it all. I was quite disappointed. Monday night, Christmas eve, we went over to the girls' school. They had a cave made in one corner, which was very pretty. Their exercises were very nice, and when all was finished they played games for a while; and after they sang, "We wish you all a merry Christmas," we from outside took our departure for home.

January 3d.—The new year has come in with its new hopes, and aspirations, and desires. God grant that it may be a year in which many souls shall be won for the Master, both here and at home. I have been having a terrible fit of homesickness, but I have conquered it at last. I think Christmas, with my girls so far away, was too much for me. Homesickness—what a hard thing it is! You may say, "I will not," and while you are saying it the tears come. I am glad we are here, and always shall be, I am sure; but I expect at times nature will rebel, and my heart will go out over the great water to the dear ones so far away. I am sure Satan tempted me in this time of weakness, and tried to get me to wish I was back in Bethlehem; but I am thankful that I did not yield, but kept saying, "I am glad we are here." This is the twenty-third anniversary of our marriage day. How well I remember the fifteenth,—just before we went to China, expecting to spend our lives there! Now we are hoping that the Lord will permit us to stay here and work for this people always.

God give us men! A time like this demands
Strong minds, great hearts, true faith, and ready hands:
Men whom the lust of office does not kill;
  Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
  Men who have honor; men who will not lie;
Men who can stand before a demagogue
  And damn his treacherous flatteries without winking:
Tall men, sun-crowned, who live above the fog
  In public duty and in private thinking.

—*Holland.*



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"THE Empress of Japan riding beside her husband in an open carriage, on Feb. 11, 1889, when he promulgated the Constitution,—that was the first time in twenty-four hundred years' history of that empire that the wife had been thus publicly recognized: a result of the diffusion of Christian principles in that land."

"LAST year the Emperor and Empress celebrated the twenty-fifth anniversary of their marriage,—the only time in twenty-four centuries a Japanese monarch had thus acknowledged the sanctity of marriage: an unparalleled event, tending to the final acknowledgment of Christian monogamy. This trophy we joyfully lay at the feet of our beloved Lord."

"ANOTHER trophy to lay at the feet of Jesus is that venerable, snow-white-haired saint, Morita San, of Tokyo, now at the age of seventy-seven, still laboring as a Bible reader, who thirty-five years ago was transformed from a despised outcast (baba) to a noble Christian woman. To-day she beholds in Presbyterian and Methodist Episcopal churches several of the first boys she led to Sabbath school three decades ago, standing as leaders in education and Christian religion of the nation and the church."

—Woman's Foreign Missionary Rally.—Missionary Review, July.

AFRICA.

LETTER FROM MISS NANCY JONES.

MT. SILINDA, GAZALAND, EAST AFRICA, Feb. 25, 1895.

DEAR MRS. SMITH: It has been some time since I wrote you, yet I have thought of you a great many times, and lately I have been thinking if the heavy debt under which our Board is laboring will not be more than you can bear, and how I can help you with the burden. I want to give you twenty-five dollars toward the debt. I wish I could give more. I often wish I could give up my salary while the Board is so far behind; but I must live, and my expenses are more, I think, than at Inhambane. I have cultivated a garden, hoping to save something in that way. The soil is new, but I shall have a rich harvest. I would get up at five o'clock in the mornings and go out with my hoe and work two hours before breakfast. I enjoyed the fresh morning air, and could eat my corn-meal porridge with a relish. I must say I am not very fond of porridge anyway, for having been born in the South, where it is seldom made, I was not used to it. But that is the principal, and often the only, dish I have for breakfast now.

I wish you could have been in my Sabbath school last Sunday, to see how interested the boys and young men were in the lesson. I was telling them about Noah, the flood, and the beautiful rainbow. They had many superstitious ideas about the rainbow, and seemed pleased to have me tell them of God's promise. One boy said that now whenever he saw a rainbow he would not be afraid, but would think of God's beautiful promise.

Three of the boys told me that they had given their hearts to Christ; that they did not pray to the spirits now, but to the true God. These were all kraal boys who had not lived with us, but two are in school and are learning to read. It is a real pleasure to tell them of God's love and promises, and it also helps me in my Christian life.

Yesterday a little girl came into Sunday school for the first time. I had tried so many times to get her in, but she would run away. She came, and remained during the preaching service.

We have had two new members added to our number this month,—two baby boys; one came to bless Mr. and Mrs. Bunker's home,—their first child,—and the other a little Zulu, eleven days younger. Both are nice children, and we hope they will grow to be useful men.

The white settlers around us have suffered very much during this wet season; some of them moved into damp houses, and others are living in

their wagons,—which are not comfortable,—and many have died. The members of our mission keep well; we have made our huts more comfortable, and we do not need umbrellas in the house any more.

I have just heard that dear Mrs. Miller has gone to be with the Lord. I shall not forget her wise counsel, and her good letters were always full of love and sympathy, and they have often helped me when I felt discouraged. I shall miss those letters very much, but I am so glad she is free from pain, and that she has gone up to enter into higher duties.

I had the privilege of witnessing a heathen funeral not many weeks ago. Generally they bury as soon as a person dies, and even before that they begin to weep. But here they waited several hours, and even allowed us in the house. There were many people from the adjacent kraals who came to cry. I had visited this man during his illness, and a few days before he was taken sick had talked a long time with him about making preparation for death; and when he died I did not know but I would be accused of killing him, but I was not. They accused a man living not far from them. Some one is always accused if a person dies, especially if they think he or she is not a friend of the family. Much love to you and Mr. Smith. Tell him I enjoy his book very much, and have read it several times. Now I must say good night.

"Courage, dear heart; the promise is for thee
From hour to hour.
The Father's loving hand upholds with power,
And as thy day thy strength will also be,
When dangers lower."

A LITTLE country Christian Endeavor Society in Illinois, organized in May, 1894, meeting in a schoolhouse, consisting of twenty-two members, supports its own missionary in China, eleven members raising the entire salary of three hundred dollars.—*Miss McLaurin, at Christian Endeavor Convention, Boston.*

TURKEY.

LETTER FROM MRS. J. L. COFFING.

HADJIN, May 20, 1895.

MY DEAR MRS. LEAKE: Last week our "Marthas" made a special effort to get a few cents for the debt of your Board. They invited rather a large number of their outside friends, and the result of the collection was two dollars and about thirty cents, to which we added enough from our

money in hand to make two dollars and a half, and inclosed you will find an order for the same.

It is a small sum to send so far, but the love and enthusiasm that goes with it, I am sure, will carry it to any part of the globe to which you wish to send it, and it is a proof that the "Marthas" have a desire to do what they can that the gospel may be preached to every creature. It is fully understood that this two dollars and a half is not to lessen our next January contribution. I inclose a two-cent stamp that a card may be sent us as soon as you receive the inclosed order, for only thus are we sure that our letters reach their destination.

We received the *Mission Studies* out of which was cut a leaf; and last week we were reading a story in the *Independent* of April 11th, when, lo! it was stopped short. Miss Bates looked at the pages, and the 27th and 28th were not there. She then turned to the table of contents, and found that one of the stories was headed, "The Bey and the Sultan." For that one word, the "sultan," we had to lose the two pages. Our postmasters can only read a half dozen English words—sultan, turkey, mahomet, mohammedanism, koran, constantinople, and a few like them. If this uncertainty would ever come to an end! I think we are all five years older than we were last May.

We are very uncertain whether we dare go to the annual meeting—roads are so unsafe; but if we go we shall leave here June 18th or 19th, hoping to reach Marash the 21st or 22d. We both need the rest and change, but if it is not best, shall be quite happy at home.

Miss Bates is planning to have her examinations June 7th, 12th, 13th, and 14th. We have no graduating class this year, but must have a little exhibition of the school.

Love from Miss Bates and me.

INDIA.

EXTRACT FROM A REPORT FROM MISS EVA M. SWIFT, MADURA.

I FEEL the difficulty of sufficiently reporting the work here, or of reporting it in a way to enable you to see its full value and progress. That much depends upon the way in which a work is reported, I have little doubt since I have seen the enthusiastic statements in regard to the "First Women Evangelists" in connection with the Woman's Boards. Our Bible Women are evangelists as well as house-to-house visitors; yet when a woman is called a Bible woman it is an old story, but when the name of Evangelist is

given her, it seems in home reports to add a new value to her work. I think that within the last three years there has been a great move forward in our work. I have not found so large a work in any mission in India, and certainly there can be few if any other missions of our Board which can compare with it in numbers. As to the spirituality of it, our daily experience testifies that the Spirit is working through these women. Since my return to India I have observed a great change in the attitude of our native pastors and catechists toward the Bible women. Formerly their work was no doubt appreciated, but little was said. Now we never have a public meeting without some kind, and even enthusiastic, tribute paid to the faithfulness, efficiency, and zeal of the women. Not long since I heard one of our pastors say, "We have much to learn from these women," and his statement was repeated in form and substance by a number of others in the same meeting. I am earnestly hoping for an advance in the matter of self-support. Two women are being supported by the churches in Madura City; one by the Pasumalai church and one by the Christian Endeavor Society of the girls' school. The North Gate Church in Madura is looking forward to sending out a woman, and we are collecting funds for the support of a woman in connection with the Station church, Madura. This last consists of all the village congregations of the station, and as these congregations contribute for her support, I purpose to send an itinerating Bible woman around among the villages. I have divided the station into six parts, and shall try to locate the present workers in more favorable centers for their work.

About a month ago the students of the Bible Training Institute went for a tour among the villages. They went in two companies, under the leadership of two of the older women. They were everywhere received by the people with greatest kindness, and crowds of men and women listened to their talks. They visited thirty-two villages in all. The readiness of the people to listen, and the effect upon many of the truth taught, was such that the women returned home day after day so rejoiced and enthused they could not refrain from singing as they walked along. One of the women wrote me an account of the work, and added, "When I am doing my kitchen work the memory of it all returns to me, and my heart boils with joy, and I kneel down and praise God for it." Our cottage meeting in the West Gate progresses, and we have reason to believe that several women who are attending that meeting are very near the kingdom. One of my women in that part of the city has been in the habit of visiting some of the European and Eurasian ladies living there. On the occasion of such a visit recently the lady, much to the astonishment of the simple-hearted Bible woman, asked her to hold a prayer meeting, and herself went out and called in the neighbors and all the

household servants, and as many others as she could get together. When the meeting was over she invited the Bible woman to come again the next week for the same purpose, and since then they have conducted this second meeting with regularity.

Our missionary society has aroused enthusiasm, and is doing a good work in winning the Christian women to service, and also in educating them upon missionary topics. It is very difficult for our people to fully understand even the working of our own Board; but after the meeting in which we studied the American Board, it was a pleasure to notice how much more frequently and intelligently the Board has been spoken of. We had a small surplus of money contributed from native sources for the work of the two city Bible women, and it was enthusiastically voted to send this money, with an addition to it, to the Board as a thank offering from the Madura women. A small sum remains to come in yet, and then I shall send it on. It would have done you good to look in upon that gathering of women in the East Gate Church. I never attended a better missionary meeting in America.

JAPAN.

LETTER FROM MISS H. FRANCES PARMELEE.

MAEBASHI, JAPAN, April 27, 1895.

DEAR MRS. LYMAN: I seem to owe you two letters, both written so long ago that I am rather ashamed to begin. It seems as if I ought to begin with many apologies; but I'll just write the word "apology," and "you know the rest," and so save both your and my own time.

You had just returned from your summer rest when you wrote, and now it is almost time for summer vacations again.

It has been an eventful year the world over, especially so in Japan, but with me it has been an especially quiet, happy, peaceful year. The school work which I was obliged to take up when Miss Shedd went away has been agreeable in that I like to be with girls. It is rather hard for a foreigner to get near to Japanese girls these later years. Connected with some schools are those who do not want the foreigner to have too much or close influence over Japanese girls, supposing that Japanese know best how to deal with Japanese; but I am happy to say that our pastor, the head of the school, and at least one other teacher—the lady teacher and the matron—are very pleasant and agreeable to work with. The lady with my own teacher and translator live in my house with me, and are such dear, companionable friends. They have done so much to make my life, which would otherwise have been alone, so very happy and homelike. We have been so happy together; I have many times felt that I did not deserve so happy and comfortable a life, but I trust that my being happy has made them and others happy. The girls in my classes whom I know best are dear girls, and I enjoy them.

The school is fuller than it has been for several years, having now thirty-six or thirty-seven pupils, and more coming all the time. We are wondering what we shall do with them pretty soon. The schoolhouse is full now. The girls now are nearly all new girls, and very few of them are Christian girls, which we pray will not long remain the case. The beloved matron o

the school has been ill for two weeks. The Japanese lady teacher of the school—before referred to—is down with the mumps, and my servant needed a doctor, so that I have felt that I had quite a hospital here, but I trust that all will be as well as usual before long.

Our pastor here is such an excellent one—one of the old standbys who gets into no tantrums, and has no desire to show how smart he is by going off on the latest tangent, even though the young men in the church and the assistant evangelist say and preach that none but old people and children can believe in the resurrection and miracles, etc. The pastor is one who was a pupil in the Doshisha when I was in Japan, the first time in Kyoto, and his wife was one of my pupils in the girls' school there, so their friendship is of old standing and precious.

The latest arrival from the United States, where he has been for study, is a Mr. Abe, returning to Okayama, where Mr. Pettee is. Preaching to a houseful, largely of unbelievers, he devoted himself to telling what parts of the Bible we must reject and why, until he had only the Sermon on the Mount and some other of Christ's teachings left. Another pastor, valued and trusty, says of him, he does not see how he can fill or occupy a Christian pulpit. What is the matter? Why do they get so upset going to America? America is not such a bad place. I fear the Japanese mind has not yet learned how to find its stable equilibrium. It gets upset too easily; goes up, shooting like a balloon, or off on a tangent, when one would expect it to go on in a dignified straight line. What it needs is more of the grace of God in the heart and trust in God in the life; an intellectual Christianity is never going to save Japan.

The war is ended, but it remains to be seen yet if peace is here to abide. There are rumors in the air that Russia, France, and Germany are not going to allow the taking of territory from China. Whether it is true or not, or what it will mean to Japan if true, time only can reveal. There is another rumor in the air even more portentous. We heard some time ago—not by any means through the papers—that the emperor was very ill, but never a breath of anything more; but the papers have been announcing his departure from Hiroshima for Kyoto, and various items about him as is usual, and now comes this new rumor under the breath that the emperor has taken cold and is not well. What is true we do not know, but I am told that the country generally does not know it for a long time when an emperor dies. It will be still more troublous times for Japan if the emperor is dead, for the heir apparent is a young student yet, and the turbulent element opposing the government will be hard to control without the element of reverence for the emperor, or an emperor to reverence. But Japan may have some lessons yet to learn as well as China, and God guides the affairs of the nations.

The items you cut out from *The Nation* and sent me about Japan are like so much we see in the papers about Japan, partially true and partially decidedly untrue; the condition and mass of the country is represented generally as far better than it really is. There was an article in *The Outlook* a few months ago on Japanese politeness and the cleanness of the streets and cities, etc., which was simply outrageously untrue; Japanese politeness

is a surface affair, and, at the best, based on self-humiliation and abasement. Pushing and crowding at railroad depots—which the writer says is never seen—is the most invariable rule, and I would like to take the writer outside of Tokyo, Kyoto, or a few other cities, into this city, for one. I believe he would open—or perhaps he would shut—his eyes at the filth he would see. The little brooks which serve as gutters at the sides of the streets often full of refuse, yet people washing vegetables, perhaps washing the face, teeth, or feet in them, perhaps emptying dirty water into them. I have seen all processes going on in the same brook, only at little distances apart. I doubt if a foreigner could walk on any street of any city in Japan in these days without being insulted, either openly or covertly, though a new comer might not always know and understand it.

I had a letter from Miss Dudley on her return here after her stop in Hawaii; she spoke of your sister and her husband as if they were happy, and full of work and in the right place. I should judge they were doing as much for Japan as they could here, and at the same time helping Hawaii, too.

I hope you are better, and will be better this summer than when you wrote last summer, and I hope those dreadful scenes in Chicago will not be repeated. I do not know but we will all have to come home to help save America, in order to help save the world; and with the indebtedness of the Boards, we may have to come home anyway, some of us.

This letter has been spun out long; it must be of odds and ends, for it has been written at odd times; it is now May 4th. We have had a lovely winter and spring; except for the high winds and dry, fine sand, this would be the finest climate I have seen in Japan.

I am usually well, happy in my work, thankful for the Lord's mercies, thankful to you home workers for your help and sympathy.

God gives what he knows
Our wants require,
And better things than those
Which we desire.

—*Dryden.*

CHINA.

REPORT OF WOMAN'S WORK FOR TIENTSIN, 1894–1895.

BY MISS GERTRUDE W. STANLEY.

THE mission year, which at its start seemed so full of forebodings, is fast drawing to a close,—and not to the disheartening close which might easily have been anticipated; for in spite of anxieties and fears caused by the national troubles and disturbances, our work has gone on with much less of interruption than was thought possible, and we feel that in spite of interruptions which have seemed necessary in some departments of the work, we yet have much for which to feel thankful.



ıfter returning from mission meeting last spring the work of the school
; again taken up and continued till the first of July, when all but eight of
girls were sent home for a two months' vacation. The eight who re-
ned with us were kept busy and happy during those two hot, trying
ıths with their personal sewing and with knitting, by which we are able
ontribute in very modest measure to the expenses of the school.
When the time came to call back the girls for a new session of school, the
stion as to the wisdom of so doing arose,—a difficult question to decide;
on account of the war, and possible troubles of almost any description,
balance of opinion from those in authority was on the side of discon-
ıing the school work, at least for a season. After considering the ques-
ı for some time and weighing opinions against opinions, and possibilities
inst probabilities, we finally decided to open school on the first of Sep-
ber, since which time, except for the short Christmas holidays and the
ger vacation at Chinese New Year's, the school work has been progress-
smoothly and happily to all concerned.
At the end of the winter term we held examinations, carrying out the plan
ast year, and inviting two ladies from outside to act as examiners,—Mrs.
·ity of the American Methodist Mission, and Miss Macey of the London
ission. The studies taken up in the school are Old and New Testament
ory, the particular study of certain books of the Old Testament, arith-
ic, mental and written, geography, and writing, besides the learning and
eating of the Chinese classics and portions of the New Testament. In
of these branches they were thoroughly examined, and in every way the
s far exceeded the expectation of the examiners, showing unmistakably
t earnest, faithful work had been done on the part of the teachers, and
t they themselves had been diligent and studious. The examination was
eedingly gratifying to all, and we could not but feel that we had been
ıly rewarded for all the trouble and care which had been expended.
During the New Year's vacation the question of dismissing school again
ıe up, and we were strongly advised to disband; but again, after trying to
k at the question from every side, we finally decided to compromise by
ding home only those girls who lived at some distance away, and keeping
ool as usual with those who live here and in our immediate vicinity; and
wisdom of that decision has been fully justified. Before the New Year's
idays the number of scholars enrolled was twenty-six, all but five of whom
·e boarders. Since then we have had eleven boarders and seven day
olars, making a total of eighteen in regular attendance. By next fall,
·r this summer vacation, we hope to call back the ten who were sent
ne. In February our teacher, Eunice, left us, going home to help in the
parations for her wedding, which is to take place on the 2d of May, and
·e then we have been left with no teacher. The greater part of the work
fallen to Miss Stanley, who, with help from Mrs. Stanley, Miss Gertrude
nley, and old teacher Chentz, has been able to keep all the work running
ts regular order. It has been confining work, and has, of course, appre-
ɔly lessened opportunity and time for outside work, than which it seemed
re important. Under this new arrangement the girls in the school have
n contented and happy, and we have had no troubles large enough to be

styled real troubles. Every Friday afternoon there is a prayer meeting held with the girls, who take turns in conducting the meetings. This has helped them in gaining confidence in themselves, and in feeling more free to take part in the meetings, many of which have been very helpful. A few weeks ago five of our girls, who had previously been taken into the church on probation, expressed a desire to become full members, and on the first Sunday in March they were received into membership. On the following communion Sunday the school matron, Mrs. Yang, and one of the schoolgirls were received on probation, together with six of the schoolboys. Surely this is abundant cause for great rejoicing. In the matter of health we have been especially blessed, for aside from the slight coughs and colds which always come with the winter, there have been no cases of illness in the school.

Because of the added amount of school work which has fallen entirely upon our shoulders, general work has not been carried on to the extent it was last year, though we have tried to do as much as possible in the line of visiting and teaching. During the year 435 visits have been made, 375 of which have been with teaching. Miss Gertrude Stanley has a class of girls with whom she meets twice a week, in the home of one of the girls, for reading and singing; and the five girls and one woman who are under instruction have been most faithful, both in their attendance and in their efforts to learn. Two of the girls are especially bright and attractive, and they take unusual pride in their own advancement. Since the beginning of the year they have read and learned the catechism, and are now making good progress in Matthew. Every Friday and Sunday during the year an average of eight children have come to the girls' prayer meeting and to Sunday school, attending a primary class, which is now conducted by Mrs. Aiken. During the summer and autumn the attendance was very large, but the numbers gradually fell off during the very cold weather until they were reduced to the faithful few; with the coming of warm weather and bright days the average is hopefully increasing again.

On Friday afternoons Mrs. Stanley holds a woman's prayer meeting, and on Sundays conducts a Bible class for women, both of which have been very well attended on the whole, the average attendance being no less than ten. Most of the women come some time before the hour, and usually spend the spare time in reading and talking. The majority of the women who come live very near, but two who live several miles away have been coming quite regularly, proving—we hope—that they have a real interest in the truths they hear, and a desire to learn more.

On account of the unsettled condition of the country the touring has of necessity been neglected, and no country trips have been taken since May, when Miss Stanley and the wife of the boys' school teacher went on a short tour, visiting two villages some ten miles distant. At one of these villages they found that Mrs. Nla, who for a few months substituted as school matron, had turned her little knowledge to good use, and for some months had been teaching six little girls to read. It was a great pleasure to examine the girls in their reading, and to encourage them to persevere. At Ching Hai, where two months before the reception had been more warm than agreeable, a short visit was made. This time no trouble was encountered,

the welcome was all that could have been desired, and the visit was one filled with encouraging signs. It was with great regret that this part of the work had to be laid aside, for the tours that were made last year were most encouraging, and inspired us with great hope for successful work this year. This seemed the only wise course to pursue, however; so while we have not been able to sow fresh seed, we can still pray that the seed sown will not die out, and that soon the way may be opened for fresh effort in that most hopeful line of work.

Before another winter goes by we trust that our long-cherished dream may become a realization, and that a station class of women will be studying in rooms put up for that purpose. The funds are in our hands; the plans have been drawn up, and ere the rainy season commences we hope to see the buildings stand complete.

Before closing, we must add that the imminent departure of one of our number to join the Tung-cho station, makes it necessary for us to put in an earnest plea for some one to come to us to fill her place. May not some one soon be found to help in the work of our station,—a work which is growing from day to day, and which has in it such possibilities of development?

AFRICA.

LETTER FROM MISS NANCY JONES.

MT. SILINDA, GAZALAND, April 15, 1895.

MRS. G. N. BOYDEN: My dear friend,—I wish to thank the little "Lamplighters" for their beautiful gift for the school of six dollars and ninety-six cents, but I don't know whether I have the right address; you will please help me if I am wrong. The money came in a very good time, for I was just sending an order for goods to Natal, and the school needed many things, but I did not see how we could get them when there was no money; but the good Lord sent this, and now we can have books, slates, a ball, and other things which we could not have bought if you had not sent this gift to us, and we thank you very much. I told the children about it, and they are sending you many thanks and much love. To say thank you, "*Uga bonga ka kulu.*"

I have a good school of thirty-two boys. There were a few more at first, but the people told them to stay at home and wait until their brothers had learned to read, so they do not come any longer, but I hope to have them back soon. The boys are doing nicely this term, and are trying so hard to learn. At first they wanted a recess every hour, and just as soon as one had recited they wanted to go out doors and look around a while, but now they can sit for three hours without showing signs of restlessness; indeed, they do not even want a drink of water. I am sorry that the light has been kept from them so long, but they are beginning to awake from the bands of sin and superstition that have held them bound, and are striving for a higher and better life. They seem to realize that there is something beyond, and they are trying to reach it.

I have two little boys reading in the New Testament; one of these did not know a letter six months ago, and can now read very well. There is a little dumb boy in the school; he cannot read, but he likes to have a book as he sees the others have, and when I call out the name of a word he hears the sound and tries to speak it; he sings when he sees or hears the others, but he makes only a humming noise, and does not always stop with the others, but just as soon as he sees they are not singing he ceases; he has learned to sew quite well, and is weaving a mat with the other boys. I combine work with study, and they are learning to make their garments and to work a road leading from the station to the school. Our schoolhouse is only a one-room hut, with mud wall and floor; a part of the children sit out on the veranda, but some day we hope to have things more convenient. I have a good Sabbath school with the children and boys who work for the different families. They have bright minds, and remember the lesson from week to week.

Several of the young men are trying to lead Christian lives, and go out from time to time to the villages to tell their own people about the good news which they have heard and believe. Many are laughed at, and evil temptations are put before them, but they have always remained true to the cause of Christ. Pray for these that they may do much good for the Master.

I hold a weekly prayer meeting with the school; many of them take part in the meetings, and express themselves as wanting to be Christians. I hope you will breathe a prayer to Him for these little "Mandau" boys, that they may seek something higher than merely reading the Word of God,—even that they may be led to do his commandments.

The girls are bought and sold as in other parts of this dark heathen land, and a girl is worth twenty goats; they are often sold in infancy, and when they are grown the husband is generally very old, and, like American girls, they do not wish old men. But they cannot choose; they must go to their masters. Many run away to the woods, and are devoured by the wild beasts. They prefer death rather than go to their cruel husbands. Since coming here a number of these girls have taken refuge here in my home, and one has just come to-night who lives about twelve or fourteen miles from here. I do not remember of having seen her before. I asked her why she came to me, and what she wanted. She said: "I had heard that you did not turn girls away from your door when they were in trouble. I have been accused of being a 'witch,' and I have come to you. I started once before, but I was caught and whipped, and last night I lost my way and slept in the woods in the rain." Yes, when they come I let them stay, although I have only one room; I give them a bed down before the fire, and they are comfortable. Sometimes they stay several months; but if their friends come, and the missionaries think best for them to go with their friends, when they have promised not to beat them they go.

While they are here I try to teach them of Him who said, "Come unto me, all ye that labor and are heavy laden." I wish I could keep these girls all the time, but the time has not come yet; still, it makes the men treat them better to know they can go away and be cared for. One poor girl went home last week who has been here five times; she is determined she will not go to a certain old man with many wives, and every time they

ne for her, or her friends prepare to take her, she comes here to stay. I e three little children living here in the home as a nucleus for a board- school, which we hope to start some time.

You must not think that Mt. Silinda is a town or village, but simply a hill, covered with a dense forest, where roam the wild animals of vari- kinds. We have built our houses at the foot of this beautiful hill, near cool streams that flow from it. There are many rare and beautiful nts growing around us, and we are often reminded of God's infinite dness as the pure white flowers peep up from among the grass and eds, not having been cared for by man's hand. Lemons grow wild here, l sometimes I go with the children to gather them. There are many er kinds of fruit also, and nearly all the home vegetables grow in our den. So with a little labor we can have about what we would get at ne in the markets. But it is very expensive to import goods. Our near- port is Durban, Natal, about eight hundred miles, and these goods must carried a long distance over land, on the heads of natives. They can only ry about fifty pounds for a load, and for that we pay five dollars for a ndred miles or so.

Allow me to thank you again for your generous gift. May the good Lord ss your every effort "in his name."

SUSPENDED PRAYER.

BY MISS FRANCES B. WELLS.

'WHY, Beth, how glad I am to meet you!"

'And I you, May; and there are Jen and Win at the fiction counter. Let go over to them."

'How lovely it is for us four to meet at McClurg's. How did it happen?"

'I came to buy a birthday book for my brother, and I cannot imagine at he would like."

'I came to pay my bill for books before I leave for the mountains."

'And I want to find a good novel to read *en route* for the seaside."

And so they talked on, girl fashion, until suddenly Beth exclaimed: "By way, May, your speaking of going away reminds me of something I want talk about. Shall we try to have our missionary meetings this summer? u know we must vote on it at our meeting to-morrow."

'Well, that is a problem," said May. "Let us sit down in the reading m and talk it over."

'I give my vote for suspended meetings," said Jen. "The girls on the gramme kept failing last summer; there were only a few present, and I nk it was a dismal failure. But then, as I am to be away until September, o not count."

'I confess to being a little disheartened myself by our last experience," d May, hesitatingly, "but as I am president, I do not wish to throw cold ter on the project. I shall be away through July."

'And I all of August," said Win.

'I am the stay-at-home body," said Beth. "I was not discouraged at all t summer. But I did not expect many there. I think the real secret of

our discouragement is in our disappointment. If we make up our minds there will be but four present, and then find six, it really makes us feel quite chipper. And I liked our informal meetings the best of any. It seemed to me we got closer to our missionaries, and that our prayers had never seemed so real and so earnest. I would suggest that we have missionary prayer meetings this summer. The missionaries must need praying for in summer as well as in the winter. They cannot all go away, and the work must go on. If the girls have gone home from school they need to be prayed for, and there are the native workers. Some of them must be plodding along. But I am doing all the talking!"

"I never thought of it before," said May; "but it must be pretty hard for any missionary who is working through the summer, to feel that the friends here have gone off to mountains, lakes, and seas, and suspended prayer."

"'Suspended prayer!' What an awful sound that has," said Win. "Girls, do let's have the missionary prayer meetings."

"I have it!" exclaimed May. "Let us have two praying circles, one of the members present and one of the absent ones. Write on the envelopes, 'Secretary Beth, Please forward immediately to all those away.' That will seem to put the importance of our meeting in the right light."

"Well, girls, for once I am glad my way was pronounced the wrong one. I am thankful we are to work for the summer meetings. I shall buy my books for the train with a clearer conscience because I am to join the absent circle of prayer at the seaside. Come on, Win. Good-by, girls."

"Good-by."

"Good-by."

"'Conscience!' May; isn't it a privilege that we can help our missionaries this summer?"

"Indeed it is! And I think we ought to pray for blessings on their rest time, too. Good-by."

"Good-by."

CHICAGO.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JUNE 10 TO JULY 10, 1895.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Aurora, New England Ch., A Friend, 30; Chebanse, 4.86; Chicago, Covenant Ch., 18, First Ch., 60.20, Kenwood Ev. Ch., 37.70, Leavitt St. Ch., 152.25, New England Ch., 17, Plymouth Ch., 190.45, South Ch., 170.85, Union Park Ch., 118.75, A Friend, 25, Mrs. F. A. Noble, 100, Mrs. M. F. Bryner, to const. Mrs. Christiana Foster L. M., 25; Decatur, 5; Elmhurst, 19.92; Geneva, 21.50; Granville, 19.70; Harvey, 4.73; Kewanee, 15; Moline, 25; Oak Park, 65.50; Ottawa, 30; Polo, Ind., Pres. Ch., 6.25; Plainfield, 25; Rogers Park, 9; Rockford, First Ch., 10.10, Second Ch., 38; St. Charles, 10; Waverly, 10.20, 1,264 96

JUNIOR: Chicago, First Ch., 36.15, Kenwood Ev. Ch., 20, Porter Memorial Ch., 17.50, Plymouth Ch., 12.50, South Ch., 115.39, Union Park Ch., 30.35, Warren Ave. Ch., King's Daughters, 10; Galesburg, Knox College Y. M. and Y. W. C. A., 29.11; La Grange, King's Daughters, 3.75; Oak Park, 50, 324 75

JUVENILE: Aurora, First Ch., 10; Chicago, Millard Ave. Ch., Coral Workers, 18.36, Porter Memorial Ch., 10; Glencoe, Opportunity Club, to const. Mary M. C. Ellis L. M., 25; Joy Prairie, 6.25, 69 61

C. E.: Avon, 1; Downers Grove, 3, 4 00

JUNIOR C. E.: Aurora, New England Ch., 6; Chicago, Pilgrim Ch., 5; Paxton, 9.50; Ridgeland, 8; Toulon, 5; Wilmette, 4, 37 50

SUNDAY SCHOOL: Lombard, 10 00

DEBT: Chicago, A Friend, 1, . A. Cooley, 5. First Ch., 213, Ladies' Soc., 10.85, New England Pilgrim Ch., Juniors, 10, Ply- h., 8.80, Trinity Ch., Miss A. S. 1, Union Park Ch. (of wh. Mrs. , 5, Mrs. Savage, 20, Miss Far- , Mrs. Willcox, 5, Mrs. Bushnell, E. H., 50 cts.), 140.50, Young La- c., 2.80; Chandlerville, 10; Joy 9; Kewanee, A. Hurd, 5; Oak ; Rockford, Second Ch., Add'l, oscoe, C. E., 2, Mrs. Eaton, 1; les, 5; Seward, Mrs. R. E. Short, elf L. M., 25; Thawville, Thank Waverly, 2.75; Wheaton, Col- , Add'l, 75, 565 95
Galesburg, Central Ch., C. E., 15 00

Total, 2,291 77

IOWA.

—Mrs. C. E. Rew, of Grinnell, Burlington, 57; Cedar Falls, 10; tapids, 5.80; Cherokee, 20; Ches- ter, 3.40; Council Bluffs, 8.60; ll, 12.62; Decorah, 8; Denmark, es Moines, Plymouth Ch., 11.69; ie, 16; Glenwood, 6; Grinnell, ake City, Mary E. McCord, 5; , 2.50; Magnolia, Mrs. M. L. ; Miles, 20; Modale, Mrs. Solo- ster, 1.50; Montour, 7; Musca- rst Ch., 8.50; Portland, 8; Post- ; Shenandoah, 11.25; Tabor, 22, o, Miss Lucy O. Leavitt, 70, 386 31
Burlington, Jun. King's Daugh- Clay, 2; Muscatine, 11, 18 00
qnoketa, 10; Waterloo, 6.75, 16 75
: Grinnell, Busy Bees S. Br. (of onst. L. M. Miss Eula G. Bates, in), 29.96, W. Br. (of wh. 25 const. iss Mary Lombard, of Grinnell), 76 66
. E.: Central City, 3.50; Miles, atine, 2.50; Postville, 2.50, 12 50
SCHOOLS: Burlington, 25; De- 2; Des Moines, Plymouth Ch., rinnell, 6.06; Newtonville, 3.18, 59 48
DEBT: Cherokee, 5; Clay, Jun- Council Bluffs, Mrs. R. C. Still- Davenport, M. W., 5; Decorah, buque, Mrs. Lydia Smedley, 5; od, 17; Tabor, Anon., 5, 57 50

Total, 627 20

KANSAS.

—Mrs. W. A. Coats, of Topeka, Blue Rapids, 13.94; Emporia, laple Hill, 9; Sabetha, A Friend, . Mary's, 1.36; Wellsville, 5.75; , 3, 54 55
. E.: Sedgwick, 1 00

Total, 55 55

MICHIGAN.

—Mrs. Robert Campbell, of Ann Treas. Ann Arbor, 31.80; Benton , 6.50; Charlotte, 25; Detroit, ., 104.50, Mt. Hope Ch., 5; Grass 50; Grand Rapids, First Ch., 94; , 5; Imlay City, 4; Jackson, First ; Litchfield, 12.73; Lake Linden, et, 25.50; South Haven, 6; Union ; C. W. T., 50; Greenville, 19.30, 514 83

JUNIOR: Cooper, 7.50; Grand Rapids, First Ch., 25.00, 32 50
JUVENILE: Greenville, 1 00
C. E.: Ann Arbor, 25; Baldwin, 5.50; Copenish, 2.71; Charlotte, 25; Lawrence, 2; Memphis, 1, 61 21
JUVENILE C. E.: Baldwin, 1; Memphis, 45 cts., 1 45
SUNDAY SCHOOLS: Galesburg, 5 00
FOR THE DEBT: Ann Arbor, of wh. 27 is Special from Friends, 49.65; Algansee, 40 cts.; Flint, 6; Greenville, of wh. 5 from Mrs. S. R. Stevens, 10.35; Highland Station, 2.25; Hancock, 22.37, Y. L., 17.63; Jackson, First Ch., 41.75; Memphis, 1.25; North Adams, 5; Olivet, 33.50; Three Oaks, 3.76; Traverse City, 11.50; Whittaker, a Gift from Mrs. Lucy A. H. Childs, 20; Ypsilanti, E. F. F., 1, 226 41
FOR THE MISS HARRIET LOVELL MEMORIAL FUND: Flint, A Friend, 10; Eastern Assn., 3.86; Grand Rapids, Junior Rally, 7.50, 21 36
The Lord's Funds, 125 00

Total, 988 76

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 E. University Ave., St. Paul, Treas. Austin, 8.35; Hutchinson, 2; Lake Benton, Friend, 50 cts.; Minneapolis, First Ch., 18.10, Plymouth Ch., Friend, 2; Northfield, 17.50; St. Paul, Atlantic Ch., Two-cent Band, 5; Zumbrota, 7.85, 61 30
JUNIOR: Northfield, 20; Carleton College, Y. L., 19, 39 00
C. E.: Lake City, 6; Northfield, 6.38; St. Paul, Plymouth Ch., 14, 26 38
JUNIOR C. E.: St. Paul, Bethany Ch., 1 50
SPECIAL: Minneapolis, J. Bailey, for Miss King's Work, Marsovan, 5 00
FOR THE DEBT: Austin, Aux., 8.30; Hutchinson, 3; Northfield, 3.50; Winona Conference Collection, 10.90, 25 70

158 88
Less expenses, 8 00

Total, 150 88

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis., Treas. Kansas City, Clyde Ch., 10; Pierce City, 15; Springfield, First Ch., 4.90; St. Louis, First Ch., 17.70, Pilgrim Ch., 40, 87 60
JUNIOR: Kansas City, Olivet Ch., 2.50; St. Louis, Hyde Park Ch., 5, 7 50
C. E.: Carthage, 2.50; Kansas City, Olivet Ch., 2.50; Springfield, German Ch., 5, 10 00
JUNIOR C. E.: De Soto, 3; St. Louis, Hyde Park Ch., 1.50, 4 50
FOR THE DEBT: Springfield, First Ch., 3; St. Louis, Pilgrim Ch., 5, 8 00

Total, 117 60

NEBRASKA.

BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Ashland, 10; Ainsworth, 1; Beatrice, 22.20; Blair, 7; Bladen, 50 cts.; Camp Creek, 2; Curtis, Thank Off., 3.65; Crete, 2; Exeter, 3 75; Franklin, 7; Col. for Gazaland, 7.50; Fremont, 13.40; Grafton, 1; Holdrege, 81 cts.; Lincoln, Vine St. Ch., 2, Plymouth Ch., 5; Mil-

ford, 5; Nebraska City, 2.50; Norfolk, First Ch., 8.41; Omaha, First Ch., 21.32, Plymouth Ch., 5.75, St. Mary's Ave. Ch., Mrs. Bates's Col., 6.51, Hillside Ch., Ladies' Aid, 5; Plymouth, 9.20; Red Cloud, 97 cts.; Verdon, 5.40; York, 4, 162 87
JUNIOR: Omaha, St. Mary's Ave. Ch., 12.50; Pierce, 5.00, 17 50
JUVENILE: Curtis, Willing Workers, 65 cts.; Exeter, Mission Band, 1.84; Omaha, First, Willing Workers, 12.40, 14 89
C. E.: Blair, 1.77; Holdrege, 3.03, 4 80
SUNDAY SCHOOL: Bisbee, 8 00
208 06
Less expenses, 1 05
Total, 207 01

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, First Ch., 25; Burton, 10; Cincinnati, Walnut Hill Ch., 40; Cleveland, A Friend, 20, First Ch., 24; Columbus, Plymouth Ch., 20; Greenwich, 7; Mesopotamia, 5; Mt. Vernon, 2.50; Norwalk, 4.50; Salem, Mrs. D. A. Allen, to const. L. M. Mrs. Kate S. Church, 25; Wellington, 6.60, 189 60
JUNIOR: Oberlin College, Y. W. C. A., 13 35
JUVENILE: Berea, Willing Workers, 4.26; Cincinnati, Vine St. Ch., "Our Nine," 1.72; Painesville, Enterprise M. C., 1, 6 98
C. E.: Akron, West Ch., 40; Claridon, 10; Cleveland, Grace Ch., 5; Springfield, First Ch., 12.50, 67 50
JUNIOR C. E.: Painesville, 1 00
SUNDAY SCHOOL: Oberlin, First Ch., Miss A's Class, 5 40
THANK OFFERING: Cleveland, First Ch., 16 50
FOR THE DEBT: Mt. Vernon, 17.50; No. Monroeville, 20, 37 50
Total, 337 83

OMISSION.—From August LIFE AND LIGHT, Toledo, First Ch., 110.

ROCKY MOUNTAIN.

BRANCH.—Mrs. Geo. B. Packard, of Denver, Treas. Colorado Springs, 25; Crested Butte, 28.50; Denver, Plymouth Ch., 37.50, So. Broadway Ch., 25, Third Ch., 6; Highland Lake, 7.10; Pueblo, First Ch., 10, Pilgrim Ch., 5, 144 10
JUNIOR: Denver, Third Ch., C. E., 2 35
FOR THE DEBT: Buena Vista, Mrs. N. M. Williams, 2.20; Denver, Third Ch., 16.50, 18 70
Total, 165 15

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux Falls, Treas. Redfield, 5.15; Yankton, 8, 13 15
JUVENILE: Faulkton, Union M. B., 15 00
Total, 28 15

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Arena, First Ch., 1.75; Clinton, 3.75; Eau Claire, 25; Janesville, 25; Milwaukee, Grand Ave. Ch., 25; Menasha, 6; Prentice, 5; Sun Prairie, 7.65; West Superior, 10; West Salem, 4.50; Windsor, 42.12, 155 77
SPECIAL: Ripon, Miss Maud Merrill, 25; West Superior, 10, 35 00
FOR THE DEBT: Beloit, Second Ch., 5; Clinton, 9; Milwaukee, Pilgrim Ch., 10, Grand Ave. Ch., W. H. M. U. 10; Neillsville, A few Ladies, 3; Ripon, 11.50; Sun Prairie, 5.54; Green Bay Pres. Ch., East Side, 33, 87 04
JUNIOR: Burlington, 15 00
C. E.: Fox Lake, 1.60; Prentice, 12.53, 14 13
JUNIOR C. E.: Brodhead, 3; Fox Lake, 7.50; Sturgeon Bay, 2, 12 50
SUNDAY SCHOOLS: Appleton, 1.10; Delavan, 6.28; Green Bay Pres. S. S., 14, 21 38
340 82
Less expenses, 17 06
Total, 323 76

LIFE MEMBERS: Eau Claire, Mrs. Dr. Hayes; Janesville, Mrs. Geo. Williams; Milwaukee, Grand Ave. Ch., Mrs. Gertrude H. Story; Ripon, Miss Maud L. Merrill.

WYOMING.

UNION.—Mrs. H. N. Smith, of Rock Springs, Treas. Cheyenne, First Ch., 35 00
Total, 35 00

CONNECTICUT.

New Haven.—A Friend, per Mrs. Mary E. Logan, 4 00
Total, 4 00

GEORGIA.

Atlanta.—Miss L. M. Lawson, 1 00
Total, 1 00

NORTH CAROLINA.

King's Mountain.—Lincoln Academy, Teachers and Pupils, per Miss L. C. Cathcart, 30 00
Total, 30 00

OREGON.

Portland.—First Ch., Helping Hands, 5 00
Total, 5 00

TURKEY.

Hadjin.—"The Marthas," for the Debt, 2 50
Mardin.—Miss Johanna Graf, 10 00
Total, 12 50

VERMONT.

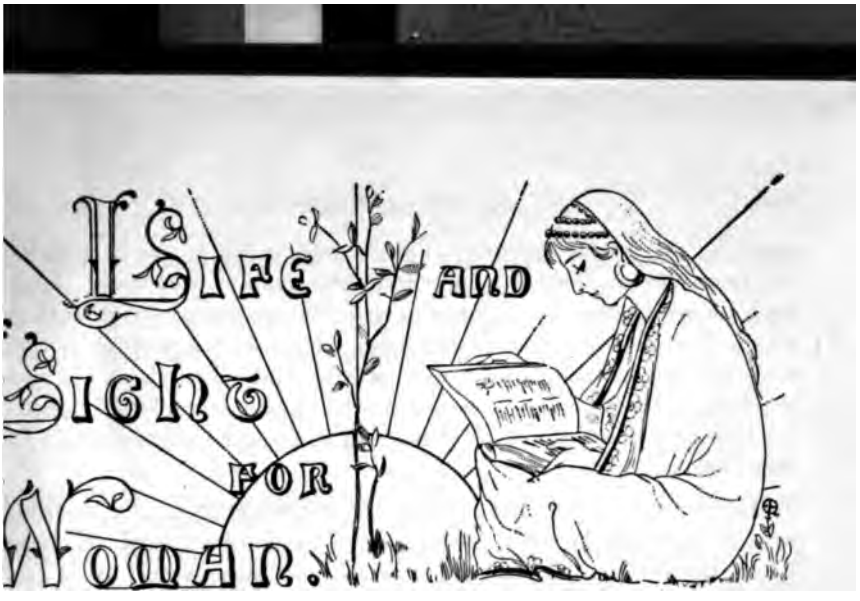
Williamstown.—A Friend, for the Debt, 5 00
Total, 5 00

MISCELLANEOUS.

Sale of leaflets, 2.67; boxes, 4.65; envelopes, 2.51; waste paper, 57 cts.; curios, 4.50; covenant cards, 1, 15 90
Total, 15 90

Receipts for month, 5,402 06
Previously acknowledged, 39,288 67
Total since Oct. 26, 1894, $44,690 73

Mrs. ALFRED B. WILLCOX,
Ass't Treas.



XXV. OCTOBER, 1895. No. 10.

Expect Great Things from God. Attempt Great Things for God.

FOR THANK-OFFERING MEETINGS.

LAUS DEO!

TUNE—DUKE STREET.

BY MISS ELLA GILBERT IVES.

Sing, O my soul, with rapture sing
The loving-kindness of our King,—
Almighty God, whose gracious hand
Is leading to Immanuel's land.

When from pursuing foes we flee,
Whom can we liken unto Thee,
At whose command, beneath the wave,
They sink like lead, with none to save?

Our hungry souls on manna feed,
And Elim's wells supply our need;
Or if from Marah's spring we drink,
The tree of life grows by the brink.

Sing, O my soul, exultant sing,
As to His throne we humbly bring
Our myrrh, our gold, our incense sweet,
And pour them at Jehovah's feet!

Our myrrh, our gold, our incense, all—
That were an offering far too small;
Adoring hearts we yield to Thee,
O God, for all eternity.

t last weeks of our financial year are upon us, bringing the recurring y as to receipts in our treasury. The contributions for the month end- igust 18th, aside from the gift of Miss Stokes for a specific purpose, a gain of $160.93 over the same month in 1894, making the total gain

since January 1st, $4,697.02. The decrease of $7,397.21 in legacies makes the total amount $2,700.19 less than last year at this time. Now is the time for every officer and member of every auxiliary to put forth her best effort, that we may come to our annual feast with a song on our lips, and may be able to send words of hope and courage to the tried and weary workers at the front. In these troubled times in the different countries they are leading specially anxious lives; and surely the least we can do is to give them full and ready support.

ONCE more the vacation season has come and gone. Hundreds of our readers who live in cities have returned to the dear, familiar places in the home, the church, and the social circle, and those whose lot is cast in the country have settled down to the quiet routine which was disturbed for a little by visitors from the outside world. To the one class have come new strength of body, vigor of mind, and courage of heart from the glorious sea, the everlasting hills, the woods; to the other, the inspiration and stimulus that comes from contact with new ideas, new interests, and ways of living. To the consecrated Christian woman, as she contemplates the year before her, the first thought is as to how she can best use the new strength and blessing she has received for her Lord. In the multiplicity of objects that will press for her attention, we trust the missionary society will have its proper place. Can you not plan, dear friends, so that the subject of foreign missions shall have a little larger share than ever before in your reading, your gathering with others in social meetings, your gifts, your prayers? Our Lord is moving the rulers of great nations on their thrones in order that the heavenly kingdom may be established, and in his wonderful plans our part is "to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." Who can be indifferent to such a privilege?

To the editor of this magazine there has come an inestimable blessing,—the opportunity to see with her own eyes the missionary work carried on by the Board in India, China, and Japan. If plans are carried out, by the time this number reaches its readers she will be on her way to India, hoping to spend two or three months in that country and in Ceylon, six weeks in China, and the same time in Japan. To all kind readers and many friends in this country she bids farewell for a few months, in the hope of a happy return, laden with riches that may be passed on to many mission workers.

MRS. JOSEPH COOK, our much-valued contributor for LIFE AND LIGHT, is to start for Japan, on her second journey around the world, on the 12th of September, from San Francisco. Her services in our magazine and in the Board will be sorely missed. She promises, however, to send letters from

countries to which she goes, and they will form a special feature in our ges the coming year. "Our Book Table" will be supplied during her ience by Mrs. C. H. Daniels, who gives us her first volumes this month. e have also started a new department, which will bring suggestions from : current periodical literature of the day, "Side Lights from Periodicals," ıich will be of special assistance to those making a study of missions. This ll also be under Mrs. Daniels's care, and appears first in this number.

The following extract from a letter from Mrs. Allen, of Harpoot, Turkey, speaks itself. She says:—

UNFORTUNATELY in the time of this country's direst need, support has en withdrawn to such a degree that every department is crippled, congretions are left without preachers, schools have been abandoned for lack of pport. Churches that were promised aid in building chapels are disapinted, and congregations are crowded into places unfit for worship, and metimes unsafe. To human view the work of years is being destroyed. ıe promise is that "they that sow in tears shall reap in joy." We have me to the time of reaping, but shall our hearts be glad when we see so ıch of the harvest perishing? The Lord of Hosts says, The gold is mine, d the silver is mine; but man, God's steward, says, They are mine until my ants are met; then if there is a remnant I will give to the Lord. Not all, wever. There are many self-denying ones who, when losses come, balce their accounts with the Lord first; then if there is any deficiency it lls to their account. I will not write more on this subject, although my art is full of it.

The Annual Report of the Sivas Station, in the Western Turkey Mission, gives the llowing account of a remarkable woman's prayer meeting. It says:—

A PECULIARLY interesting feature of the work in Sivas during 1894 was a onday prayer meeting for women, which sprang into existence upon the pearance of the terrible pestilence of cholera. This meeting was conıued daily until the abatement of the cholera, late in August. It began and ntinued as a cottage meeting in Gregorian families, being led by Gregorian omen who have long been members of our congregation. Sometimes there re three or four hundred present. The results have been permanent; ents previously undeveloped have been brought out and consecrated to the rd; and from that company have arisen women manifestly baptized of the ly Ghost to "preach the Word."

This meeting has merged itself, without any effort on our part, into the gular mid-week noonday prayer meeting for Protestant women, which has en held every Thursday for many years, and it brings together from one

hundred to one hundred and fifty regular attendants. The Gregorian women take part as freely as the Protestants. It is now just a year since the movement in connection with the cholera commenced. In yesterday's meeting, during a soulful address from an enlightened Gregorian woman, she said: "You have been sitting down at the Lord's table for a year. Have you been fed at your Father's table? If you have, put up your hands." A cloud of hands at once appeared, and many, with tears, answered audibly, "Yes; we have been fed." The leader referred to is a product of this peculiar work, and has developed special evangelistic power. We are convinced that it is of the Holy Spirit, and portends great blessing for Sivas. She gave her time to the work without pecuniary compensation.

TURKEY.

GIFTS THAT COST.

BY MRS. E. R. MONTGOMERY.

ASKED to contribute something on "Giving in the Central Turkey Mission," the threadbareness of the subject oppresses me, though there is this consolation,—readers change from year to year.

I may say the whole subject of Turkey, the very name, even, oppresses me. I did not see her exhibit at the World's Fair in Chicago, but I can well imagine it,—the glitter and show, the elegant rugs and rich embroidery, the delicate perfumes and bright silks.

And what did I see back of this gorgeous curtain? A horrible skeleton, that has hung so long you would think the rattling of its over-dry bones could be heard even in the din of a busy American city; and one might devoutly wish a breeze from the lake had lifted the curtain and added one more wonder to the Exposition! That skeleton is no myth. However, the truth can never be so described that Christian workers in the United States can realize how truly a miracle of Divine grace has been the "giving" of Protestant Christians here. In general, "giving" brings the thought of a possession one rejoices to share; but in Turkey, the suggestion to me is more like the willing peeling of one's skin for the help of another, so desperate is the general barrenness and squalor of the interior. The woes of Christians in this empire have been heralded abroad, while the mute appeal of the Moslem has hardly yet been imagined even, outside.

But what has this to do with the "giving" of Protestant Christians in our mission? This: you need to know somewhat how things are, in order to have the faintest suspicion of what giving really means in such a country.

And who shall tell you? Not I. I cannot. I have tried, and failed. After talking for hours and days with friends in the United States, trying to help them to some apprehension of what peasant life really is in the interior of Turkey, years later some of them have confessed to me that a trip to Palestine had revealed unimagined things, and that only then were my word-pictures intelligently illumined for them. And what does a trip to the Eastern Mediterranean reveal? The mere tips of a fringe! What is covered, and the quality of the coverlet, only long years in the interior can adequately show. Yet this much you can comprehend: the continual aggravation of seeing a country that is really magnificent in its resources and possibilities, failing to yield any decent living to its toil-worn, industrious population. Everything, everywhere, speaks of meagerness and desolation. The cattle in the fields have a lean, ill-favored look. To drag an American plow would literally "stagger" the average ox; and as for the cows, you wonder how any milk can be forthcoming from such heaps of bones. And the houses and the people? They correspond with all the rest. The same roof shelters the animals and the families. The adult man or woman who walks with vigor, energy, hope, or joy is the exception. My heart aches for the long-suffering peasant Mohammedans, who are wondering in a dumb, patient sort of way when and what the end will be, while they continually reiterate, "Allah is kind." What the interests, bustle, and life of the outside world are, they know no more about than blind fishes in a cave. If they did, if they could, it seems as if they would arouse and say, "We will get out of here, or make things different." The head clerk at Adana, a Mohammedan, recently estimated that seven tenths of a man's earnings were taken from him under the head of taxes and government contributions! Yet the privilege of enlightening them is not given to us, nor that of telling them of Him "who abolished death, and brought life and incorruption to light through the gospel."

Living among these Mohammedans, sharing many experiences in common, yet with added taxes heaped upon them, and realizing more keenly their own degradation as under a dominant race, are the various Christian sects. To the Gregorian Armenians, the new-old gospel first came in the early thirties of this century. Your recent study at the beginnings of this work, its development and growth, is yet fresh in your minds. Driven out from their old houses of worship, the Protestants had to begin again, as it were, at the very foundations, and their manifold religious persecutions, added to government exactions, made "giving" a most necessary lesson at the very outset, and, in general, this "giving" was a practical stripping from here and there of their scanty means.

But the truth had made them "free," and rejoicing in this new-found liberty, "giving" was not grievous. The frequent and regular putting together of their tithes realized quite respectable sums. It was a favoring Providence that, in the beginnings of the work here, the Board did not have on its hands the great countries that have since been opened up. These people could hardly have been gotten properly onto their feet in the Board's present straits. Yet for their own good and growth, self-support was early pressed. I well remember the weeping consternation of some members of the Second Church Committee in Marash, when the duty and privilege of beginning to walk alone was urged upon them. But after six months' experience with a pastor their very own, their radiant testimony was that hardly anything would tempt them to go back to the old dependence. The churches grew to love to give and to exult in giving. I can compare it to nothing better than the hackneyed story of the listless, semi-invalid who has been persuaded to try the toilsome tonic of mountain climbing, and then rejoices in the ensuing vigor and life, as well as enlarged and clearer outlook.

If our people had not money, they were not ashamed or afraid to bring what they had, though that often meant a literal dividing with the Lord of their daily food. Seldom having meat in their homes, they would save out the spoonful or two of butter which should go into their *pilao*, cooking it in salted water only; and as butter was their most expensive food, these contributions helped not a little in the regular needs of church and missionary work (for they reached out on all sides with the gospel news). Once, when the work of the American Bible Society had been presented in the First Church, Marash, a widow woman, consulting first with her three young children, brought as their united contribution a copper basin, one of three dishes they still had left when they had sold nearly everything else for their support. Another widow, with five children, who was helped weekly by her church to the amount of twenty cents, brought regularly, week by week, two cents of the sum as her contribution to the services of the sanctuary and its support of the poor. At first the receiving deacon laughed, saying it was absurd to bring the church's money right back to its own doors. The woman, weeping, replied, "Is it not mine after you have given it? and cannot I also bring my 'tithe' with the others?" In villages, when chapels were to be built, women also worked willingly, in bringing stones on their backs, in getting hemp ready for the plastering, and where the latter was of mud and straw only, in laying it on with their bare hands. In Marash, when the great effort was made to raise five hundred Turkish pounds ($2,200) toward the establishment there of a high-grade seminary

for girls, men, women and children enthusiastically shared. It was altogether an "extra," and extra means had to be devised. Jewelry, watches, household articles, clothing and food, even, were consecrated. It was an impressive occasion when the church and "society" committees walked one evening into Mr. Montgomery's study bearing the large, coarse, white cotton bag into which the last piaster had been carefully counted, and, placing it joyfully on the table, all knelt while prayer was offered, consecrating the gift to God's service. At one time when there was dire famine in Persia, and contributions were solicited, Mr. Montgomery came home from the early morning Sunday-school service at the Second Church, reporting seventeen pounds given and pledged, and remarked, "How they can manage it I know not." Their gift was honored of God. At the noon service the Holy Ghost came on them all, and a great revival followed.

Thus it has been. And now? Increased taxes and oppressions, fires, famine, and other disasters, have followed one upon the other in unfortunate succession, and still the giving habit prevails. As far as amelioration of the condition of people in the Interior is concerned, it seems as if in most respects the dial moves steadily backward. But with all this has been the repeated calls for "Retrenchment." But did I not say above that the "giving" of Protestant Christians in this empire was a "miracle" of Divine grace? Our plucky Tarsus church, worshiping in an old patched building, so crowded they can no longer invite Gregorian friends to enter, lest the whole structure collapse, by strenuous effort relieved the Board of any share in its support nearly three years ago. Last January they were jubilant, because, after many fears, they had cleared another year free of debt. The Adana Church is not behind in giving. It receives help now only in the second preacher's salary, and somewhat in its high school for boys. It contributed nobly for the Malatia sufferers from earthquake; to the Hadjin and Shar people in their recent devastating fires; and sent last fall a generous collection for the Bible Society's work. The support of its poor cost it nearly two hundred dollars last year. One of our brethren, whose large family and straitened circumstances I well know, felt he could not pray acceptably during the last "Week of Prayer" for the conversion of the Jews till he had put a pound into my hands for their help.

And now the Adana brethren are trying to finish off their house of worship, for which they have waited thirteen years. When the zealous preacher presented the matter to his people, in an earnest and carefully prepared sermon, I almost wondered his heart did not fail him as he looked down upon them, many of them so coarsely clad and barefoot, and I thought, "How can they ever hope to raise eight or nine hundred dollars in

addition to all their other loads?" Yet these were some of Baron Bedros's words: "Do not think I am unaware of your circumstances. I know that in many of your homes there has not been found a pound of meat in three months. But this building in its present state is not a fit dwelling for an earthly *vali* (governor); much less is it a worthy place of worship for the King of kings." Soon after this sermon the women took hold. The matter was talked up and prayed over; homes were visited; and as a result a most remarkable woman's meeting was held, which nearly filled the large church. Gregorian, Greek and Catholic friends who had been invited were there to see, and nearly one hundred and forty dollars in cash and offerings were realized, to the amazement of the onlookers, and the unmitigated delight of the enthusiastic givers. One Mohammedan woman, who heard of the effort, sent three piasters (twelve and one-half cents) as a token of her good will. There were two or three women so very poor I had privately meditated getting a little money to them in a quiet way, feeling sure they could have nothing to give. But every one was there, and with an offering. Then I rejoiced that their self-respect had not been desecrated. Perhaps they managed as a very poor Protestant woman did last spring in marrying her daughter to a Gregorian—borrowed money with which to buy her a Bible, as there was not likely to be one in the new home.

As I have pondered upon the spiritual blessings so often vouchsafed to our poverty-stricken, rich-in-faith churches, this text has come home to me with new meaning,—"But to do good, and to communicate, forget not; for with such sacrifices God is well pleased." And remembering how David would not offer unto the Lord that which had cost him nothing, I have put solemnly to myself this question, "Till the giving reaches the point of real 'sacrifice,' can He be 'pleased?'"

THE MARSOVAN BOARDING SCHOOL.

[From the Annual Report of the Mission.]

THIS has been a year of new things for the Marsovan Girls' Boarding School: new building, new girls, new teachers. The natural result of such a condition may range all the way from the mere exemplification of the proverb about a "new broom" to a general state of confusion. God has mercifully kept us from either extreme as the sum total of the year's work although perhaps both dangers have singed our skirts at times. The year must be especially counted as one full of God's wonderful mercies.

Our new building, so long needed and anticipated, is at last a beautiful



TEACHERS AND PUPILS IN MARSOVAN BOARDING SCHOOL.

reality. On July 2, 1894, the first public exercises were held in the assembly room, the rest of the building being still largely in skeleton. An audience of about five hundred filled the room to witness the graduation of a class of six bright Armenian girls. It was a glad day; not one of exuberant gladness in any sense, for in any case a beginning is a solemn thing, and with the memories of the experiences of the school for the last few years in our hearts our joy, though deep, was sober. The graduating class was a good one, and most of them are proving useful Christian workers.

The new building is a delight in every way. Thanks to Mr. Tracy's constant devotion and energy, we were able to begin school Sept. 12, 1894, although at that time not one room was entirely completed. The plan seems exceptionally suited to the peculiar conditions of a school in the interior of Turkey. It is not yet entirely completed, partly because we did not quite cut our garment to suit our cloth, and partly because there is purposely room left for us to grow; but after the cramped quarters in the old building it is specially delightful. We cannot too strongly thank the good people in America who have made it possible.

During the year we have had in attendance one hundred and fourteen pupils,—one hundred Armenians and fourteen Greeks. Of the total number fifty have been boarders, the remainder day scholars. The general spirit of the school has been excellent, both in the desire of the pupils to be diligent and obedient, and in the constant Christian purpose of the large majority. The course of study has been revised during the year, introducing more history, making the study of Turkish obligatory, and increasing the English requirements. Perhaps the greatest advance in scholarship has been along the line of English acquirement. Compulsory Sunday-school attendance has been made a rule of the school, and has been successful in its practice.

The King's Daughters' society has been doing very good work. The responsibility having been thrown largely upon the girls, their growth in Christian experience seems to have been largely affected. The desire to do personal work for Christ has increased all the year. Some of the results are seen in a weekly meeting of the daughters of ministers to pray for their fathers' sermons and the work of the week; in a band of girls pledged to work for some soul each week, which has met all winter before sunrise to consult and pray over their difficulties. Thirty-one of the King's Daughters teach in Sunday schools in the city; sixteen of them gather groups of children from their streets into their own houses, and are exerting strong daily influence on the lives of their neighbors as well as giving them instruction in Bible truth. The Sunday schools in the houses of the girls are visited in turn by the American teacher upon the Sunday-school committee of the



TEACHERS AND SENIOR CLASS OF 1894.

King's Daughters' society, while the rest teach under the supervision of the ladies in charge of the large neighborhood Sunday schools. The day of prayer for colleges was a day of power for the school. As last year, the regular school exercises were omitted and the day spent in religious services. The result has been felt increasingly ever since in the more complete consecration of the Christian girls and in individuals being born anew. One of the best results is seen in one of our senior girls, who steps boldly out from her wealthy, influential Gregorian home and joins the Protestant church.

Six members of the school have united with the church during the year, and others are earnestly desiring to confess Christ publicly, but are waiting for a little fuller growth. One of our greatest causes for thankfulness has been the perfect harmony in the work and spirit of the teachers in the school. Miss Bush was providentially kept among us long enough to make a good beginning for the year, and among teachers and pupils her helpful influence is still felt. Miss Anna and Miss Prapion, so long and so faithfully connected with the school, upon whom has come most of the wear and tear of the change in quarters, have been, if possible, more faithful and more earnest in their work. Although both of our younger Armenian teachers were entirely inexperienced, they have been acceptable in every way.

We have had good health all through the year, though cholera, damp walls, and windowless rooms have given sufficient cause for the opposite condition. We have been free from all alarms, although dangers have not been so far away as to make their reaching us improbable. Altogether we have passed a peaceful, hopeful, truly useful year, for which we earnestly return thanks to the Guide of all our work. FRANCES C. GAGE.

To this report we add the following description of the new building received some time since from Miss Bush. It was written just as she was leaving Marsovan for Harpoot.

IT is with pleasure that I sit down to write to you on the interesting subject of the "Girls' Boarding School," of Marsovan. You have known that there was such an institution here, and it is your desire to help us by your gifts and your prayers, I am sure.

You have no doubt read of the burning of the new building in process of erection for our school, in February, 1893. You can imagine the grief and dismay of the missionary circle here, and the real suffering of the two teachers then here, Miss Fritcher and Miss Riggs. Thus you can imagine with what joy and unfeigned thanksgiving we watched the fair, white walls of another building go up; and when, September 12th, we could open school in the fine new hall, it seemed as if every one of us was commencing life anew.

Entering the great front doors, a few steps bring you to a large open, stone-paved court, around which are two tiers of galleries, opening into the different rooms. It is a pretty sight to stand at any point at recess time, or during the changes of classes, and watch the brightly clad maidens flitting to and fro, or standing to chat awhile. In the evening the glow of the whitewashed walls in the moonlight and the twinkle of the stars overhead is particularly beautiful.

The building has what the other dear old home of the school for so many years did not possess,—a big room for calisthenics, a drying room, a



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hospital room, and an office and a parlor, dining room, and kitchen for the American teachers, and a guest room, besides a library and much-needed sitting room and music rooms for the girls.

The three good-sized dormitories for the girls are airy, and furnished with rows of closets, near each one of which the owner spreads her bed on the floor, at night. It has seemed to be as great a pleasure to these girls to adorn the walls and shelves of their little closets, as for the teachers to fit up with plants and pictures, lounge and curtains and tables, their finer rooms. The large dining room, on the first floor, is a room in which to find an appetite, and the light and airy schoolroom is above praise.

We feel that this building is a God-given treasure, which he has preserved, through many dangers, to testify to his faithfulness in answering prayer, and to be a place where many Pentecosts shall be witnessed with blessed ingatherings of souls for him.

The school is on the Mount Holyoke plan, of which Miss Fritcher was a graduate. Rich and poor alike are expected to do their share of the cooking and housework. They help in the breadmaking and baking, for which there is a huge oven in the wash house outside the building. The first hour after breakfast each morning is a busy scene of workers, swinging brooms and dust cloths, and then quiet settles down for study hour, prayers, and lessons. All have had a half hour silent time before breakfast. There is study hour in the big schoolroom in the evening.

The girls have, some of them, come from homes in the city, most of these being day scholars. Most of the boarders are from towns and villages many hours' journey from this place; from Tokat, to the south, a three days' journey; from Yozat, three days to the southwest; from Bafra, o Ordoo, or Unia, to the northeast of us, on the Black Sea. They have t travel as deck passengers on the steamers, and in springless wagons, or o pack saddles on horseback. Many cannot return home at vacation time the dangers of travel are so great.

They dress plainly, but many of them with far greater taste than in an other region of the country that I have seen. They have dropped the old absurd way of braiding the hair in a dozen braids and combing it only onc a week, and now appear with one handsome, heavy braid down the back which is carefully combed every day.

I spoke of the desire the new building had given us to lead a new life I observe how much more softly the girls step about than last year, how much more attentive they are at prayers, how brightly they greet us each day. I cannot but believe that our prayers and labors of last year to ge many things straightened out are being answered. I cannot but believe that your prayers for the consecration of the building, and your money given for it to God, have led to the consecration of many of their hearts to him.

From almost every window of the new building there is a beautiful view from the higher ones, a grand outlook over city, plain, and mountain, up to the sky. Thus we desire that from every one of our souls there shall be as broad and lofty a view along the pathway of duty and the highways of the kingdom of God; that the light which is streaming in upon us there from every side may make us long to go forth to be lights of the world.

Yours in the name of Him who is "*the* Light of the world."

MEXICO.

THE TRIUMPH OF FAITH.

BY MRS. GERTRUDE C. EATON.

EADERS of this magazine may remember a sketch of the life of Teresa Casildo Sepulveda that appeared in the number for November, 1892, :r the title "One of the Saints." Two years have passed, and Casildo



MRS. GERTRUDE C. EATON.

has been called up higher to join his loving companion in the praise of Lamb. Teresa used to say in her last illness, "I shall soon go, and ldo will not linger long behind." He was left long enough to prove the ıineness and the strength of his faith. Some of us trembled a little as :hought of him left alone to battle with temptation, remembering what

he had been. Was our faith small, and had we forgotten that He hath said, "My strength is made perfect in weakness"?

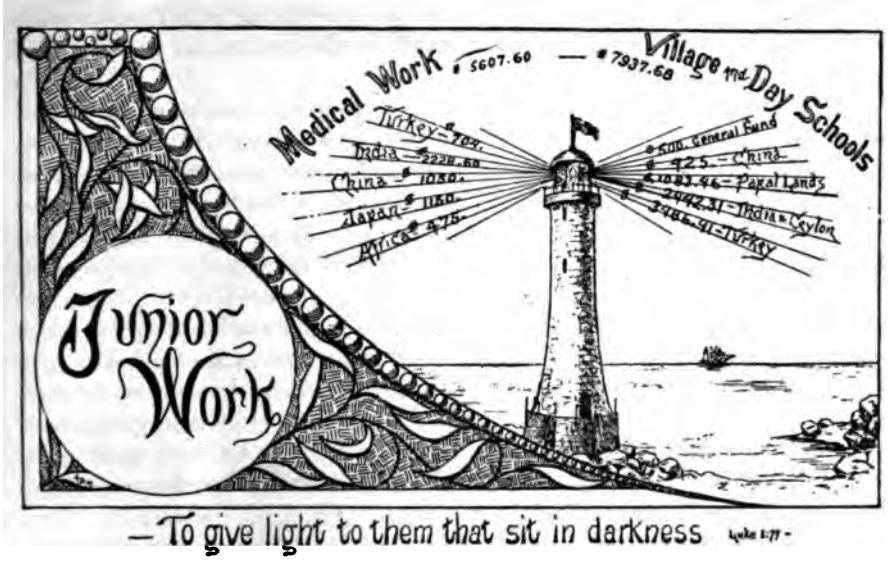
In these two years the face and figure of our dear old deacon (he was chosen to this office at the first election after his conversion, and has always continued in it) was unfailingly seen in our morning Bible service on Sundays. As he lived far from church he could not often be with us in the evening, except on the occasion of the Lord's Supper. The first communion of the new year we passed without him, and his empty chair was a mute reminder of him that was gone, and of the other life that is so near us all.

His new house was dedicated with prayer last June when Secretary Daniels was here. He had delayed the dedication until he could have a large crayon portrait of his deceased wife, Teresa, completed. We feel as if that house were peculiarly set apart for the worship of God. There we gathered, in December, to sing our parting hymns and meditate on the life that was ended here, and the promises of God for the life to come, in the presence of his lifeless form; there we gathered, too, the week after, in prayer and song with many members of his family who have not yet believed, and other friends; and there we hope soon to establish a weekly meeting that may be for the conversion of many.

Casildo was ill but a short time, but he felt himself to be seriously so from the first. We visited him several times, and found him always patient, trustful, uncomplaining, and anxious to hear the Word and Christian hymns. On Saturday he was very low, but still knew us when we entered, and seemed to be more peaceful during our stay. As we were singing one of the sweet hymns, he gathered all his forces and exclaimed in a strong voice: "What precious promises! What wonderful peace! But why dost thou not come for me, Lord? Come, take me quickly?" But it was not to be immediately. He may have been permitted to linger so long, that he might impress many with his wonderful calmness, trust, and joy in the face of death. All day Sunday he lay waiting, knowing all who came to see him (and there were many from the church), having a word for each, and frequently asking for some favorite hymn. At two o'clock the next morning his spirit took its flight, conscious to the last, and asking for psalm after psalm by their numbers.

A memorial service, held in the church the following Wednesday evening, was full of loving testimony to the wonderful change that faith had wrought in that once lost man. At thought of it we take courage and press on, sure that the Lord has many such that are only waiting for the moving of the Spirit.

CHIHUAHUA, MEXICO.



MICRONESIA.

THE OUTWARD MAIL.

BY MISS E. T. CROSBY.

PEOPLE always say, "You want to write up a thing when it is fresh in your mind." And now I am about to try it, for our mail is very, very fresh in my mind,—in all our minds,—for we are in the thick of the fight.

I sit writing at my desk; on one side yawns a mammoth wastebasket; on the other, a small table, groaning under its load of blankbooks, catalogues, and odds and ends of "things" I must have where I can put my finger on them. Then the desk at which I sit: seventy-five letters in small envelopes —signed, sealed, and ready to be delivered; twenty or so more letters in process of construction,—when ideas give out for one letter, I take another,— and some sixty more glowering at me from a list which lies before me. "When are we to have a local habitation and a name?" they seem to cry; and echo answers, "When?" I am dumb.

"Official" envelopes bulging with their ponderous contents, some harmless journals, some weighty with reports and "state affairs." Orders! orders!! I eat orders—dream orders; they are worse than Mark Twain's

"Punch, brother, punch with care!"

"Do you think that slipper will be wide enough for me?" The other is

thinking of an order for plates. "No; I think seven and a half inches wide would suit better." A stare, then a laugh as she realizes her mistake, and we both feel better.

Three thousand miles from a spool of thread, or a potato, or a pin, and only four days to think of what shall we eat, bodily and mentally, wherewithal shall we be clothed. The Rukites think Americans are very extravagant. "Do the people in America wear clothes all the time?" they query. Relative goodness of big cans and little cans. I am filled with wrath when I discover I have to pay five dollars for a barrel of flour, and five dollars and a quarter to have it packed to get here. We can, or could, get enough salt to last a year in America for forty-five cents, but we have it put up in bottles and pay four and a half dollars. And so it goes; orders are a delusion and a snare. It isn't the things you eat; it is the outside husks that are no good and so expensive! I reckon up my bill for supplies. "That is quite moderate; it does not cost much to live down here, after all." A quiet voice asks, "Have you added the cost of sealing in tins, and then the cases, carting, etc.!" I add this, and rejoice no more.

The orders off my mind, then back to the letters: letters new and letters old; letters hot and letters cold; letters large and letters small; letters everywhere—that is all! I can find all the letters I have received during the past year—all but the very ones I have not answered; they are always at the bottom of the biggest pile. At last I capture the one I want, and lean back victoriously in my chair, when comes a sudden gust of wind—the fractional part of a cyclone—and letters, papers, envelopes, go flying and circling around the room in wild confusion. I start after them in wild dismay, and so the story goes. Paper and envelopes, letters, reports, orders, black ink, red ink, stylograph and fountain pens that get tired—and I don't blame them—and utterly refuse to work. And the ruling spirit, a tired young woman, with a vacuum in the place where a few brains used to repose; a vivid consciousness that she may have known something once, but it was the long ago, before she was three thousand miles from the post office, a only one mail a year. But time and tide and the Morning Star wait for man or woman; brains or no brains, letters must be written. Night bef last I sat up till nearly one o'clock; last night it was three thirty in t morning when I went to bed. And to-night, and for to-morrow night—h tory will tell, for prophecy is silent.

Then comes Sunday, the day of rest, in the midst—and afterwar Monday and letters, Tuesday and—*vale* Morning Star!

N. B.—The Outward Mail leaves Jan. 15, 1895. The Inward Mail expected about Aug. 15, 1895. That will be reported later.

THE INCOMING MAIL.

JUNE 22, 1895.

"As cold water to a thirsty soul, so is good news from a far country;" and could you have been here last evening you would have seen the forcefulness of the proverb. It has been in my mind all this morning.

It was just after the bell had rung for prayers, and as we were gathering in the native room, one of the boys, coming in, said, "There is a native of this island outside with a great deal of paper." We all thought he said "fa-fa," the Kusaian luxury made of bananas and taro and grated cocoanut; but when he went on to illustrate with his hands how high it was, and added that it was "done up in many papers and tied with strings," we knew it could not be fa-fa, as that is of about the consistency of pudding.

Dr. Rife went to investigate; it was a mail! A ship we have been expecting for some weeks had come straight from America, and had brought a mail! He brought in package after package, and made a monument in the middle of the room, and I cannot tell you how charming and fascinating those soiled and travel-stained papers were. The smell of them was the smell of America!

We began to look for a very short hymn. Mrs. Rife and I suggested singing the doxology, but that was vetoed. However, by fairly gluing our eyes to our books we got through the service respectably, and then sat down on the floor by the monument. Dr. Rife cut the strings,—'twas music in our ears,—and letters, papers, and packages tumbled in enticing heaps over the floor. He sorted the letters, and began to give me mine. I took them from his hand,—one, two, three, five, seven,—I ceased counting, sat down, and spread out my skirt to receive them. There were thirty in all, besides several photographs, papers, and packages. There were letters for nearly all the missionaries in Micronesia, and a fairly good supply of daily papers, some *Congregationalists*, *Pacifics*, *Missionary Heralds*, LIFE AND LIGHTS, Almanacs.

We sent our boys off with the mail for the other members of the mission, and I came over to my cottage, got into my big rocking-chair with a paper cutter at hand, and the next two hours I certainly was not in Kusaie. I was freezing in Maine, lamenting over ruined orange crops in Florida, visiting the sanitarium at Clifton Springs, enjoying a winter scene on Narragansett Bay, at a wedding in Portland, a silver wedding in Brockton, the annual meeting at Madison, sympathizing with Mrs. Smith in her illness and consequent absence from the annual meeting in Montclair, made happy

by a rumor of the much-needed organ for our mission, and filled with disappointment at no letters from some friends from whom I expected them.

I retired late, awoke early this morning, attended to the duties of the day, and again settled to letter-reading. They are not all read yet. I am taking a few, little by little, so as to make them last the longer.

FOR CHILDREN'S MEETINGS.—THANK OFFERINGS.

BY MRS. JAMES L. HILL.

For the sake of giving form to the exercise let the leader follow the example of the workers of a mission band in the far East, whose little members had themselves been reclaimed from heathenism, who placed an empty chair in the room for the invisible presence of the Divine Guest who said, "Where two or three are gathered there am I;" "Lo, I am with you." Ascertain if any of the boys or girls can name instances where Christ was a guest. For example: uninvited, with Zaccheus (Luke xix. 5); urgently invited, as at Emmaus (Luke xxiv. 29); at the house of Peter (Matt. viii. 14). Point out the condition of Christ's acceptance of hospitality; if we love him he will come and make his abode (John xiv. 23).

This chair which has been placed for the Divine Guest was called, upon missionary ground, "The Christ Chair." Upon this chair beside a Bible may be placed a flower-trimmed basket. Let the children then rise one by one, and in succession walk up to the chair; there stand a moment, and having reverently repeated a verse of Scripture, which they had been caused to learn, either upon Giving, or Christ as Guest, deposit their gifts in the basket and then resume their seats. Now there are three features of this thank-offering service that ought to be made conspicuous. One of them is an explanation of the most interesting project of building the coming Capron Hall, at Madura, India. This work is made interesting by Mrs. Capron's personal relations with missions, by the abounding success of the school which makes enlargement necessary, and by the proposed relation of the children to this undertaking. (See leaflet, Capron Hall.)

The second thing that ought to be made impressive is the mysterious fact that what is done by the boys and girls for the little ones in India is actually done for Christ.

There are the "In-as-much" promises. You know them, "And whoso shall receive one such little child in my name receiveth me." The third thing that needs to be illustrated is the beautifulness of children's giving. It was

so in the case of the little lad who gave to Christ all he had, the five small barley loaves and the two little fishes. It was so when a young boy by the name of Cyrus, who afterwards became the renowned Dr. Hamlin, gave seven cents, all he had, which his mother had given to buy gingerbread at the fair. It was so with the little girl at Ashland, Virginia, where they were raising money to complete a church, who, being asked if she should buy a canary bird which she desired to own, replied: "Oh, I can't get a thing for myself while I have that church on my shoulders!"

It was so with a little colored girl at Augusta, Ga., six years old, who said that she must have a nickle, for next Sunday was "Throwing-in Sunday," and so picked up bones and sold them for five cents, and on receiving five cents more said, "I believe I'll put this in too, for that church must be built." And this is what the children must learn to say respecting their project in India,—"That Capron Hall must be built."

Our Work at Home.

Bring an offering to the Master? What, beloved, shall it be,
Worthy of His wondrous kindness who has given all to thee?
Gold, and myrrh, and sweet frankincense to his altar wilt thou bring,
As of old the adoring wise men offered to the infant king?

Bring thy best, for He is kingly. Bring thy offering full and free;
Thou canst never match his bounty, for he gave his life for thee.
Love unmerited and boundless,—let it stir thy languid heart
Till it glow with fervid longings in His work to share a part.

Look on all His gifts around thee,—gifts that make it joy to live;
Best of all, oh royal kindness! he has given the power to give.
He has filled thy hands with blessings which he bids thee scatter wide;
Calls thee friend, and not his servant,—friend to labor at his side.

O to share His royal favor! O to work betimes with God!
Following, though the way be thorny, where the feet of Christ hath trod!
O to give with glad thanksgiving,—freely, freely we receive,
Counting this our crowning blessing—that he gives us power to give.

—*Selected.*

"WHERE ARE THE NINE?"

BY MRS. C. L. GOODELL.

THE story of the miraculous healing of the ten lepers contains a most pathetic exclamation from our Lord, which suggests a wholesome lesson to us all who are in any way the recipients of his favors.

"Were there not ten cleansed? But where are the nine?"

These lepers—doomed men—had chanced to meet the only One in all the world to whom they could appeal for help with any reasonable hope of relief. And to him they earnestly cried, "Jesus, Master, have mercy upon us!" He graciously listened to their cry, and in his pity he healed them. If He had not done this they must have suffered on to the bitter end. It was a question with them between lifelong bondage to disease and abounding health. By His good favor the loathsome and incurable leprosy had departed, and the flush of vigor and strength had taken its place. This rich boon had been granted freely, and without price, and with no lingering delay. In a moment, as it were, they were transformed from lepers to sound men.

But, strange to say, only one of the ten returned to give thanks! Jesus noticed this strange conduct, and was sorrowful.

"Were there not ten cleansed? But where are the nine?" Can it be possible they have asked and appropriated so much and forgotten *Me?* If they have thoughtlessly gone their way for the moment, surely they will yet turn back. Thus we can picture Christ as he stands gazing after them with yearning heart and disappointed look.

When we take up this case and think it over, we are filled with amazement and indignation at so gross an exhibition of ingratitude and selfishness; and yet, is it not typical of hundreds to-day who are receiving richly at the hand of God, and who render not back to him according to his benefits?

We know that while it is God's pleasure to give, it is also his prerogative to receive. He is not indifferent to our attitude in these matters. He looks for and expects some return from us for the blessings he bestows. If we are grateful, He is pleased and honored; if we are silent and selfish, he is grieved as he waits in vain for the praise which is his due. These blessings are so rich and abundant that they seem to fall upon us almost as a matter of course. But no! they are thought out and planned, one by one, with loving regard to our need. "He openeth his hand;" that is why they fall.

Perhaps the one leper whose heart was touched, longed for some alabaster box of precious ointment to pour upon the head of his benefactor. So now, the devoutly grateful soul will not rest until he has offered to the Lord of that which costs him something. The gratitude that seeks to go no further

than words, is not the deepest nor the most genuine. Christ warned his disciples against the hypocricy of the Pharisees, "For they say and do not."

The natural impulse of a truly grateful heart is to express itself, not only in words, but also in gifts; the deeper the sense of obligation, the stronger grows the desire to give. There is something very beautiful in the way our Heavenly Father encourages this impulse in his children, and opens up to them a channel as deep and broad as the measure of his gifts to them.

"When ye will offer a sacrifice of thanksgiving unto the Lord, . . . every man shall give as he is able, according to the blessing of the Lord which he hath given thee."

If we are ready to accept this standard for ourselves, let us take a single day, and carefully note the favors we receive at His hand, even those we call the most common.

We rise in the morning, having had His protecting care through the night. The bright sun shines in at our windows; the sweet breath of heaven cheers and invigorates us; we are nourished from his table, we are greeted by dear ones about us. The atmosphere of love pervades the home; we are surrounded by pleasant associations; we scarcely know a want; our cup is full to overflowing. The hours pass, each one of them bringing some necessary, wholesome toil, or needed refreshment, till the evening twilight calmly broods over us, shedding divine peace and benediction, and the curtain of night again falls, and we rest, "not for dreams, but for fresher power to be and to do."

Added to these temporal blessings, so manifold and oft-repeated, is the capacity to hold and enjoy them,—eyes for the light, etc. But above all is the sweet sense of God's own nearer presence in our daily lives, sustaining, guiding, enriching them, and his Holy Spirit revealing the things of Christ to our inner vision.

If in some such way as this we enumerate our daily mercies, we shall find them as the very stars of heaven for multitude.

It is a good thing, also, to take account of special tokens from the Father's hand,—some mighty deliverance from peril, some unexpected relief from pressing anxiety, some long-delayed answer to prayer, the restoration to health of a beloved husband or child. Or if through the discipline of sorrow He has lifted you and me, by a new and living way, up onto the high table lands of faith, and revealed to our spiritual vision the glories that await us in the land that is not far away, where sickness, and pain, and death can never come . . . O then, for these rich overflowings of his tender grace, let us lay a special thank offering of gold or silver at his feet, as a

testimonial of our love and heartfelt gratitude. It shall come up before him as sweet incense; with such sacrifices he will be well pleased.

So will He "rejoice over thee with joy; he will joy over thee with singing." And he will also answer thee in the joy of thine own heart.

OUR BOOK TABLE.

Letters and Sketches from the New Hebrides. By Maggie Whitecross Paton. Edited by her brother-in-law, Rev. James Paton, B.A. London: Hodder & Stoughton. New York: A. C. Armstrong & Co. Price, $1.75.

Those who have read the autobiography of Dr. John G. Paton, published a few years since, will not soon forget his thrilling experiences as missionary among the New Hebrides Islands. The mind of the reader must remain impressed with a sense of man's power under God's control, and God's power in redeeming lowest humanity through Christ his Son. Now we have in Mrs. Paton's letters what her editor calls "the other side of the shield"; the same story in some of its most striking aspects, told from the woman's standpoint; and yet a new story, all her own, abounding in the independent thoughts of a strong mind and the tender emotions of an unusually warm heart. In this day, when *Lives and Letters* are quite the fashion in literature, justly so, this charming, inspiring volume from Mrs. Paton's facile pen takes a high rank. Others may indeed write as easily, as gracefully; but rarely has one such rich, unique material for letter writing. What interesting epistles we all might send if we were writing from a strange, far-away land! Yet that does not follow. It is a gift to express, and Mrs. Paton has the gift. She so marshals her forces that they live before us in vivid pictures: the beautiful tropical islands; the beloved "Darkies," one by one and again in crowds; the threatening dangers, cruelties, hurricanes, earthquakes; terrible sufferings from illness; joys and sorrows in the home life; delightful visits with other missionaries,—refreshing oases in lives cut off from all sympathetic companionship; glimpses of daily teaching and training; of communion seasons in the little church, when joy became rapture to behold that "sable" circle sitting with their Lord. Through these records, which cover about twenty years of missionary work upon Aniwa, we come into close acquaintance with a woman of rare common sense and decision of character, brightened by a keen sense of humor. She herself felt her fun-loving disposition a misfortune at times; but we, looking from without, can but bless God that he gave her this balance wheel in such a desperately earnest career. She is brave enough to face a musket when it is necessary, and womanly enough to faint away when she is no longer

needed. Art and music, with all other gifts and acquisitions, were thoroughly consecrated to the one end of bringing these poor souls to the light. Yet with modesty she gives all honor and praise to her husband for success in their noble work. The narrative, flavored with such a heart, holds closest attention to the end. Then one closes the volume reluctantly, craving continued acquaintance with the life now become so real and dear. This volume can be obtained from the circulating library of the Board.

A Chapter of Mission History in Modern Japan, 1869–1895. James H. Pettee. Published in Japan. Pamphlet of 193 pp., with illustrations, map, and table of statistics. For sale at American Board Rooms; price, 40 cents.

This book gives the only consecutive history in print of the American Board's Mission in Japan. Indeed, Mr. Pettee states in the introductory chapter that this is not a history, only a "partial record, however brief, for convenient reference and continued encouragement," while the time for a complete record belongs to some missionary historian of the future. The first quarter century of this remarkable mission has rounded. The student can have no more valuable help than this little book in his studies of the founding of the mission, personalities connected therewith, mission stations and the cities they occupy, evangelistic enterprises, literary work, educational enterprises, work among women and children, and medical work.

SIDE LIGHTS FROM PERIODICALS.

Harper's Monthly, June, July, August: A series of entertaining articles, illustrated, "House Boating in China," "In the Garden of China," "Every-day Scenes in China," by Julian Ralph. The tourist can give us details of peoples, customs, and scenery of which our missionaries have little time to write, but which help us to an intelligent understanding of their difficult tasks. These articles afford material for bright papers in missionary programmes.

Lippincott's Magazine, July: "The Railroad Invasion of Asia," by Charles Morris. The Christian sees in the modern application of steam, an agent for the advancement of Christ's kingdom. He will, therefore, read into this article the added truth that the development of railroad systems in the far East during the last ten years is a preparing of the way by Providence for the advance of Christian civilization.

In the same magazine appears the description of a "Tea Ceremony in Japan." This makes vivid a custom to which our missionaries sometimes allude in their letters.

Fortnightly Review, July: "Present Condition of Mohammedan Women in Turkey," by Richard Davey. An opportune article when many eyes are

turning to this land of oppression. The dark picture of the harem is in itself a forcible appeal to Christian women to help create in Turkey true wives, true mothers, true homes. M. L. D.

ANNUAL MEETING.

THE Twenty-eighth Annual Meeting of the Woman's Board of Missions will be held in Park Street Church, Boston, on Wednesday and Thursday, November 6 and 7, 1895. All ladies interested are cordially invited to be present. A meeting for delegates only will be held on Tuesday, November 5th.

The ladies of Boston will be happy to entertain all regularly accredited branch delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names before October 1st to Mrs. Nathaniel Green, No. 1 Congregational House, Boston, Mass. To any besides delegates who may desire to secure board, suitable places at reasonable rates will be recommended on application to the above address. It is earnestly requested that if any ladies who send their names decide not to attend the meeting, the committee be promptly notified that their places may be filled.

At the present time of writing there is promise of a notable gathering of workers both from this country and from the field. Addresses are expected from a goodly number of missionaries and from ladies who have recently visited mission fields.

TOPICS FOR AUXILIARY MEETINGS.

October.—Latter Day Reformers. The work of Mrs. Clara Grey Schauffler, Mrs. Alice Gordon Gulick, Mrs. Gertrude C. Eaton. See LIFE AND LIGHT for September.

November.—Thank-offering Meetings.

December.—Important Events of the Year Bearing on Mission Work.

1896.

January.—Proportionate Giving.

February. Kyoto, Japan. Its Temples; the Doshisha; the Mission Workers.

March.—Kobe, Japan. The City; the Girls' College; the Evangelistic Work.

April.—Bombay, India. Architecturally; Educationally; Politically (the English Rule).

May.—Ahmednagar, India. The Boarding and Day Schools; the Bible Women's Training School; the Village Work.

June.—Madura, India. A Day with the Bible Women; a Day with the Doctor; a Day in a Missionary's Home.

THANK-OFFERING MEETINGS.

TOPIC FOR NOVEMBER.

THANK-OFFERING meetings must of necessity be largely influenced by local conditions in the churches, and it is difficult to suggest a programme that would be acceptable to all. For any who may wish to adopt it we suggest the following:—

1. Devotional Exercises, using a Bible Reading issued by the Board, if desired. 2. Thanksgiving for the safety of our missionaries amid dangers during the year. (China), see LIFE AND LIGHT for April, pages 156 and 187, *Missionary Herald* for March, page 108, April, page 135, September, page 350. Turkey, *Missionary Herald* for January, page 19. Africa, LIFE AND LIGHT for August, page 351, *Missionary Herald* for March, page 102. 3. Thanksgiving for special religious interest and new converts to Christianity. Africa, see LIFE AND LIGHT for August, page 351, *Missionary Herald* for January, page 200. India, *Missionary Herald* for January, page 21, June, page 249. China, LIFE AND LIGHT for April, page 162, *Missionary Herald* for January, page 25, May, page 201, August, page 325. Micronesia, *Missionary Herald* for July, page 278. 4. Thanksgiving for personal blessings and the opening of envelopes. 5. Closing exercises.

WOMAN'S BOARD OF MISSIONS.

Receipts from July 18 to August 18, 1895.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. Cullen C. Chapman, Treas. Brewer, Aux., 6.62; Washington Co. Conf., 8.10; Machias, Aux., 7.65; Houlton, Mrs. Geo. B. Page, 10; Andover, Aux., 5; Portland, Second Parish Ch., Aux., 55, Busy Bees, 15; Blue Hill, Miss Augusta Peters, 5, M. C., 2, 114 37

Total, 114 37

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntire, Treas. Alton, Aux., 1.75; Amherst, Aux., 9; Berlin, Mrs. H. E. Oleson, 10; Centre Harbor, Aux., 6.78; Chester, Aux., 20, M. C., 5; Concord, Aux., 34; Cornish, Aux., 10.70; Dunbarton, Hillside Laborers, 11; Exeter, Mrs. A. F. Odlin, const. L. M. Miss Ellen Wentworth, 25; Hollis, S. C. E., 10; Keene, First Ch., Aux. (of wh. 50 const. L. M's Mrs. H. L. Collins, Mrs. A. Hodgkins), 133; Laconia, Aux., 26; Lebanon, Aux., 3.75; Lebanon, West, Aux., 15; Manchester, First Ch., Aux., 25; Milford, Aux., const. L. M's Mrs. Sarah A. Hartshorn, Mrs. Lydia A. Hutchinson, Mrs. Eliza A. Hoyt, Mrs. Sarah J. Dow, 100; Nashua, Aux., 53, Mrs. Moulton Greeley, 10, Mrs. John G. Kimball, 10, Mrs. E. W. Dowd, 10; Pembroke, Friends, 5.10; Penacook, Aux. (of wh. 25 const. L. M. Mrs. E. G. Spencer), 30; Somersworth, Aux., 60; Walpole, Aux. (of wh. 25 const. L. M. Mrs. Mary E. Gilson), 35; Webster, Aux., 13.70; Dover, 3, 675 78

Total, 675 78

VERMONT.

Pittsford.—Katherine Swift, 1 50
Vermont Branch.—Mrs. T. M. Howard, Treas. Bellows Falls, Aux. (of wh. 25 const. L. M. Mrs. Frank G. Day), 45.81; Bennington, North, S. C. E., 5; Burlington, College St. Ch., Jun. S. C. E., 10; Chelsea, S. S., 10.53; Milton, Aux., 8; Newport, Jun. S. C. E., 1; Pittsford, Aux., 25; Saxton's River, Merry Rills, 2; St. Johnsbury, South Ch., Aux., 52, Jun. Dept., 40.50; Westminster West (of wh. 25 const. L. M. Mrs. Joseph M. Powers), 27.50; Wells River, S. C. E., 21.50, 248 84
Woodstock.—Cradle Roll, Roland Seaver Ely, Gladys Marion Whitehill, 2 00

Total, 252 34

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. C. E. Swett, Treas. Lexington, Aux. (of wh. 25 const. L. M. Mrs. O. B. Darling, and 3 a Thank Off.), 55 00
Barnstable Co. Branch.—Miss Amelia Snow, Treas. Waquoit, Aux., 10 00
Essex South Branch.—Miss Sarah W. Clark, Treas. Danvers, Maple St. Ch., Aux., 50; Salem, Crombie St. Ch., Aux., 50, 100 00
Hampshire Co. Branch.—Miss H. J. Kneeland, Treas. Amherst, Aux., 30; North Amherst, Aux., 40; North Hatfield, S. C. E., 9; Williamsburgh, Aux., 10; Northampton, Smith College, Miss'y Soc'y, 60, 149 00
Haverhill.—Union Cong. S. C. E., 5 00
Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Natick, Aux., 25; Wellesley, Aux., 31.65, 56 65
Norfolk and Pilgrim Branch.—Miss S. B. Tirrell, Treas. Hingham, Aux., 12 00
North Middlesex Branch.—Mrs. Elizabeth Hunt, Treas. Boxboro, S. C. E., 10, Aux., const. L. M. Mrs. M. E. Wood, 25; Dunstable, Pansy Mission Band, 30, 65 00
Sharon.—Mrs. F. Vinton, 5 00
Suffolk Branch.—Miss Myra B. Child, Treas. Auburndale, Aux., 3; Boston, Shawmut Ch., Aux., 48.75; Brighton, Cong. Ch., S. C. E., 10; Brookline, Harvard Ch., Mrs. J. S. Stone, 50; Dedham, Miss Burgess, 6; Foxboro (with prev. contri. const. L. M's Mrs. Mary N. Phelps, Mrs. Anna W. Boyden), 42; Newton Centre, Aux., prev. contri. const. L. M. Mrs. F. E. Bailey, 18.50; Newton Highlands, Ladies' Miss'y Soc'y, 8.61; Roxbury, Eliot Ch., Aux., 27; Somerville, Broadway Cong. Ch., Y. L. Soc'y, 20; South Boston, Phillips Ch., Aux., 169.25; Waltham, Trinity Cong. Ch., 15.46, 418 57
Wellesley Hills.—Cong. Ch. and Society, 5 00
West Medway.—A Friend, 52

Total, 881 74

RHODE ISLAND.

Rhode Island Branch.—Miss A. T. White, Treas. Providence, Pilgrim Ch., Aux., 15.50, S. C. E., 10, Plymouth Ch., Mission Stars, 65; Saylesville, Mission Helpers, 10, Memorial Ch., S. C. E., 2.23; Barrington, S. C. E., 5; Providence, Union Ch., Aux., 351.30, 459 03

Total, 459 03

CONNECTICUT.

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. Danielsonville, Aux., 28.40; Thompson, Aux., 22.84; Central Village, Aux., prev. contri. const. L. M. Mrs. Ann Eliza W. Carey, 5; New London, First Ch., Aux., 59.75, 116 99
Hartford Branch.—Mrs. M. Bradford Scott, Treas. Berlin, Golden Ridge M. C., 25; Burnside, Long Hill, Aux., 6; Farmington, Aux., 40.50; Simsbury, Open Heart M. B., 40, Jun. End. Soc'y, 5, 116 50
New Haven Branch.—Miss Julia Twining, Treas. Bethel, Aux., 5; Bridgeport, Aux., 50.82; Haddam, Aux., 8; Kent, Aux. (of wh. 25, from Mrs. Flora Edwards, to const. L. M. Miss Margaret Berry), 50; Litchfield, Aux., 59.60; Middle Haddam, Aux., 3; Middletown, First Ch., Aux. (of wh. 25 from Mrs. S. C. Southmayde and Mrs. Elmer G. Derby to const. L. M. Miss Helen Goodrich Derby), 101; Plymouth, Aux., 30; Salisbury, Aux., 30.70; South Canaan, Aux., 10; Stamford, Aux., 25; Stratford, Aux., 40.52; Westchester, Aux., 5.30, Cradle Roll, 70 cts.; Westport, Aux., 10, Cradle Roll, 3, 432 64

Total, 665 13

NEW YORK.

New York City.—O. E. P. S., 3,000, C. P. S., 1,000, 4,000 00
New York State Branch.—Brooklyn, Rochester Ave., Aux., 5; Rutland, Aux., 9.25; Buffalo, Mrs. Haines' S. S. Class, 5; East Smithfield, Pa., S. C. E., 4.01; Patchogue, S. C. E., 7; Carthage, Aux., 5; West Groton, Penny Gatherers, 2; Saratoga Springs, Aux., 16; Cambria, Molyneaux Corners, Aux., 10; Poughkeepsie, Aux., 25. Less Expenses, 61.91, 26 35

Total, 4,026 35

PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. Westfield, N. J., Cong. Ch., M. C. L., 15 00

Total, 15 00

MARYLAND.

Baltimore.—The Wild Tiger Society, 30 00

Total, 30 00

OHIO.

North Munroeville.—Mrs. H. M. St. John, 4 40

Total, 4 40

WISCONSIN.

La Crosse.—First Cong. Ch., 2 00

Total, 2 00

IDAHO.

Pocatello.—Ladies' Missionary Society, 3 00

Total, 3 00

General Funds, 7,129 14
Variety Account, 40 26

Total, $7,169 40

MISS HARRIET W. MAY,
Ass't Treas.



AFRICA.

LETTER FROM MR. DORWARD.

The following letter, which has come to Mr. Dorward's sister in California, we are permitted to copy for LIFE AND LIGHT. It will be remembered that Mrs. Dorward is on her way to this country for her health.

UMSUNDUZI, M. S., May 14, 1895.

DEAR SISTER: I presume you know by this time that I am alone here, with a native family keeping house for me. So you may believe and take comfort when I tell you that your letter which came this morning was more welcome than ever.

We thought it best to separate for a time, rather than break up and both go home. It is hard, of course, and will be lonely enough for me, situated where I am; still, the work must be done. Our mission is much depleted in force, and the funds at home are not at all plentiful at this time. D. has now been on the water a little over two weeks. She sailed on the Inchanga, for London, on the 27th of April. The journey to England now takes only about thirty days.

We have had such special blessing here since I came back that I have been very much comforted, and the edge has been taken off the loneliness. Last Saturday I went with a party of the native Christians to a large kraal belonging to a petty chief. It was beyond the limits of our mission lands, but I had heard that they wanted preaching. They were all very glad, apparently, when they saw us. We had service inside of one of the "bee-hive" shaped huts, the door of which is perhaps not more than two feet high. About fifty people were present to hear the Word. We felt that the Holy Spirit was there. At the close of the service three of the women and two sons confessed Christ. The eldest son, the heir, appeared anxious about his soul, but made no confession. I heard afterwards that he was in doubt what to do, he having two wives. On the following day, Sunday last, the church on the station was well filled; an unusually large number being from the kraals, both of men and women. For the first service my

subject was "Repentance" (Mark vi. 12). For the second, the subject was "Christ's Intercession" (Heb. vii. 25). In the after meeting a large number confessed Christ. Among the number was that eldest son from the big kraal. His mother had confessed Christ on Saturday; now she rejoices greatly over her son. Though still in heathen costume, yet she came up with a contribution at the time of the collection.

The head of that kraal is a very rich man, who has a very large number of wives. According to native law, when this young man comes into his inheritance, his sisters, and it may be many other female relatives, will be his property, practically as much so as the cattle. The conversion of this man will involve the freedom of his sisters.

There was also another man from a neighboring kraal present on Saturday, who stood up for Christ on Sunday. Also a man belonging to the station whose conversion I have long looked for, has come out. He said the preaching surpassed anything that had gone before; he could resist no longer. I certainly never before experienced such freedom and power.

The Christian people are rejoicing, and declare the Holy Ghost has come upon us with power. May it indeed be so, and this but a beginning of great things! Nine came to-day to inquirers' class. The outside people live far away, and do not yet understand about that class, so those who came to class were of the station. Yesterday I went to a sick woman living in a kraal outside. She has been a Christian now some time, though she has never been able to leave her hut and come to service since her conversion. But she is very happy, and wonders how it is, seeing she is so ill and likely to die. I baptized her in the hut.

Now, you see, had I gone off with D. how much blessing I would have missed, and who knows whether these would ever have been brought into the light. It is true God is not dependent on our labor; yet in another sense he is. He has limited himself, and made himself dependent, or his work dependent upon us. It is a grave responsibility. How little we realize it!

MICRONESIA.

EXTRACTS FROM MISS WILSON'S DIARY.

Miss Wilson's diary covered seventy-one pages, full of interest. We can only make some extracts from their closely written pages:—

Thursday, August 15th.—Almost before we could tell darkness from light this morning, a shout of "Sail ho!" (from some of the boys who had got up early to milk) made all the girls rush from their rooms down to the

bottom of the stairs, to get out and try to see something. They could not get out, as the doors were locked, but they shouted and stamped on the floor while they were waiting for some one to get the key, which was only a minute or two. Once outside, their enthusiasm rather died out, and most of them came back with their minds quite made up that it was too small a ship for the "Star." But a few who stood gazing out of my window very suddenly exclaimed, "I see the smoke! I see the smoke!" That was signal enough for me to get my clothes on as quickly as I could, for I had planned with Miss Hoppin to be down on the beach five minutes after the "Sail, ho" for the "Star," so as to go out and meet her; but before I was half ready two boys came up the hill and told me to hurry up. Once on the path they were evidently bound I should hurry,—for each took hold of one of my arms, and we went down that hill as if we had wings attached to our bodies.

The white flag flying out in the wind announced to us that Captain Garland was on board and that all was well. It was indeed a surprise to see such a large company on board, as we drew up along side the ship with the canoe. After making sure of our letters, and getting a promise from the Garlands that they would come ashore in the afternoon, Dr. and Mrs. Rife with Miss Crosby went with us in the canoe, while Mr. Channon waited for Mr. and Mrs. Price and little daughter Helen. We got home about nine o'clock. I did not feel as if I cared to read a letter while I was on the ship, but went to my room as soon as I got in the house and read and read, letter after letter, until I did not remember half that I read. The others took theirs more slowly, but perhaps they were as hungry for letters as myself their first year.

August 17th.—The boys are kept busy bringing up boxes, etc. They look so tired, but declare it is only fun, this kind of work. The enjoyment we have in opening boxes and bundles, and not knowing what is in them, more than makes up to us for a year's waiting.

Apemama, December 25th.—Here we are this Christmas morning only twenty-five miles from the equator. I am afraid some of us would be homesick if we had stopped to do much thinking. One thing the "Star" is blessed with is a good cook, and he did his best to get us as nice a dinner as he could. In the evening, after prayer, the girls sang some Christmas songs, and then the boys and girls were given their presents. Timorara and Karibatan were left here as teachers. They were happy to think they were left in a field where there would be so much work to do. It seems in 1887 they had a church membership of over six hundred, and now they only have fifty. Moti and his wife, an old couple who had been in the work for twenty-five years, are to be taken to Butaritari to rest.

Butaritari, December 30th.— We have reached our last island, and will soon be home again, I am happy to say. We went into church Sunday morning. Mr. Channon and Ena preached. After the service some Marshall Island chiefs, who are here visiting with over a hundred of their followers, invited us to go to their headquarters. They had met Miss Hoppin before. They were camping out in a copra house, and the smell of it turned me so sick I had to go away.

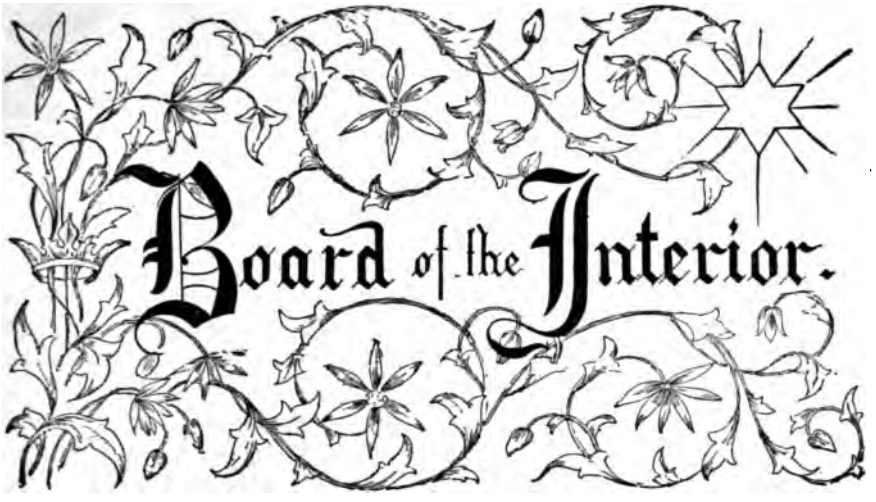
The work here is in a poor condition, but we hope for better things in the future. Tain and Itienan, with their wives, were left here as teachers. There are several Catholic priests or teachers here. Some of the girls were going along when one of them came out and said, "Where do all these people come from?" "Are there any from Nononti?" (This is their strongest place, and if the girl had answered, she might have told him we had more from there than any other island.) Then went on, "What do you go away on the Morning Star for? It is a very bad ship. Why don't your teachers come and live in the Gilberts, the same as we do, instead of taking you away from your homes?"

These men also followed some of the boys to another village, and went into the house, and told them they wanted to talk to them. They asked them if they loved Mary. They said they loved their Lord. They talked more about Mary, Peter, and Paul, then said they had a book they wanted to give them. One of them said, "Perhaps Mr. Channon would not like us to take it." He said, "Don't let him see it. Hide it." So they took it and brought it out to the ship. It was a copy of the Apostles' Creed, with a great many colored illustrations. Mr. Channon sat down and explained to the boys that it was our creed as well as theirs, and that there was nothing in it that should be hid. There were a few comments at the bottom of the pages we could not agree with, but otherwise it was all right.

Jan. 1st, 1895.—A very prosperous and happy New Year to you all. I feel that I have about come to the close of this journal. I am afraid parts of it are very stupid, and that much you would like to know has been left unsaid. But please remember most of it has been written on "the briny deep," and at times we have been hardly able to hold our heads up or make our pens go, and so our brains have been in no condition to think and explain things as we should like to have done. But, before closing, I want to ask you all who read these pages to take a few minutes *every day* and go to God in prayer for these poor creatures who are living in such ignorance and sin. There is so much against them to drag them down and discourage them, and so little to uplift them and encourage them! My dear friends at home, do not cease to pray for the people of Micronesia. Pray especially for the native teachers who go out from our school from year to year. And remember, as you pray for them, they are praying for you. They do what they can, and we can ask no more.

With a heart full of love to you all, and praying that God's richest blessing may rest upon you and your work, Yours in our dear Master's service,

LOUISE E. WILSON.



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PLANS for thank-offering meetings are in the minds and on the hearts of those who prepare our programmes. But to each one who loves the foreign work and thinks upon it, almost overwhelming thoughts come of its opening opportunities, of its increasing and far-reaching encouragements and aids. To the help of the Lord against the mighty come people and forces that were not considered as part of such hosts a few years ago. And forces not then in existence are now looked to as efficient, strong, and growing. Such are the army of the Christian Endeavorers who occupied Boston fifty thousand strong, and the students' and other conferences in Northfield, of world-wide interest.

THE great body of young men from the various colleges of the country that spent ten days in July at Northfield, and made it echo with their college songs and yells, listened on the hilltop and in the auditorium to most stirring and convincing missionary addresses. Noticeably were those from Mr. Speare, the young secretary of the Presbyterian Board, who appealed from the beginning to the sympathies of the students because of his athletic record in Princeton. Then followed the convention of the young women's colleges, where the same great cause was earnestly presented.

THE secular papers are throwing light on Eastern problems. The *Chicago Daily Record* has in each issue a letter from one of its reporters in Japan. The *Sun* is getting high in the sunrise kingdom, and is revealing all its life and its needs. An editorial of that paper says: "Our reporter mentions the fact that the foreign missionary is a recognized factor in shaping the civilization of Japan, as much on account of his personal influence and that of his family as because of their active Christian work. This is as true of other fields as of Japan. A decade or two ago the demand for foreign missionaries was greater than the supply, and almost any one of unquestioned piety and bodily vigor was accepted. His qualities as a gentleman and the attainments of his wife were matters that the Boards hardly considered. Now the missionary must be something more than an orthodox preacher, and the requirements for his wife are almost as exacting as for the man himself. An applicant for appointment to any of the mission fields must now expect that as rigid examination will be made as to his wife's fitness for the social features of the work as about his own fitness regarding the fundamentals of his church and creed. Mission boards have learned that the way to a heathen household is not infrequently through its female members, and that decent dress, good manners, and good cooking are quite as important means of grace as tracts and catechisms. The result is that the missionary carries not only the gospel to Japan, but all that that gospel stands for in domestic and civil life."

THE letter of Mr. Denby, minister to China, published in the *Missionary Herald*, is probably one of the reasons for gratitude that will occur to many because of its testimony to the great value of Christian missions in China.

WITH so many reasons for thanksgiving that will come to all, our gifts should be large. If the time of the offering is past, and the day dawns and the day star suddenly rises in your heart, then is the time for the especial individual offering, known only to yourself and to God.

THERE is now a strong hope in our hearts that we may go to the meeting of our Board in October without a debt. But in order to do this, one more effort is asked of our constituency. Let each one add an extra dollar to her gift. This request has gone to the different auxiliaries, and it is hoped that many will heed it, and will give the one dollar more. The people rejoiced for that they offered willingly, because with a perfect heart they offered willingly to the Lord.

MICRONESIA.

LETTER FROM ROSE M. KINNEY.

ANAPANO, RUK, February 14, 1895.

MY DEAR MISS WINGATE: The Star is waiting for our mail, and we are trying to be very expeditious with our pens. We tried to get ready before, but I always want to add a little to my letters, so that they will not be quite so stale as they would be sent three or four months after they are written. Well, all that does not tell you that the Star came sooner than we expected and has made the Mortlock trip, and that I went with Mr. Price to visit the churches, and that I enjoyed the trip very much. There are ten stations, and we visited all but Nemeluke, where there is no anchorage, and the winds and waves were so adverse that we could not land. I have written a journal of the trip which I inclose, that you can use if you think best. I saw much of interest that I did not put in, lest it should be too long. One thing was the bravery of our Lilian, whose home is on Lasap, and she wished much to go with me; but I had to go to so many places, and then I feared her friends would hold her. I found her crying over her great longing to go, so I talked it all over with her, and then sent her to ask Jesus what he wanted her to do. She did not come to tell me her decision, or answer me when I spoke to her later, and I thought I must take her and risk it. But after her work was done she came in and put her arms around my neck and hid her face, which was wet with tears; she said, "I will stay." It was a great victory for the child, and she has not once since been cross or unkind, but gone on with her duties in the most loving way.

My trial just now is that my dear Miss Abell must go to Honolulu for a change and rest, or break down entirely. I would not detain her under the circumstances, though it leaves me lonely and with an added burden. She herself feels it much, and would not go if we did not both deem it imperative. I have Mr. and Mrs. Price near, and I shall see them every day, which will be a great comfort, and I am not now afraid, as I have been most of the time since I have been here. Our Father's promises are sure.

Mr. Price has gotten on wonderfully with the language, so that he could preach and do the necessary business without the least trouble. I think he has had an especial gift from our Father to meet the needs of the case and his prayer-meeting talks, and he has begun an English preaching service on Sabbath afternoon, which we have felt was very helpful to us. My own heart has been refreshed and faith strengthened by them.

I shall be glad indeed when the Star returns and brings the news from the home land, and I hope Mrs. Logan, as well as Miss Abell and other helpers.

Yesterday three men came from Eros, and one said: "We are going to be Christians, now; see, I have taken the ornaments out of my ears. Now when will you come over and teach the women?" After the return of the Star I hope some one will be able to do that work.

Now may your treasury be filled until you can devise and carry out great things for the needy ones who are asking help of you.

FROM MISS WILSON.—WELCOME NEWS.

MORNING STAR, PACIFIC OCEAN, January 2, 1895.

DEAR MRS. FARNHAM: I am only going to write you a very short letter this time to send on the Hiram Bingham, by Mr. Walkup. I tell him I would not think of sending much of anything by him, for we have our doubts about his getting up to San Francisco safely this time of the year. We have just finished the Gilbert Island trip, and are now on our way to Jaluij, M. I., to buy coal. We have had so much calm weather that we have had to steam a good deal, and so have used much more coal than usual. We expect to be at Kusaie next Tuesday, the 8th. The Morning Star will only remain there about five days before leaving us for the last time before going to Honolulu. We have been trying hard to get the Star mail ready for this trip, but we think it is some of the hardest work we ever undertook to do. I am forcing myself to write these few lines to you now. The Morning Star is not like a big steamer by any means. We don't consider that we have been taking a pleasure trip at all. There is so much anxiety in a trip of this kind. We did not know from one island to another whether we were going to have a fight to keep our girls or not. You will see something of what it is like when you get my journal. I wish I had been able to have a more suitable place than on shipboard to write. Perhaps I could have had a little more brains and been more interesting. But I know you will take the will for the deed, and if there are any great blunders please think that it was written when the ship was tossing and our heads swimming so we could hardly hold them up. I have not kept very well this time; no doubt on account of the intense heat at times. But I hope to be so hungry when I get back to Kusaie that I will regain my flesh.

You will probably get the Star mail a few weeks after this, but, of course, you will know of Mr. Walkup's arrival, and it would be rather shabby not to send you a word by him. I do not call this a letter, but just enough to

let you know I remember you all daily, and wish you all a very happy and prosperous New Year. I am happier than ever in my work, and only hope and pray that my strength may hold out to labor for my Master amongst these people who have grown so dear to me. With much love to yourself and all of the W. B. M. P. Very lovingly,

LOUISE E. WILSON.

LETTER FROM MRS. C. F. RIFE.

KUSAIE, Jan. 16, 1895.

DEAR MRS. ROCKWELL: It is almost a year since I met the ladies of the Board, but so much has happened, and we have seen so many new and strange things, that it seems more like two years.

On our way here we stopped two days in Salt Lake City, one week in San Francisco, and two weeks in Honolulu, thus giving us the needed rest before taking our long ocean trip. . . . How glad we were one evening to sight our future home, fifty miles away. Before breakfast next morning the anchor was dropped, and soon we were ashore. In the house everything looked pleasant and homelike; large bouquets of ferns were placed on either side of the double doors, and on the center table was one of red hibiscus, with its rich, glossy leaves; on the mantel were some beautiful blush roses. I was much pleased to find them here, for I think they are the most beautiful flower the Lord ever made—so pure and fresh.

We were just nicely settled when it was time for the Marshall Island trip. Miss Hoppin, Miss Palmer, Doctor, and I went with the schools. We found the new governor to be, seemingly, a very nice man, and different in many respects from his predecessors. He invited us to take lunch with himself and family; one of his three little boys asked the blessing at the table while we stood. We were told that they take turns. When in answer to the governor's question, I said I was not certain that I would come to see them another year, he said, "O, yes; it is the wife's duty to go with her husband, so you must come again." In speaking of the people, he said, "Zey should gif to the Lord what is ze Lord's, and to ze emperor what is ze emperor's." We wondered who they considered should have the most, but we are very thankful that he is a man so favorable to missions. You have heard many times about the Islands, so I will not speak of them. All the people could say of me was, "She is very small," and because of that I am probably very low in their estimation. The voyage was very pleasant,—no hard storms, and only one unpleasant occurrence. We struck on a sunken

reef in the middle of the night, and it was four hours before we could get off; fortunately there was little swell, and we were thankful to get off as easily as we did.

We have a school of nineteen boys, four married couples, and one child two years old. At first it seemed strange to have boys doing housework and coming to me with their many wants, but they are very willing and helpful.

Our house seemed quite large for two small people, but we soon found that we needed much room for our stores and those of the school for an entire year. We have our bed insulated, so the ants will not get on it. All our tables have cord tied around the legs saturated with corrosive sublimate. The cockroaches have not troubled me very much; we try to put everything away that they like, but "eternal vigilance is the price" of possessing anything. Between the ants, cockroaches, rust, and mold one is kept busy. The sun is a blessed help. Doctor laughed at me for sunning my watch, but finally admitted that he thought it did it good.

I will not write of my work this time. Give my love to the ladies, many of whose faces I remember, if not their names.

CHINA.

REPORT OF WOMAN'S WORK FOR TIENTSIN, 1894-95.

BY GERTRUDE W. STANLEY.

THE mission year, which at its start seemed so full of forebodings, is fast drawing to a close, and not to the disheartening close which might easily have been anticipated; for in spite of anxieties and fears caused by the national troubles and disturbances, our work has gone on with much less of interruption than was thought possible, and we feel that in spite of interruptions, which have seemed necessary in some departments of the work, we yet have much for which to feel thankful.

After returning from mission meeting last spring, the work of the school was again taken up and continued till the first of July, when all but eight of the girls were sent home for a two months' vacation. The eight who remained with us were kept busy and happy during those two hot, trying months with their personal sewing and with knitting, by which we are able to contribute in very modest measure to the expenses of the school.

When the time came to call back the girls for a new session of school, the question as to the wisdom of so doing arose,—a difficult question to decide;

for on account of the war and possible troubles of almost any description, the balance of opinion from those in authority was on the side of discontinuing the school work, at least for a season. After considering the question for some time, and weighing opinions against opinions, and possibilities against possibilities, we finally decided to open school on the first of September; since which time, except for the short Christmas holidays and the longer vacation at Chinese New Year's, the school work has been progressing smoothly and happily to all concerned.

At the end of the winter term we held examinations carrying out the plan of last year, and inviting two ladies from outside to sit as examiners,—Mrs. Verity of the American Methodist Mission, and Miss Macy of the London Mission. The studies taken up in the school are Old and New Testament History, the particular study of certain books of the Old Testament, Arithmetic,—mental and written,—Geography and writing, besides the learning and repeating of the Chinese classics and portions of the New Testament. In all these branches they were thoroughly examined, and in every way the girls far excelled the expectations of the examiners, showing unmistakably that earnest, faithful work had been done on the part of the teachers, and that they themselves had been diligent and studious. The examination was exceedingly gratifying to all, and we could not but feel that we had been richly rewarded for all the trouble and care which had been expended.

During the New Year's vacation the question of dismissing school again came up, and we were strongly advised to disband; but again, after trying to look at the question from every side, we finally decided to compromise by sending home only those girls who lived at some distance away, and keeping school as usual with those who live here and in our immediate vicinity, and the wisdom of that decision has been fully justified. Before the New Year's holidays the number of scholars enrolled was twenty-six, all but five of whom were boarders. Since then we have had eleven boarders and seven day scholars, making a total of eighteen in regular attendance,—by next fall—after this summer vacation we hope to call back the ten who were sent home. In February, our teacher, Eunice, left us, going home to help in the preparations for her wedding, which is to take place on the second of May, and since then we have been left with no teacher. The greater part of the work has fallen to Miss Stanley, who, with help from Mrs. Stanley, Miss Gertrude Stanley and old teacher Chang, has been able to keep all the work running in its regular order. It has been confining work and has of course appreciably lessened opportunity and time for outside work, than which it seemed more important. Under the new arrangement the girls in the school have been contented and happy and we have had no troubles

large enough to be styled real troubles. Every Friday afternoon there is a prayer meeting held with the girls who take turns in conducting the meetings. This has helped them in gaining confidence in themselves, and in feeling more free to take part in the meetings, many of which have been very helpful. A few weeks ago five of our girls, who had previously been taken into the church on probation, expressed a desire to become full members, and on the first Sunday in March they were received into membership. On the following communion Sunday the school matron—Mrs. Yang—and one of the schoolgirls were received on probation, together with six of the school boys. Surely this is abundant cause for great rejoicing. In the matter of health we have been especially blessed, for, aside from the slight coughs and colds which always come with the winter, there have been no cases of illness in the school.

Because of the added amount of school work which has fallen entirely upon our shoulders general work has not been carried on to the extent it was last year, though we have tried to do as much as possible in the line of visiting and teaching. During the year four hundred and thirty-five visits have been made, three hundred and seventy-five of which have been with teaching. Miss Gertrude Stanley has a class of girls with whom she meets, twice a week, in the house of one of the girls, for reading and singing; and the five girls and one woman who are under instruction have been most faithful both in their attendance and in their effort to learn. Two of the girls are especially bright and attractive, and they take unusual pride in their own advancement. Since the beginning of the year they have read and learned the catechism, and are now making good progress in Matthew. Every Friday and Sunday during the year an average of eight children have come to the girls' prayer meeting and to Sunday school, attending a primary class which is now conducted by Mrs. Aiken. During the summer and autumn the attendance was very large, but the number gradually fell off during the very cold weather until they were reduced to the faithful few. With the coming of warm weather and bright days the average is hopefully increasing again.

On Friday afternoons Mrs. Stanley holds a woman's prayer meeting, and on Sundays conducts a Bible class for women, both of which have been very well attended on the whole, the average attendance being no less than ten. Most of the women come some time before the hour, and usually spend the spare time in reading and talking. The majority of the women who come live very near; but two who live several miles away have been coming quite regularly, proving, we hope, that they have a real interest in the truths they hear, and a desire to learn more.

On account of the unsettled condition of the country the touring has of necessity been neglected, and no country trips have been taken since May, when Miss Stanley and the wife of the boys' school teacher went on a short tour, visiting two villages some ten miles distant. At one of these villages they found that Mrs. Ma—who for a few months substituted as school matron—had turned her little knowledge to good use, and for some months had been teaching six little girls to read. It was a great pleasure to examine the girls in their reading and to encourage them to persevere. At Ching Hai, where two months before the reception had been more warm than agreeable, a short visit was made. This time no trouble was encountered, the welcome was all that could have been desired, and the visit was one filled with encouraging signs. It was with great regret that this part of the work had to be laid aside, for the tours that were made last year were most encouraging, and inspired us with great hope for successful work this year. This seemed the only wise course to pursue, however, so, while we have not been able to sow fresh seed, we can still pray that the seed sown will not die out, and that soon the way may be opened for fresh effort in that most hopeful line of work.

Before another winter goes by we trust that our long-cherished dream may become a realization, and that a station class of women will be studying in rooms put up for that purpose. The funds are in our hands, the plans have been drawn up, and ere the rainy season commences we hope to see the buildings stand complete.

Before closing we must add that the imminent departure of one of our number to join the Tung-cho Station makes it necessary for us to put in an earnest plea for someone to come to us to fill her place. May not someone soon be found to help in the work of our station,—a work which is growing from day to day and which has in it such possibilities of development?

The report from the Tientsin station gives a clear idea of what goes on in the busy days.

"Knowing ourselves, our world,
Our task, so great—
Our time so brief."

Following the report from Tientsin comes news of Miss Stanley's marriage, and we give an extract from a letter describing the ceremony:—

TIENTSIN, CHINA, June 20, 1895.

DEAR FRIENDS: We celebrated the Queen's birthday not as such, but by a wedding in our compound. As the bride is loved by you, and she most truly is by us, you may like to hear of the happy event which transformed her from Miss Gertrude Stanley into Mrs. G. D. Wilder.

Our Chinese chapel here in the yard had been decorated for the occasion with red. At first thought this may seem to you most unique, but it is the regulation nuptial color here (amongst the Chinese), and the native Christians had hung three beautiful red silk banners on the wall, as their gift to Miss Gertrude, bearing in embossed gilt characters her name and expressing their regard for her; and the floral decorations to harmonize with these were of red geraniums and green foliage. The effect was pleasing to foreigners as well as natives, and the room, though of the plainest Chinese architecture, was very bright and attractive.

All the Chinese Christians and the pupils of the boys' and girls' boarding schools were invited to be present; and that none of these should be crowded out, only a limited number (forty) of foreign friends, chiefly missionaries, were bidden.

The guests having assembled and the groom and his "best man" being in the chapel, the first chord of the wedding march was struck a moment or two before half-past two, and the bridal party, headed by the members, our own station and a few others, started from the ladies' house. The bride elect was escorted by her brother-in-law, as her father was to perform the ceremony. She was attired in a most becoming and simple costume of plain, soft, white Chinese silk, made without train; she did not wear a veil, and her ornaments were the first blooms of the season from the white rose hedge. With clusters of these in her hair and at her waist, she was a bonny bride and her own sweet self. Her sister, Miss Mary, was bridesmaid.

The ceremony was brief but impressive. Mr. Wilder placed the ring on Miss Gertrude's finger, and his responses were so earnest, that the feeling we had had all along that he was one worthy of the love he had won, was intensified; and when they knelt and Mr. Stanley invoked God's blessing on their united lives, the "Amen" was unanimously seconded in the hearts of all present. Having the service in the native chapel gave the Chinese the freedom and welcome that they would not have felt had it been in the foreign church, and it was beautiful that it had been so arranged. Probably not more than one or two of the natives there had ever witnessed a foreign marriage, and the pleasure of having been present on that occasion will long be a happy milestone in their uneventful lives.

The reception was held at Mr. Stanley's, and people were coming and going for two hours. Many friends who had know the fair little bride from her childhood, as well as those of less years' acquaintance, came to express their love and glad wishes. Mr. and Mrs. Wilder, unlike any other couple whom I now think of in this land, have all their parents here, Mr. Wilder's mother having come with him last fall to join our mission. The mothers re-

ceived the guests with their newly joined son and daughter, and congratulations were extended to, and accepted by, them as being also gainers by the joyful transaction.

About six o'clock Mr. Wilder, the two Mrs. Wilders, and Mrs. Sheffield started in sedan chairs for the boats which were to convey them all to Tung-cho, where our little bride would find her new home awaiting her. There was the usual showering of rice. The native helpers, learning that this was our Western custom, entered most enthusiastically into the sport. The schoolgirls on the veranda courtesied and wept, for to them, as to all of us, this going away meant much sadness amid all the gladness. The servants gave them a "good send off" in proper Chinese fashion by setting off a bunch of firecrackers. A few of us accompanied them to the boat. The coziness of a house-boat cannot be appreciated by those who have not known it by actual experience, and I will only say that the one occupied by our bridal pair had been fitted up very tastefully by their happy mother, Mrs. Wilder, and it was an ideal place for the honeymoon. They were to take their meals on the boat occupied by Mrs. Wilder and Mrs. Sheffield, and so nothing was to interfere with the supreme happiness of their first few days of wedded life.

Extract from letter of Miss Haven, dated June 17th:—

As for us, we have, as you say, had wars and rumors of wars. In fact, I am not wholly sure yet that we have finished with it. The nations are pouring in remonstrances, which the emperor is trying to abate. He really seems to have got his eyes open at last, and now he is trying to get them to open theirs, and realize that they cannot get beaten and lose nothing. I quote from a recent proclamation. After alluding to these requests not to pay the indemnity and to reject the treaty, he says, "They hardly comprehend the propriety of my adopting such a step." After alluding to the bad selection of officers, he speaks of the soldiers as "without proper training, and enlisted without the slightest system, no better than a mere rabble. Consequently not a single battle was won, either on land or at sea." Then he goes on to speak of the critical condition—the ancestral tombs and the capital being threatened. Then he says: "Having, therefore, deliberated over the situation day and night, even weeping on my throne, and pondered over and over the disadvantages of peace with those of war, I have at last come to my final decision. The officials of the departments have never once alluded in their memorials to the difficulties above mentioned." Then he states that he expects progress and reform "without pursuing superficial methods, without neglecting far-sighted measures, and without following beaten tracks, etc." Surely the world does move, after all, and old China is

stirring in her sleep. Let the world beware when she wakes up. It will be like Armageddon. But I hope better things for God's elect here. It is grand to be living in these latter days, and see the wonderful working of Divine power, and the making ready for the coming Kingdom.

JAPAN.

LETTER FROM MISS HOWE.

KOBE, July 4th.

ON this morning of the glorious Fourth I sit at half-past seven in the library of the Kindergarten, with four girls in an agony because I have just given them some tough examination questions. But although they are squirming they are jolly over it. I have just told them I am not troubled if the questions are hard; if they fail they will simply have to take another examination, and that will mean studying the subject again, which will be so much the better for them.

The subject is a chapter in Miss Blow's new book, "Symbollic Education." It fitted in so well to the little study they have given to Froebel's Mother's book I wanted them to have it. I have had a beautiful time with them; our study of Von Bulow's "Reminiscences" and of Froebel's "Education of Man" has been uplifting, and these books have been the best things I could have laid my hands on at this time of religious unrest in Japan; dealing as they do with Christian living, our study of them has given me splendid opportunities to say what I believe to be the true way.

Last week I went to four commencement exercises—the Methodist Boys' School here in Kobe, the Kobe College, the Girls' School in Kyoto, and the Doshisha. The music at Kobe College was really fine. I have never heard better in Japan. Miss Kent's girls sang beautifully, especially one three-part song without accompaniment. Miss Torrey, who has done much of the piano teaching, might well have been proud of the three piano and organ selections. The girls played without their notes, and not a mistake from beginning to end. One piano and organ duet was remarkably well done.

This is my busy time of the year, as you know, and the alternate years when I have a class graduating are especially hard. One week from to-night, July 11th, is the time.

Mission meeting began to-day. So few people here. Miss Kent, Miss Adams, and Miss Wainwright already gone to the Hokkaido. This summer there is to be a large party to the Hokkaido. Some of the mission

will be in Arima, others in Karuizawa, and others still will stay at home, myself among the number. I find so much has to be done before I can leave for America that I cannot take the whole summer for recreation. I have written to engage my ticket for the steamer of the 10th of October from Yokohama.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS, 1895.

October.—The Kindergarten in Foreign Lands.
November.—The Church of God in Madagascar.
December.—Review of 1895.

THE KINDERGARTEN IN FOREIGN LANDS.

What Need of the Kindergarten in Foreign Lands? See "The Need of the Kindergarten in China," LIFE AND LIGHT, February, 1894; "Why should the Kindergarten Work in Japan be Extended?" LIFE AND LIGHT, January, 1895.

KINDERGARTEN WORK IN JAPAN.

The Glory Kindergarten: See leaflet published by the W. B. M. I., 59 Dearborn Street; LIFE AND LIGHT, October and November, 1892, and February, 1894; *Mission Studies*, 1891, pages 74 and 94, and 1894, page 202.

KINDERGARTEN WORK IN TURKEY.

The Kindergarten at Cesarea: See leaflet issued by the W. B. M. at Boston, LIFE AND LIGHT, and *Dayspring*, 1892; LIFE AND LIGHT, August, 1894 and June, 1895.

The Kindergarten in Smyrna: See leaflet published by the W. B. M.; LIFE AND LIGHT, January, 1894; *Missionary Herald*, December, 1894, "The First Kindergarten in Turkey."

The Kindergarten at Bardezag.

The Kindergarten at Trebizond.

The "Work and Play School" at Mardin.

Kindergarten Work in connection with the Girls College in Marash: LIFE AND LIGHT, June, 1892.

School and Kindergarten Work in Stamboul: LIFE AND LIGHT, July, 1892.

Help will be found for the study of this topic in the *Mission Studies* for October, issued at 59 Dearborn Street, Chicago, Ill.

SCRIPTURE READING.

BY MRS. C. E. LATIMER.

LORD, what wilt thou have me do?

"If any among you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given."

If I really desire to know God's will and the wisdom he gives, I will listen to his voice, for he says: "Incline your ear and come unto me; hear, and your soul shall live" (Is. lv. 3). "Hear the word of the Lord, O ye women, and let your ear receive the word of his mouth" (Jer. ix. 20). "Blessed are your eyes for they see, and your ears for they hear" (Matt. xiii. 16).

Having heard the message He gives, I must prepare my heart and life to do His bidding. I must be emptied of self; I must be cleansed of besetting sins; must think less of the world, its pleasures and allurements, for He has said, "Come out from among them, and be ye separate" (2 Cor. vi. 17). "Be ye clean that bear the vessels of the Lord" (Is. lii. 11). "Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion" (Is. lii. 2). "Wherefore do ye spend money for that which is not bread; and your labor for that which satisfieth not" (Is. lv. 2). "Sanctify yourselves, therefore, and be ye holy, for I am the Lord your God. And ye shall keep my statutes and do them: I am the Lord which sanctify you" (Lev. xx. 7, 8). "Enlarge the place of thy tent. . . . Lengthen thy cords and strengthen thy stakes" (Is. liv. 2).

Having done this, comes the sweet message: "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace" (Is. lii. 7). If consenting to do my duty in carrying or sending the "good tidings" and publishing peace, then follows, "Wherefore also we pray always for you, that our God would count you worthy of this calling" (2 Thess. i. 11). "For he that is called in the Lord, being a servant, is the Lord's freeman" (1 Cor. vii. 22).

Then the command which I must obey: "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him" (1 Cor. xvi. 2). "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over" (Luke vi. 38). "God loveth a cheerful giver" (2 Cor. ix. 7).

And Jacob vowed a vow, saying: "If God will be with me and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again into my father's house in peace; then shall the Lord be my God: and the stone which I have set for a pillar shall be God's house, and of all that thou shalt give me, I will surely give the tenth unto thee" (Gen. xxviii. 20, 21, 22).

As I think of Jacob and the Jewish nation setting apart a tenth of their possessions to the Lord, and of what it must have meant to them, should I not feel that I ought at least to do as much in my day and generation, regardless of what demands the flesh and the world make upon me? Cannot my faith and love reach to that point where I, too, can say, "Neither

will I offer to the Lord my God of that which costs me nothing" (2 Sam. xxiv. 24). "I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people" (Ps. cxvi. 13, 14).

LAKE FOREST, Ill.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JULY 10 TO August 10, 1895.

ILLINOIS.

BRANCH.—Mrs. W.A.Talcott, of Rockford, Treas. Bentley, J. E. F., 1; Blue Island, 15; Canton, 25; Chicago, Mrs. J. H. J., 1, E. L. F., 1, Mrs. L. A. Baker, 10, Central Park Ch., 3, First Ch., 28, New England Ch., 42, South Ch., Miss A. S. J., 4; De Kalb, 5; Earlville, "In His Name," 7; Geneseo, const. Miss Grace Deming L. M., 25.07; Hinsdale, 18; Illini, 10.60; La Grange, 10; Lyonville, 23.50; Naperville, 31; Oak Park, 30; Payson, 34; Polo, Ind. Pres. Ch., Emma R. Pearson, 2.50; Ridgeland, 29.20; Shabbona, 15; Sterling, to const. Mrs. E. D. Tracy L. M., 35; Summerdale, 3; Udina, 4.14, 413 01

JUNIOR: Alton, Ch. of the Redeemer, 6.10; Chicago, California Ave. Ch., 3; Lake View, Ch. of the Redeemer, 8; Plymouth Ch., 5; Galesburg, Central Ch., The Philergians, 16.55; Jacksonville, 10; Payson, Cheerful Workers, 7, 55 65

JUVENILE: Chicago, Lake View, Ch. of the Redeemer, 3; Evanston, Light Bearers, 26; Shabbona, Silver Leaf Band, 1, 30 00

C. E.: Cambridge, 10; Chicago, California Ave. Ch., 10; Englewood, Green St. Ch., 6.25; South Ch., 10; Galesburg, Knox St. Ch., 2.50; Lyonsville, 10.50; Oneida, 2.82; Peoria, First Ch., 7.60; Ridgeland, 10, 69 67

JUNIOR C. E.: Abingdon, Busy Bees, to const. Miss Swenson L. M., 27.50; Byron, 2.50; Chicago, Plymouth Ch., 6.10, 36 10

THANK OFFERINGS: Chicago, Plymouth Ch., 4.50; Godfrey, 5.58; Summerdale, 10, 20 08

FOR THE DEBT: Chicago, California Ave. Ch., 5.05, First Ch., Mrs. J. F. Mendsen, const. self L. M., 25, Aux., 177, Plymouth Ch., Y. L. Soc., 2.25, Jun. C. E., 2; Evanston, Light Bearers, 5; Geneseo, of wh. 5 from Mrs. Deming, 11.50; Hinsdale, 12; Mrs. W. W. Blackman, Memorial Gift, 18; La Grange, King's Daughters, 10; Oak Park, 13; Paxton, 8.53; Payson, 11; Polo, Ind. Pres. Ch., Emma R. Pearson, 2.50; Ridgeland, 3; Shabbona, Miss E. A. L., 5, 310 83

Total, 935 34

INDIANA.

BRANCH.—Miss M. E. Perry, of Indianapolis, Treas. Coal Bluff, 1.90; Casyville, 2.65; Cardonia, 1.75; Hosmer, 2; Macksville, 5; Perth, 1.50, 14 80

JUNIOR: Indianapolis, Mayflower Ch., Y. P. Soc., 2 00

C. E.: Michigan City, First Ch., 1 00

Total, 17 80

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Algona, 5.47; Ames, 6; Anita, 3; Audobon, Jennie Mitchell, 1; Big Rock, 4; Burlington, 29.50; Mrs. Little, 15; Charles City, 9.50; Cherokee, 50; Columbus City, 7.90; Corning, 1; Davenport, Edwards Ch., 22.72; Des Moines, a friend, 1; German Ch., 5; Fairfield, 4.85; Golden Prairie, 2; Grinnell, 32.60; Keokuk, 18.40; Magnolia, 1.25; Mrs. M. L. Hillis, 25; Manchester, 6; McGregor, 5.50; Midland, 5; Oskaloosa, 7.06; Ottumwa, First Ch., 10; Riceville, 5, 283 75

C. E.: Belmond, 5; Decorah, 12; Tabor, 14, 31 00

JUVENILE: Westfield, 1 21

JUNIOR C. E.: Corning, 50 cts.; Eldora, 20; Manchester, 5, 25 50

SUNDAY SCHOOLS: Big Rock, Mrs. Parson's Class, 1.10; Eldora, 1.08; Grinnell, 2.74, 4 92

Total, 346 38

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Burlington, 8; Carson, 8.25; Emporia, 5; Manhattan, 550; Sabetha, 8.55; Topeka, First Ch., 4; Lay, 3, 42 30

C. E.—Hutchinson, 1; Kansas City, 8.50; Sabetha, 16.32; Westmorland, 1; Valley Falls, 1, 27 82

JUNIOR C. E.: Seabrook, 2 05

SUNDAY SCHOOLS: Pleasant Grove, 3.37; Seneca, Primary Dept., 6.10, 9 47

Total, 81 64

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Allegan, 4.32; Benton Harbor, 3.50; Chelsea, 47.50; Clinton, 13; Detroit, Brewster Ch., 10; Flint, 16.25; Fremont, 4; Greenville, 6.81; Muskegon, 15; Red Jacket, 25; Rochester, 5; Stanton, 7.80; Three Oaks, 5.70, 163 88

JUNIOR: Benton Harbor, Y. W. C. A., 5; Detroit, First Ch., 11.50; Pontiac, 10; Whittaker, Y. P. Soc., 56 cts., 27 06

JUVENILE: Ann Arbor, to const. L. M., Mrs. Lois A. McLaughlin, 25; Detroit, First Ch., "Children's Missionary Army," 5, Woodward Ave. Ch., "King's Cup Bearers," 17, 47 00

C. E.: Lacay, 5; Litchfield, 5; Prattville, 2; Tipton, 3; Ypsilanti, 5, 20 00
JUVENILE C. E., Allegan, 1.50; Lansing, 5, 6 50
SUNDAY SCHOOL: Litchfield, Missionary Army, 90
FOR THE DEBT: Sault Ste. Marie, A Thank Offering, 3; Traverse City, Bridge Builders, 16, 19 00

Total, 284 34

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 E. University Ave., St. Paul, Treas. Detroit City, 5; Grand Meadow, 90 cts.; Minneapolis, Fifth Ave. Ch., Aux., 15.15, First Ch., Aux., 10.04, Park Ave. Ch., 18.75, Silver Lake Ch., Aux., 6.88; Northfield, 21.52; St. Paul, Plymouth Ch., 17.55, 95 79
C. E.: Grand Meadow, 2.10; Minneapolis, Park Ave. Ch., 18; 20.10
JUVENILE: Minneapolis, Pilgrim Ch., 9 children, 10 31
JUNIOR C. E.: Northfield, 10 00
SUNDAY SCHOOLS: Campbell, 4.43; Minneapolis, Park Ave. Ch., Sr. Dept., 25, 29 43
FOR THE DEBT: Minneapolis, Como Ave. Ch., Aux., 23.35; Fifth Ave. Ch., Aux., 24.40, 47 75

213 38
Less expenses, 5 90

Total, 207 48

MONTANA.

BRANCH.—Mrs. Herbert E. Jones, of Livingston, Treas. Helena, Aux. Soc., 10, 10 00

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, West Ch., 17.25; Andover, 10; Austinburg, 5; Cincinnati, Vine St. Ch., 22; Cleveland, Hough Ave. Ch., 5, Plymouth Ch., 37.25; Cuyahoga Falls, 2.31; Hudson, 6; Kent, 13; Mantua, friends, 3; Marysville, 5; Medina, 10; Newton Falls, 7; Oberlin, 40; Painesville, 50.50; Ravenna, 39.50; Springfield, First Ch., 1.57; Franklin, Miss'y Soc., 1.75; W. Williamsfield, 3; Windham, 5.50, 284 63
JUNIOR: Mt. Vernon, 12.50; Painesville, 35, 47 50
JUVENILE: Painesville, Enterprise M. C., 1 00
C. E.: Cleveland, First Ch., 20; Columbus, Eastwood Ch., 10, 30 00
JUNIOR C. E.: Cleveland, Park Ch., 10 00
JUNIOR AND INTERMEDIATE C. E.: Cleveland, E. Madison Ch., 5 00
THANK OFFERINGS: Akron, West Ch., 20.80; Cleveland, Plymouth Ch., 13.75; Windham, 20 cts., 34 75
FOR THE DEBT: Columbus, Mrs. P. A. Alcott, 10; Hudson, L. W. L., 5; Oberlin, Mrs. Vance, 10; Mrs. Taylor, 5; Tallmadge, 8.50; Windham, 21.16, 59 66
SPECIAL: Springfield, First Ch., for pupil at Harpoot, care of Miss Seymour, 4.98; S. S., 5; Franklin, M. S., 5.02 15 00

487 54
Less expenses, 5 67

Total, 481 87

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux Falls, Treas. Wakonda, 4; a Friend, 30, 34 00
THANK OFFERING: Webster, Miss A. J. D., 1 00

Total, 35 00

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Arena, 2.60; Beloit, First Ch., 20.70; Baraboo, 6.25; Clinton, 3.50; Delavan, 9.76; Darlington, 20.10; Eau Claire, 28; Grand Rapids and Centralia, 26.25; La Crosse, 27.40; Oshkosh, Plymouth Ch., 12; Springvale, 3; Viroqua, 10; Whitewater, 19.75; Wauwatosa, 7, 196 31
JUNIOR: Birnamwood, 10; Endeavor, 2; Wauwatosa, 19, 31 00
C. E.: Elroy, 10; Menomonee, 3; Wyoming, 3.25; 16 25
JUVENILE: Beloit, First Ch., 9.30 Milwaukee, Grand Ave. Ch., 12.02; Potosi, 10; Rosendale, 5.10; Springvale, Leon, and Leona Pallister, 2; West Superior, Hope Ch., 5; Whitewater, Jun. C. E., 6; 49 42
FOR THE DEBT: Beloit, 2nd Ch., 5; Clinton, 3; De Pere, 6; Fox Lake, 4.24; Green Bay, East Side Pres. Ch., 2, Pres. Ch., 2; Leeds, 10; Potosi, M. B., 5; 37 24

330 22
Less expenses, 6 54

Total, 323 68

LIFE MEMBERS: Eau Claire, Mrs. Cornelia Wetherbee; Green Bay, East Side Pres. Ch., Mrs. Fillmore B. Smith; La Crosse, Mrs. E. F. Mitchel.

CALIFORNIA.

Pasadena.—Miss H. M. Bliss, 5 00

CHINA.

Pang Chuang.—Misses Wyckoff, of wh. 10 is Th. Off., 18 00

FLORIDA.

Melbourne.—Miss C. L. Marsh, 2; Mrs. E. W. Butler, 5; a Friend, of which 5 is for the debt, 30, 37 00

GEORGIA.

Atlanta.—Central Ch. Aux., 20; Star Band, 2.50, 22 50

JAPAN.

Kobe.—Miss J. E. Dudley, for the debt, 5 00

NEW MEXICO.

UNION.—Albuquerque, of wh. 5 is Th. Off., 8 15

NEW YORK.

Mrs. Darwin R. James and Friends, 297 00

UTAH.

Coalville.—C. E., for the debt, 1 50

MISCELLANEOUS.

Income from permanent investment, 32 00

Receipts for month, 3,149 68
Previously acknowledged, 44,690 73

Total since Oct. 26, 1894, $47,840 41

MRS. ALFRED B. WILLCOX,
Ass't Treas.



VOL. XXV. NOVEMBER, 1895. No. 11.

Expect Great Things from God. Attempt Great Things for God.

STILL another month we may rejoice in increased contributions, having received $755.44 more in the month ending September 18th than in 1894. The decrease in legacies for the month makes the total decrease, not counting the special gift for Inanda Seminary, $4,455.25. While we take comfort in the increase in gifts from the churches, the total decrease gives great cause for anxiety.

ALTRUISM, says *Harper's Bazar*, is the word used by those who do not want to say Christianity.

"WHY do you do this?" asked a Chinaman of a medical missionary in the Hankow Hospital. "I never had any one treat me like this." "It is not I that do it, but the Christ dwelling in me," was the reply.

WESTERN civilization is simply the natural history of the Christian religion.—*Benjamin Kidd.*

MR. BARING-GOULD on a recent tour was impressed by three things in the China missions: The great influence of medical work, the heroism of the ladies, and the devotion of many of the converts.

MRS. ISABELLA BIRD BISHOP had some perilous experiences during her recent travels in Korea and Manchuria. She was sent out of Korea at a moment's notice by the consul, without money or clothes. The British minister's wife at Peking gave her some clothes. She was in Manchuria with

the Scotch missionaries, and shared their perils at the time of Mr. Wylie's murder; was nearly drowned in an inundation; her bed was wet for three days, and she has had a bad form of malaria ever since. She was nearly captured by pirates; broke her arm through the overturning of a cart; was turned out of Peking with other European women.—*Ex.*

THE need of railways in China was strikingly illustrated recently by the arrival in Tientsin, on the second day of May, of 3,000 stand of arms which had been shipped overland to the seat of war from Canton on the eighth day of December! This consignment of munitions of war had been nearly five months on the way, and when it reached the vicinity of Peking the treaty of peace had been signed, and the war was over! Had there been a railway from Canton to Peking this cargo would have reached its destination in a little more than a week.

AMERICAN missionaries in China have addressed a petition to President Cleveland and the United States Senate "requesting that, in any treaty made with China, there be incorporated the right of missionaries to reside anywhere in China, to hold property in their own name or in the name of the Society they represent, to purchase property without consulting Chinese officials, and that the Chinese Government suppress books or pamphlets which contain foul calumnies against foreigners and Christianity." While missionaries have been given the right to reside in the interior of China, the right is often questioned by some of the petty officials, and the present seems to be an opportune time for securing greater security for our missionary enterprises.

THE suffering among the persecuted Armenians is said to be very great. It is reported that sixty-five families in the neighborhood of Bitlis have already died of hunger.

WHEN Dr. Duff began work in Calcutta, he found that a cow had more rights and higher rank than a woman, and he said that to try to educate women in India was as vain as to attempt to "scale a wall five hundred yards high." To-day, in the province of Bengal alone, one hundred thousand women and girls are under instruction, and India's most gifted daughters are laying hold of the treasures of the higher education. Zenana doors have been unlocked by the gentle hand of Christian womanhood, and a transformation is already accomplished which centuries of merely human wisdom and power could not even have begun.—*Dr. A. T. Pierson.*

CHRISTIANS AT WEI-HAI-WEI.—It is interesting to find that in this fortified quarter, recently captured by the Japanese, a little work for Christ has been

proceeding. The evangelist there was formerly a dominie, having reached that appointment through having proved his unfitness for anything else—a method now obsolete in the West. When serving as a schoolmaster in Ning-hai, he was spoken to by a Christian Chinaman about Jesus, but, by way of answer, said he wanted no foreign religion. "But Jesus can save you from your sins!" The idea took hold on him, and, thinking a Saviour from sin might have something to offer him, he took a New Testament home and read it far into the night. It brought him to Christ, and since his conversion he has been trying to lead others to the Lord. He is now at Wei-hai-wei, keeping a food shop and evangelizing; some soldiers have been his trophies there.

In connection with the war it is in place to speak of the Red Cross Society. This association is not only doing, directly, a good work in helping to alleviate suffering and aiding distress among the sick and wounded, but, indirectly, by recommending our religion to the people. The immense popularity of this association, the fact that it is generally acknowledged to be of Christian origin, that a number of the foreign missionaries are active in it, has served, as I believe, to remove some of the prejudice with which we have to contend.

In accordance as the scales of prejudice are falling from off the eyes of men, will they be enabled to see the good there is in Christianity in its influence upon the individual, national, and social life of the people. It seems as if that time has come,—that it is beginning to be understood that a man can be a true Christian and at the same time a true Japanese. If this latter fact is once thoroughly established, one of the strongest arguments now used against Christianity by its enemies will have been removed.

It is true that Christianity has been for some time if not the only, at least by far the greatest, power working for righteousness in Japan. Christian ideas, Christian principles, are affecting life from center to circumference, yet the people hitherto have been unwilling to acknowledge it. But the growing and accumulated influence of the religion of Christ is such that it becomes harder to cover over this truth, to bury it under prejudice, or to smother it by opposition.

The Christians in Japan stand identified with the burning questions of the day. In relief and charity work they are often the leaders. In earthquake disasters, in the hospitals among the sick and wounded, and by the bedside of the dying, they show the kindly, helping hand. They have founded orphan asylums; they organize charity and benevolent schemes by which to succor the poor and the needy, to relieve the sick and the infirm; and in this way they are teaching, by example, that Christianity is a saving, helping

religion, and all these things are gaining for it its just recognition. What, then, is the outlook? On this there is a variety of opinions. Some are looking forward to great gains in the near future; others have no ground for such a hope. It is believed that some time will be required to recover from the serious setback the work has received during the last five years. It is also known that the opposition of the Buddhist has never been more determined than it is now,—that there is an immense amount of indifference in regard to religion in general, and the Christian in particular; so that the idea once entertained that Japan will be born a Christian nation in a few years is pretty generally abandoned.

But that the outlook is hopeful, more so than for the last three or four years, is generally acknowledged, since all the facts in the case go to show it. This should greatly encourage the workers on the field, leading them to still greater effort, and stimulate the churches of the West to meet all demands of men and money required by the present improved condition of Christian work in Japan.—*Rev. J. P. Moore, in "Missionary Review."*

A BROAD OUTLOOK.

BY REV. JUDSON SMITH, D.D.

It is as true to-day as when our Lord first spoke the words, that "the kingdom of God cometh not with observation." The changes which affect our missionary work most deeply are often imperceptible, and can be fully discerned only after the results proclaim them. In speaking of the events of the year that bear on mission work, therefore, we can hope at best merely to mention those which seem most important, with no certainty that the most influential have not been entirely overlooked.

The war between Japan and China has produced some remarkable effects in both nations, and seems plainly to have an important bearing on the evangelization of both these peoples. The weakness of the central government in China, and the consequent official demoralization at every point, exposes the present dynasty to overthrow and the country to disintegration. The influence of foreign nations is thus sure to be greatly increased, and the opening of the whole country to the residence and varied activities of foreigners seems inevitable. All this will greatly favor missionary work, and will deepen its hold upon the people. Our missionaries, while anxious about the disturbances that attend the close of the war and the return of the soldiers to their homes, with one voice anticipate enlarged opportunities for Christian work, and call for help to meet and improve them.

The elation of Japan over her victories, and the world-wide admiration they have called out, and the resulting intensification of the national feeling, must for the present act as obstacles in the progress of mission work. The popular cry will be "Japan for the Japanese," and the influence of foreigners must at least temporarily be weakened. Evidences of this state of things are at hand, and the conditions are felt to be unfavorable for continued and efficient missionary work. On the other hand, the revision of treaties and the consequent opening of the whole empire to the residence of foreigners, make possible, if other things favor, a far wider access to the still unevangelized masses than has ever yet been enjoyed. The visit of a deputation from the American Board to Japan to inspect the work upon the ground, to consult with the missionaries and native brethren there respecting the present state of our work, and the conditions under which it is to be prosecuted in the future, and to report their conclusions to the Prudential Committee, is an event of special interest, and promises to be of the greatest importance in its bearings on missionary work in that most interesting empire. The visit to India, China, and Japan, with special reference to woman's work in those fields, which Miss Child, Secretary of the Woman's Board, has entered upon, will not only be an occasion of great delight to all the missionaries she meets, but will also be a great advantage to the work itself, and to the wise administration of that work here at home.

The somber events of the last year in Turkey, and the deep unrest that prevails from Constantinople to the Caucasus, from the Mediterranean to the Euxine, taken with the settled policy of the Government to grant no reforms, and, unless prevented by force, to oppose the missionary influence, have greatly interfered with missionary work in every form. The coolness and courage of the missionaries, the steady maintenance of their usual work, the prosperity of churches and schools in spite of these embarrassments, are an admirable comment on the character of our missionary force, and on the Divine favor which follows their work. If, as at present seems probable, the Powers shall be firm in their dealings with Turkey, and shall demand and secure the suppression of brigandage and robbery, and all forms of maladministration in every part of the empire, the outlook for missionary work will be brighter than it has ever been before. The events of this year of anxiety have awakened a new confidence among the people in the missionaries, and a closer union of feeling and interest between Gregorians and Protestants, and have hastened the time when the entire population will be accessible to the gospel. It is a remarkable fact that during this year of wide and annoying interference in almost every part of Turkey, more important acts of special favor to our missionaries and to their work have been

secured from the Sultan than in any prior year since we first entered the empire. The granting of an *iradé* for the American College for Girls in Constantinople, carrying with it the unusual favor of forever freeing the College from taxes of all kinds, is a notable event in itself, and doubly so because this imperial charter was granted at this time. The personal and solemn pledge of the Sultan to the United States Minister at Constantinople to grant the same *iradé* to Anatolia College, is a further instance of these special favors to our work. It is a fact bearing in like happy manner on our work in Turkey, that our own Government, to an unusual degree and in many ways, has exerted itself directly, and through its representatives at the Porte, to secure protection for its citizens in Turkey and for the work under their care.

In Micronesia the events of the year have been favorable in an unusual degree to our missionary work. Spain has paid full indemnity for the losses inflicted on Ponape in 1887 and 1890, and the way is opened to resume our suspended work. The Marshall Islands reveal new openings, great promise in the older fields, and a good understanding between missionaries and the German authorities. The Girls' School at Kusaie is fuller than ever, and has graduated twenty girls, who are now centers of Christian homes in their own islands. Nowhere does a larger return for outlay greet us than among these islets of the Central Pacific.

The signs are auspicious in each of our three missions in Africa, in our older missions in India, and in those of Papal lands. Time fails to draw out the particular events which illustrate and confirm this view. But taken as a whole, there never have been so favorable conditions for the prosecution and enlargement of missionary work in every land and island of the globe as present themselves to us to-day. If our fathers would have been blamed for shrinking from the new task that challenged them in 1810, a hundred times more recreant shall we be if, in this culminating day of our work, when the challenge of great and final success is thrown at our feet, we falter, and withdraw our hand.

Nothing, perhaps, is more important in its bearings on missions than the awakened interest in this work, and enlarged gifts for its support, which have attended and followed the missionary rallies of the year. The nature of the crisis, the urgency of present need, together with the majesty and success of the work, have been frankly set before the churches far and wide; and the response has been most cheering. The Christian heart of the land is deeply committed to this cause; it believes in its necessity; and, if not obstructed, it will easily extinguish all debts, and put the cause upon its feet in every mission field.

CHINA.

NOTABLE EVENTS IN CHINA.

BY MRS. CHAUNCEY GOODRICH.

As soon as the Emperor of China saw that the war with Japan could not averted, a request was made through the Foreign office to the diplomats various countries, that all foreigners throughout China remain at their eral posts and pursue their various callings, promising protection.



MISS MARY S. MORRILL, PAO-TING-FU.

n some cities, notably Peking, the people, not distinguishing between the anese and other nationalities, became exceedingly insolent, and even vio-. The emperor at once issued a proclamation threatening the severest ishment upon those who ill-treated any one belonging to a friendly on. This is the first instance in modern times of a Chinese emperor sonally issuing a proclamation in favor of foreigners.

In the interior many officials began personally to make the acquaintance of missionaries, and in some instances giving receptions in their honor, thus wonderfully increasing the prestige of the missionaries among the common people. The viceroy of one province, after personally examining their work, publicly proclaimed, what other officials for the first time discovered, that the missionaries' work was only for the "good of the people," and that they only sought to "save men."



COVER OF NEW TESTAMENT.

The Dowager Empress of China, regent of the empire for nearly a score of years, by the sacred rights of a virtual parent (she is aunt by marriage), which rights Confucius proclaimed, and which she by the force of her masterful will proudly asserts, still practically rules a fifth of the world.

The New Testament, beautifully printed, bound in silver wrought in the bamboo pattern, with doves (the Messengers of Peace) among the branches, *the volume lying* on old gold plush cushions, being encased in an exquisite

silver casket, was presented to her for the first time by the Christian women of China when she reached her sixtieth birthday, having lived a "cycle of Cathay." "This Holy Classic for the Salvation of the World," freighted with the prayers of ten thousand women, went to her when she was to have had the grandest fête China ever knew. Instead of which the very throne seemed menaced, and the wisest foreign diplomats told us the Japanese would be at the city gates in twenty days, and that it looked as if the proud Manchu dynasty was about to crumble into dust.

The women told the empress that the "Bible was the classic of the only religion which aims at the salvation of the whole world from sin and suffering, and that the truths in that volume had brought peace of heart, purity of life, with hope of everlasting happiness, to countless millions. It had given Christian nations the just laws and stable government which are at the root of their temporal prosperity and power."

Some said: "A foolish expenditure of money." "Why this waste?" "Among so many gifts which it would take months to see, the women's gift would be lost;" but the King's heart is in the hands of the Lord as the water courses. He turneth it whithersoever he will.

The emperor himself sent a eunuch the next day for the entire Bible and some books explaining Christianity, saying he had seen the New Testament given to the Dowager Empress. Did ever in the history of modern missions a royal gift meet a royal need like that? And when the women saw the royal gift of twenty rolls of silk and satin given by the Empress in return, it but sent them to their knees.

The year has given special opportunity to teach what real patriotism is, and both by pen and by voice to show in what ways China is behind other nations. Heretofore such words have been listened to by dull ears or scanned by blind eyes.

One of the most impressive days in my memory of the year was the day of fasting and prayer when Li Hung Chang was negotiating the Treaty of Peace. With strong pleadings and with many tears prayers for mercy upon China were made, but not one prayed for peace if it meant that China was to go back in her old millennial ruts. A theological student at Tung-cho Seminary composed a hymn, "China for Christ." Again and again it brought tears to many eyes as they sang, "God pity our glorious China land."

The wave of opposition in the Yang-tse Valley and in Southern China is but a part of a deep, strong current, not only against foreigners but against the Central Government—the Manchu dynasty. The end is not yet. The murderous assault, which may cost him his life, upon our Dr. Sheffield, the beloved and honored president of our Tung-cho College, brought out

the dark shades of heathenism, and the wonderfully beautiful light of Christianity as revealed in the self-sacrificing love and devotion of our Christian men.

Anti-footbinding seems to be having a new impetus. The society ladies of Shanghai are holding drawing-room meetings, and are starting a petition to the emperor, asking him to enforce the edict of a former emperor abolishing the custom. (It never was enforced, as it met too great



MISS ANNIE A. GOULD, PAO-TING-FU.

opposition.) As none of the Manchus have ever bound their feet, as no Manchu can marry a bound-footed Chinese woman, it is doubtful whether at this time His Majesty will venture further to antagonize the Chinese. However, agitation is good, but the reign of Christ in the heart is worth more than an emperor's edict, for the sentiment against foot-binding among Christians grows stronger each year. Our helpers and pastors are now growing ashamed of having a wife with bound feet, and in Tung-cho no

Christian mother would think of binding her child's feet. The most noteworthy struggle of the year has been at Kalgan, where Miss Etta Williams has fought Satan in his stronghold of pride (for the Kalgan feet are "so dainty and pretty"), and convinced some of the Christian mothers of the sin. It was a battle such as you in America cannot dream of.

"China for Christ;" this is our motto. His Kingdom is coming,—has begun, and well begun. Mission work there is a success, but God grant that the nations of China may not become equipped for modern warfare until the revenge and cruel heathen hate now harbored in Southern and Central China toward the nations who have cruelly wronged and maltreated them, has been changed. If it is not, Winchester rifles and Gatling guns may sometime be turned against America.

TURKEY.

AMONG THE ARMENIANS.

The address by Lady Henry Somerset at the Armenian meeting in London, given below, paints the scenes with which we are becoming sadly familiar in vivid colors. We make no comments, but give those of Rev. Henry Y. Satterlee, D.D., rector of Calvary Church, New York City. He says:—

As we read the account of the late massacre of Christians in Armenia, and of the governor of Bitlis, it almost seems as though we were perusing a chapter in the primitive life of the Church in the first three centuries. The place is the early scene of the labors of the apostles, a short distance north of the Holy Land, and not far from those seven cities in Asia to which the messages in the Book of Revelation were sent.

The cruelty was not surpassed by that of the days in which Polycarp and Ignatius lived, and these martyrs of the nineteenth century take their places side by side with those of the first. Their names may not go down to history, but they are known to God; and like that of the faithful martyr Antipas, of whom no human record remains, those names, as Christ himself has revealed, are written in the Lamb's Book of Life.

When we read of those three hundred faithful women who were given the alternative of denying Christ or sharing the fate of those husbands, brothers and sons whose bodies lay on the ground around them, and who responded, "They have died for Christ, and so will we," it almost seems as though we were living in the days of the primitive Church instead of in the midst of the enlightenment of the nineteenth century. Our blood tingles in our veins when we think of those who are brothers and sisters in Christ. In the providence of God this may be one of the influences that will help us

to redeem those sacred countries whose atmosphere Christ himself breathed, and whose cities have been trod by the feet of Christ's own apostles, from the blight that has rested on them for centuries.

ADDRESS OF LADY SOMERSET.

The crescent of the Turkish mosque has become the scimitar of the bloody-handed Turkish soldier. Henceforth that crescent stands forth in the eyes of all nations as impossible to cleanse as the hand of Lady Macbeth, while the cross, gleaming on ten thousand church spires, sheds forth the mild effulgence of a beacon that means deliverance wherever its heavenly rays extend. Never were these two symbols of a dying and an ever-living cause set over against each other in a contrast so vivid and significant as now. The martyrdoms of the first century in Jerusalem have been suffered again at Sassûn. The hills and valleys of Judea are hardly more sacred than the blood-saturated hills and the valleys of Armenia.

What was the crime of the Armenians? That they cherished in their brave and loyal hearts the gospel of peace on earth and good will to men; that the Bible was their most sacred possession; that the home life had one central figure, rather than a group of women despoiled of their choicest heritage—the lifelong fidelity of one man to whom their own had been faithfully pledged. This was the stone of their stumbling, the rock of their offense in the fierce eyes of their Moslem foe.

Three figures stand forth on the lurid canvas of this history: the priest who had sustained and comforted his little flock gathered with him in a cave on the hillside, was too old to flee when the Turks searched out their covert. He was afterwards found, bayoneted, mutilated, his reverend gray hairs half concealing the red sign of the cross that had been cut on his forehead—indelible mark of the undying hate that the followers of Mohammed cherish for the disciples of the Galilean.

Another is the scene when Shakkeh, the sister-in-law of Krikor, the famed Armenian leader, herself a woman well known for her high character, courage, and wealth, took her little boy in her arms, and, being pursued by the savage soldiery, flung herself down a precipice, beneath which she was found dead by faithful friends who came to seek her place of martyrdom; as they simply said, "We buried her and her little one in remembrance of the hospitality we had so often enjoyed in her happy home."

The third is a young wife and mother but eighteen years of age, who, hunted like a partridge on the hillside, ran with her little three-months-old boy in her arms until she was overtaken by the Turkish troops and her boy slain before her eyes, his little form being tossed on their bayonets from one

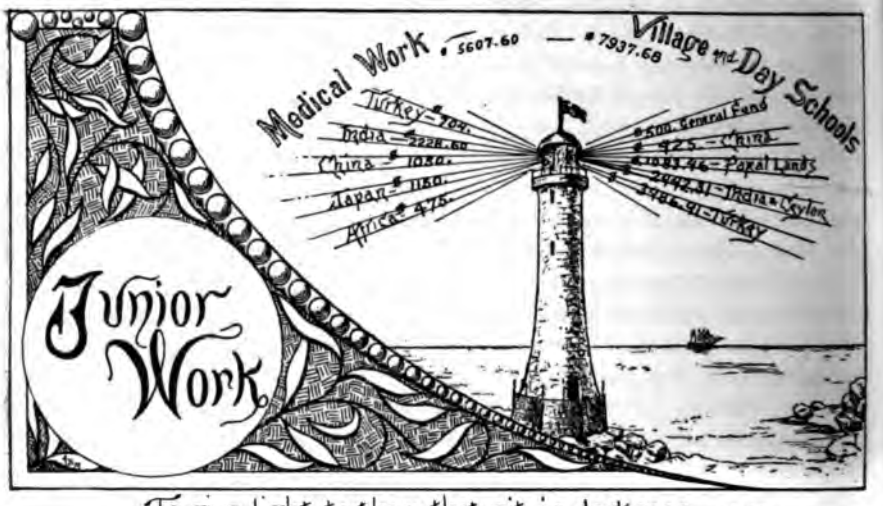
soldier to another; and as she turned to fly they began to despoil her of her clothing, when, to their surprise, they found on her a belt filled with gold coins; and during their quarrel over the distribution of this booty, she slipped away and concealed herself among the fastnesses of the rocks, where she was afterwards joined by her husband, and the two escaped, and are here with us to-night.

For what did they die—the good priest, the brave lady, the hunted little mother's child? They died that the gospel—which raises woman up, and with her lifts toward heaven the world—might have free course to run and be glorified. They died that the untrammeled, beneficent, consecrated life of England's purest womanhood might slowly come to women in their own beautiful and pleasant land. For they knew, as we do, that even as the progress of a June day is traced on the earth's map by the sunshine, so the widening way of a free gospel is traced by woman's happiness and manhood's exaltation. For them, already, Christianity had done much, for us it has done more; to them the tender dawn had come, to us its noontide splendor.

The watchword of our great nation to-day should be not "peace with honor"—for these are words that in presence of the lamb upon Armenian hillsides to which no wind is tempered, become a reproach if not a blasphemy; but rather let us cease to cry peace, peace, when there is no peace; and lifting up our hearts to God for power, let men and women throughout the English-speaking race, in broad America and in Great Britain, highly resolve that the rallying cry of Armenian deliverance shall be peace with purity, peace with fidelity, peace with loyalty, firm and unfaltering to the gospel of Christ and to the Golden Rule.

Miss Frances E. Willard adds:—

The most impressive incident of the evening occurred when Lady Henry Somerset referred to the little mother, hunted like a partridge on the hillside, whose baby was tossed on the bayonets of the Turkish soldiers, and as she spoke, turned to a young Armenian woman, wearing her native costume, whose dark, handsome face had in it the pathos of the awful scenes in which she had so lately been a central figure. She did not understand a word that Lady Henry uttered; but when she was given to know that she had been referred to, and a sign was made for her to rise, she did so with great modesty; and the pathos of her look and attitude and the tender tones of Lady Henry, produced such an impression on the audience that hundreds were in tears. At the same moment her husband, a grave young man, rose with the instinct of protection in his face, and remained standing near his wife, the two making a picture on the hearts of the people that bodes no good to the blood-thirsty Bashi-bazouks.



TURKEY.

RELIEF WORK IN ARMENIA.

The following description of relief work in one of our mission stations will be of great interest to our readers:—

My plan of action is to give work to the people instead of gratuitous aid. . . . When I began to give work the news spread like wildfire, and by the third day we were fairly besieged by applicants, each one more wretched than the last. Sometimes we have had to keep four strong men to guard the door, and they were well-nigh helpless against the crowd. As the days have passed and the word has gone abroad, the crowds that come now are in a degree of nakedness, hunger, and misery that makes the earlier comers seem opulent in comparison! Every person I have received I have required to bring a signed and sealed certificate from her *taghazan* (selectman of the district) testifying to her need, or from some other reliable source, and yet the great difficulty has been to keep down the number. In this I have failed, although more than five hundred applicants have been sent empty away,—some of them weak and sick from hunger, and ragged to almost indecency. As it is, protesting as I might against receiving too many, I have two hundred and eighty-eight persons on my working list—a roll that demands about two thousand piasters (about one hundred dollars) a week to pay off,



REBELS WHO WOULD NOT PAY TAXES.

ensary waiting room. From
ıe wall to the stairs sit a
ring of six carders, pound-
ıg their one-string "harps"
om morning till night, and
› grateful for the work.
/ith every new invoice of
ool, six ragged but indus-
ious young men take it by
ıe *leader* (about a peck),
aid one piaster a *leader*,
ıd wash it. The cotton
ırded, and the wool washed
ıd dried, it is distributed
ugy (about two quarts) by
ugy to the women to spin.
pay them from two and a

not to speak of the material to keep them busy. They represent about one thousand one hundred souls, and I have investigated their cases, sending to their houses, etc., so thoroughly that I feel confident that, with a very few exceptions, the work we give them makes the difference between absolute hunger and a modicum of bread to eat. It is a noticeable fact that they simply "grab" at the work with pitiful eagerness, and never ask for gratuitous aid after once they begin to receive their wages. My method is to buy at wholesale uncarded cotton and unwashed wool. This is filled into the lower hall and dis-



VICTIMS OF TURKISH TAXATION.

half to five piasters a *nugy*, according to their poverty and number of mouths to feed.

The cotton thread is then given out to Caspar and Melcon and eight forlorn spindle-winders, who have their headquarters in the boys' school *dandoun* (kitchen) and behind the stable, to be sized and strung out in those familiar sticks. It is then given out to the weavers, mostly women, to weave into *gdar* (a very coarse cloth). The yarn is divided according to quality into *juval*, stocking, and *shalvah* thread, and given out to be made up.

We have already some two hundred pairs of stockings, twenty *topes* (about four yards each) of *shalvah* cloth made up, and expect our first *gdar* this week. These products could be sold either at full price or to the poor at a loss if any one had any money to buy anything, but they simply haven't. But once the weather begins to grow cold, the demand for gratis clothing will be tremendous, and if we can only afford it every stitch could be given away.

MICRONESIA.

A HAND-TO-HAND STRUGGLE.

BY MRS. SADIE SMITH GARLAND.

PART I.

Monday, December 24th.—We shall not soon forget our visit to Nononti, because of an experience that met us there. I say "we," for it seemed to touch all of us who knew anything of the heroine, one of "our girls." I wish I might tell the tale as it was told to me by those who took part in it,—simply and graphically, but with the power to send little sympathetic thrills all over one.

Before you read further take out my old "log" of the 1890 Gilbert tour, and read what I wrote of our visit to Nononti, and of the two girls, Kinoia and Teria, whom I brought away. Of the two, had you been able to follow them in the four years since coming to the school, you would find Kinoia little changed as to character and disposition,—somewhat brighter, to be sure, for her mental training, but self-centered still, gross in her tastes, and with a discouraging inertness and lack in her spiritual nature, which we had hoped from year to year might yield to all the influences which were brought to bear upon it, but which we were sorrowfully obliged to acknowledge as still strong and unpromisingly stubborn. Teria, on the contrary, shows a nature gradually awakened and developed, growing sweet and womanly as the years went by. The natural determination which kept her from crying out

when her heathen relatives would have dragged her from the boat, turned from a possible tendency to obstinacy into strength of character and determination for the right; not self-assertive, for she has never lost a certain timidity and reserve which, by those who did not understand her, has sometimes made her seem almost willful when holding to some course which seemed to her the right one for her.

When the girls last visited their homes, two years ago, we heard that these two were to be held by their heathen friends; and so, with their own willingly given consent, they were kept on board. Teria's father and mother came out to the ship, and the captain permitted them to remain over night; they said that Teria would not have been kept, but it seemed wise to be on the safe side. This year we heard the same rumor, and it seemed best that the girls should wait at least to hear how true the report might be before going on shore. When Mr. Walkup, Mr. Channon, and Miss Wilson returned from their visit to the mission, with most of the scholars, they told of having talked with Teria's father, who was much troubled that his daughter had not come ashore, and begged that she might come, saying that nothing would be done to prevent her from returning; that he was perfectly willing she should go back to Kusaie, but that her mother, having a sick child to care for, could not go out to the ship and could not miss seeing Teria. The father was clothed, and seemed to be thoroughly friendly and sincere in all that he said, and the missionaries who talked with him were convinced that it would not be right to keep Teria from going.

Accordingly Friday morning Miss Hoppin set off in the boat with the two Nononti girls and a few others. The village to which they went was about five miles from Tebona's mission, close to the stronghold of the Catholics. Miss Hoppin said that many times on her way in the boat she could not but look with admiration at Teria's sweet, womanly face; her heavy, glossy, beautifully braided hair; her neat figure, which looked especially well in a *holoku* of red, with a little white sprig over it, and a bit of white about the throat. Several times she asked her if she was afraid, and the girl would answer, "No; I want to go if you think it is best." She had left the decision to Miss Hoppin in the first place. It was a long sail to the village, and as the boat drew up to the beach Teria's father, a sort of head man, met them and took them to a large house close by, beside which stood a line of fringed men, who gave them but scant greeting.

The house, like all Gilbert houses, was open on all sides, and at one end, on a little raised place, sat Teria's mother, holding in her arms the sick child. So this part of the story was true; but as Miss Hoppin looked about her suspicions began to be aroused that all was not right,—else why were

there no other women there, but only men, about thirty of them, great, strapping, savage-looking fellows, with bushy hair cut square over the eyebrows, and with the short, black fringes,—the badge of heathenism? And why was it that Teria received no special greeting from her father and mother, as is the custom unless one has come to stay?

The little company sat a while in the house, and were served with young cocoanuts to drink,—an act of friendliness; yet Miss Hoppin could discern no friendly faces among the dusky crowd who seemed to fill the house. After the cocoanuts some of the *kamaimai* drink was prepared and passed about, and soon after the father rose, proposing to take the girls on to the next village, that they might "taste the water there also." This next village was the Catholic village. Miss Hoppin said that there would not be time, for soon the boat must leave, in order not to lose the tide. At this the company began to scold, the old men, of whom there were a number, becoming very angry, and accusing Miss Hoppin of keeping Teria in years past. Just then, Teria, who had been in a neighboring house seeing other relatives, entered, and as Miss Hoppin made a move to go to the boat, her father threw off his friendly disguise and exclaimed: "Very well; I am going to keep her, just as Te Kaure kept his daughter. He was a teacher, and he went into sin and kept his child, just as he pleased; and now he has turned back, and you have taken him into the church and think him as good as ever. What he did I can do."

As the father said he should keep her, a cruel-faced old man on the other side of the house exclaimed, "Now you have all heard what he says,—he means to keep her." Then turning to the father, he made him hold up his hand and swear solemnly to do as he had said. This the father did, adding fiercely, "If she tries to go, I will pierce her with a knife." Some of the girls say he showed his knife at the same time, but of that we are not sure. Upon this, the muttering of the ill-concealed hatred in the house broke into a storm of rage. They tried at first to pretend that they had not planned to hold Teria. The father roared out violently against the teachers, against his child; all the "hellish crew," as they seemed in verity to poor Miss Hoppin, kept him up with applause, and encouraging murmurs of assent and approval. Miss Hoppin asked Abera if the man was drunk, for she knew that in that case it would be hopeless to try to do anything to change his purpose. Abera did not know, but thought he was not. So Miss Hoppin crossed the room, and sat down close beside the father. She felt as though, if only she could hold the man's thoughts for a few minutes, and keep him from being led by the heathen crowd that filled the house, she might reach his heart, for she felt that he

had real love for his child. "Are you angry with me?" she said, laying her hand on his arm. "No," he answered, turning to look at her. "Then why do you roar so? I want to speak to you, not to all these people. Look at your girl. Do you think she looks like the girls here who have never been taught?" He looked at her as she sat quietly on the mat, with her eyes cast down, waiting for what was to come, and the tears came into his eyes as he answered; "No; she is different."

But just when it seemed as though the father's heart had been reached, the alert, cruel-faced old man across the house cried out: "What is that woman saying to you? Is she trying to take your heart? Remember, you have held up your hand and sworn." An angry murmur broke from the crowd. The devil in the man seemed to be struggling with his better nature; the evil gained the day, and he roared at Miss Hoppin to take her hands off him—he should keep his child.

Just then out of the angry crowd stepped a man with white hair, but an apparently young face, but a face of iron, and coming up to Teria, who had risen, knocked her down and dragged her along a little way by her hair. Abera, overcome with grief and trouble, interfered, making the man loose his hold.

The father then confessed that he did not care now who knew it. He had lied to Mr. Walkup and the others; he had meant all the time to keep his girl. Then all came out boldly and said they were Catholics.

They all hate Abera, these men, and awhile ago burned down his church, cut down his cocoanut trees, and persecuted him in every way possible. They spoke of his preaching, saying: "You told us we were serving the Devil. That is true; we have the Devil with us, and that makes us strong, and we are happy. We like to dance, and drink, and smoke; if you like preaching, all right; keep it, and we will do what we please." And *these* are the men who are avowed Catholics, who have been taught by the priests; converts to the faith!

Miss Hoppin began to feel that the situation was hopeless, but thought it just possible that if Mr. Walkup were to come, he might be able to influence the father in favor of Teria. Mr. Walkup had told her to send for him if there should be trouble; but that she must do it as quietly as possible, else the crowd of men would suspect something, and all would be lost. So she went, unnoticed in the general uproar, to Itianan, and told him to get a canoe and go as quickly as possible to the "Star," to get Mr. Walkup,—a good four miles. Itianan started, but just outside the house turned back stupidly to inquire, "And you want Mr. Walkup to come with me!"

The name was taken up and repeated, "Mr. Walkup! Mr. Walkup is coming!" The father, suddenly rising, threw aside the last pretense of friendliness, and pulling off his shirt over his head, stood confessed the pagan that he was.

Throwing his own child to the ground, he dragged her violently along by her beautiful hair, four or five men pulling her at the same time, and very quickly the house was emptied of the angry, shouting crowd. Abera tried to interfere. Unmindful of himself and of their hatred of him, thinking only

of helping Teria in her distress, he cried out to them: "You are a pack of thieves! Would we have taken your cocoanuts, do you think, if we had known how you were planning in your hearts to deceive us?" etc. The men, like fiends, mocked him and taunted him. "Stand up and preach to us, Abera! We have seen your tears, and do not care for them. Weep for us, Abera! Let us see you preach and weep!" Miss Hoppin said that these men seemed more like demons in human shape than any she had ever seen before. She begged Abera to say no more; to remember how they hated him, and had burned his church and destroyed his property; that they were Catholics. She knew it would be useless to make any further appeal to the father, and felt that the kindest thing for Teria would be for them to say no more, but to go; it might keep the furious heathen crowd from using more violence.

And so they made off with her into the bush,—how, Miss Hoppin did not know, for she was only conscious that the men closed in about our poor Teria, and then everything seemed to grow dark about her, and her knees were suddenly weak, and she sank down on a fallen tree to recover herself. When she was able to go on, she and the other girls walked to Abera's house, a mile away, and waited for Mr. Walkup, who brought up the boat when he arrived, from the place where it had been left, and took off all but Miss Hoppin and Abera to the "Star." Miss Hoppin felt that she could not go out that night, so Mr. Walkup left Mote, who had accompanied him, with her.

(To be continued.)

FOR CHILDREN'S MEETINGS.—IMPORTANT EVENTS OF THE YEAR BEARING ON MISSION WORK.

BY MRS. JAMES L. HILL.

THE studies for this month must possess uncommon interest from the fact that by the assignment of the topic we are permitted to dwell upon those exciting and striking incidents that have characterized the last twelve months. Here is, for instance, the recent war between China and Japan. An experience of mine with the boys and girls of a missionary company revealed to me, and that with surprise, that they had a good many items of information about the Chinese and the Japanese, about the war itself, and some of the easier reasons for Japanese victory. This can be made the occasion for a distinct impression in favor of missionary work, as for example: Which of these nations has hitherto been the more open and hospitable to ideas and influences from Christian lands? And is here not the reason why the Chinese hate the missionaries and other foreigners? Do they not feel that Japan's success has largely come from contact with such as these? The boys and girls will want to be told a great deal about the Chinese and Japanese. A fine opportunity exists for pointing out the advantage of organized over unorganized bodies of men, whereby in round numbers forty million of people have obtained victory over four hundred million. The war, more-

proves to the Chinese the futility of their whole educational system; ; the advice of the Mandarins has been so unfruitful, their influence has ıe broken, and incidentally a new opportunity has arisen to extend the ıce of Christian nations.

ning now to the troubles among the Armenians, show the boys and ıow Christian education is making them restless under the oppression Turks and antagonistic to it. It ought to be clearly pointed out to little people that it is not opposition to the missionaries simply as good and women that has caused the recent disturbances, but rather a ınce to American and English ideas of personal and civil liberty. Marsovan a new schoolhouse for girls, which has just been built, takes lace of one secretly burned. At Van, in Turkey, under the labors of eynolds, and Miss Frazer, and others, it became necessary to divide the ıy school into three parties, as the increase in attendance overflowed ıccommodations. The communion service had to be changed from the hour, as the interest was so great and so many persons congregated here was not room enough to get about and pass the elements, and it ecessary to have a quiet private service. Thus it is that while the work ckened the present and future danger is alarming. Let us not fail to nber that this month our eyes are caused to traverse the whole field. ıe boys and girls bring items and curios from any of the countries er missionaries have been sent. See which one among them can name ost missionaries and tell where they are stationed, and name one or two arities of the land in which they are stationed. Children usually reckon good meeting where they have placed some curious article on a table, re themselves communicated some fact.

Our Work at Home.

IE YEAR WITH SOME OF OUR EASTERN SISTERS.

BY MRS. C. H. DANIELS.

he twilight of the year many of us look back over the long day, and up its blessings. In most personal experiences both lights and shad- ıave fallen from God's providence. As a whole, the women of ica have abundant cause for happiness and gratitude as they stand their heights of privilege, looking toward a new year which promises as fair as those now above their heads. What shall we render unto ord for all his benefits toward us,—for the homes of America, where ue women are as "queens to their husbands and their sons"; for ab- of cruel war, with its devastating power upon these homes; for ege of education: for opportunities to develop and put to use powers God has bestowed? Let the question stand unanswered while we

look off afar to those three lands which have come so prominently into notice this year—Japan, China, Armenia. We have sisters in these lands; how have they passed the days? What experiences are borne over the seas to us? We have a right, yea, a duty, to ask the question, not in idle curiosity, but in a spirit of interest, sympathy, and helpfulness.

Since we have become somewhat acquainted with the women of Japan, through missionaries and travelers, we have surely found in them many admirable qualities. It has remained for this year, with its dread opportunity of war, to bring to the light their intense patriotism, undaunted courage, and steady self-control. From the beginning of the war a keen interest was taken by the women in every movement.

The noble example of the Empress in preparing lint and bandages within the imperial palace, and in visiting wounded soldiers in the hospital, was promptly, enthusiastically followed by hundreds. Mrs. Joseph Neesima went to the front, as superintendent of nurses, and ten of the Christian nurses trained in the Doshisha Nurses' School offered their services, five of whom were accepted. The high in rank were not above working with their hands; the wives of coolies, hair dressers, and servant women were not too poor to give generously of their scanty wages to increase the soldiers' fund.

There is much in such patriotic zeal and sacrifice to touch a tender chord in the American heart. Thirty years and more ago our women knew such scenes, and through common experiences a bond of sympathy is cemented between the homes of Japan and America. It is doubtful if in our own history, or in the history of any land, except it be Sparta of old, as one has suggested, the sacrifices and sufferings of war have been borne so calmly, even joyfully, as in Japan, for the sake of country and honor. It is certain the hearts of aged mothers ached when they bid farewell to the sons who were their protection and support. Yet there was no sign of the ache; rather a smiling face and such words as were spoken by one mother when she heard of her son's death: "We are thankful he is enrolled among the brave; this is not a matter of sorrow, but of rejoicing."

Long suspense and the worst possible tidings could not darken the bright appearance of a home. Such fortitude becomes sublime when we remember all that it entails to Japanese women to lose husbands,—not only the blow to true affection, but the loss of social standing and pleasures. It is said that one hundred old women in the interior banded themselves together to go daily to a shrine in order to pray for the lives of soldiers in the wars. Can any doubt that the wives and mothers of Japan exerted a strong influence upon the current of the war?

Now, when all is over, and the vacant places, the aching hearts remain, even in the midst of exultation, it would seem that there might be an unusual susceptibility to gospel truth,—a willingness to receive the "comfort wherewith we ourselves are comforted." So far from feeling that because Japan has shown marvelous aptness as a scholar, ability for independent thought, and prowess in war, she is therefore well able to stand alone, we should rather believe that there are special ministrations needed to moderate the *national elation*, and to drop spiritual seed into tender woman hearts.

Doubtless there are sad hearts across the narrow gulf on Chinese shores. There the battle raged; to that land came greater loss of life. But it is not of those we hear, nor of shining enthusiasm and fortitude, though doubtless there were not wanting examples of both. Among the quiet, plodding, poor women of China, a mighty process of purifying and elevating has been begun. What of this, while soldiers marched and blood was spilled? First, terror on the part of the people; then caution on the part of missionaries, so that no lives should be endangered. Perhaps there is no influence more leavening to the Chinese masses than the personal labors of women who visit in the houses, teach the mothers to read, gather them for counsel, and lead them one by one to a knowledge of the Saviour. From the large centers, as Tung-cho, Peking, Pang-Chuang, Foochow, these fine, strong rootlets of woman's house-to-house work have been stretching out and getting a firm hold. The fear and excitement of the year have torn up a few such rootlets, but the many have held and grown.

Such a Bible woman as Mrs. Ah is a testimony to the possibilities of the humble Chinese woman spiritually. In Peking and the villages round about, she visits, teaches, counsels, stimulates, and in fact wields over these homes a scepter "in about the same way as Deborah of old." It is a scepter of love and Divine truth. Many others have maintained a like position of beneficent influence upon their own countrywomen. It is the belief and assertion of the missionaries, who have stood so bravely through every threatening peril, that God has specially protected them and the work, so that it has been a year of both internal and external growth.

From Armenia a great cry has arisen, and is sounding in the ears of all Christendom. We will not forget that the Armenians were the first race to receive Christianity in the third century, and that their allegiance to the Cross has caused them endless suffering, even to this supreme degree of the Sassoun massacre. The women of Armenia are chaste, and the family life, in general, sacred. The deeds of outrage and excruciating cruelty which were practiced upon helpless women and children can be read elsewhere if one has the heart to read. In her address at the London Demonstration on behalf of Armenia, Lady Henry Somerset said: "What was the crime of the Armenians? That they cherished in their brave and loyal hearts the gospel of peace; that the Bible was their most sacred possession; that the home life had one central figure rather than a group of women despoiled of their choicest heritage,—the lifelong fidelity of one man to whom their own had been faithfully pledged. This was the stone of their stumbling, the rock of their offense, in the fierce eyes of their Moslem foes." Noble examples of faith and courage adorn the record which has been written of those sad and direful times a year ago. "Why should we deny Christ?" said the women; "let us die, too." There has come about a closer bond of trust and love between the Armenians and the missionaries. The wise, steady, friendly demeanor of the latter has broken down suspicion, and thus a way opens from the darkness.

While the world waits for the settlement of these mighty Eastern questions, let us not wait, Christian sisters, before we pour forth ardent prayer to our common Father to deliver his children, the women of Armenia, to

irradiate by his Spirit the women of China, to lead captive the women of Japan.

What shall we render unto the Lord for all his benefits?

"I will pay my vows unto the Lord now." And they shall be, first, thoughtfulness. It is a duty for a Christian woman to think out into the world, and to think until the heart is enchained. Then the heart will overflow in prayer. If one hundred old, idolatrous women of Japan could band themselves together to pray for their soldiers' lives, what superior motive have we Christian women to bind ourselves in a tacit agreement of prayer for Japanese souls!

And, again, I will pay my vow in return for all these benefits, with consecrated effort to send the gospel faster,—faster, ere they die. May we not join heart and hand in paying all our vows unto the Lord?

OUR BOOK TABLE.

A Hundred Years of Missions; or, The Story of Progress since Carey's Beginning. Rev. D. L. Leonard. Funk & Wagnalls, New York. Pp. 418. $1.50.

The author is known from his connection as Associate Editor with the *Missionary Review of the World.* This volume from his scholarly pen is, as he himself tells us, the result of a felt want on his own part. He found it difficult to gather facts relating to the beginning and development of modern missions without laborious research. We are surely indebted to Mr. Leonard that he set about to relieve others of a like heavy labor. We may turn to this "Story of Progress" and find a sufficiently full account of mission work throughout the world, even as early as times following upon the Apostles; thence onward to the Carey epoch, and through subsequent years. This in general, followed by chapters devoted in turn to separate nations, closing with a review of the "land to be possessed." The book is interesting reading, and valuable for reference in the study of missionary topics.

Forty Years in China; or, China in Transition. By Rev. R. H. Graves, D.D. R. H. Woodward Co., Baltimore. Pp. 316.

Any publication is welcome which bears upon a correct understanding of the Eastern Question, so prominently before the public to-day,—doubly welcome if from so reliable a source as a Christian missionary who has lived and labored among the Chinese for forty years. This volume is not a record of personal reminiscences, nor yet a history of missions, as might be suggested by the title. It deals in a simple, direct manner with certain marked characteristics of the Chinese which tend toward the destruction of their national life; of certain reconstructive forces, also, which are working for a new and Christian China.

It is something in favor of a new book that its type is large and clear, and its matter presented so as to be easily grasped and digested, arranged under headings which the memory can readily hold. The reader is reminded that statements in regard to China often mislead, because, while true of certain portions of the empire, they may not apply to others. Dr. Graves, how-

ever, considers characteristics common to the nation as a whole, such as conservatism, untruthfulness, opium and gambling practices. Diplomatic intercourse, the late war with Japan, education, Christian literature, and, above all, Christian missions, are reviewed in turn as regenerating forces working slowly through an inert mass. There are mighty possibilities of strong, vigorous life in this mass, and Dr. Graves concludes with the expression of strong belief that they will appear in due time, and that China will experience the *chung-hing*—the renaissance which the Chinese love to speak of. It will be a renaissance through the power of the Lord Jesus Christ.

SIDE LIGHTS FROM PERIODICALS.

The Eastern Question, in some one phase or another, seems to be the one especial theme bearing upon missions, considered in late issues of magazines. Those interested will find much valuable information in the following:—

Harper's Monthly, September: Arabia, Islam, and the Eastern Question, by Dr. William H. Thompson.

Blackwood's Edinburgh Magazine, September: The Japanese Imbroglio. From a correspondent in the far East.

Edinburgh Review, July: Criticism of two important books, "Problems of the Far East, Japan, Korea, China," by Hon. G. N. Curzon, M.P., and "The Peoples and Politics of the Far East," by Henry Norman.

Contemporary Review, September: Macedonia and the Macedonians.

Fortnightly Review, September: The Story of Stambouloff's Fall, by Edwin Dicey.

With these Macedonian articles as a background, it is interesting to read a letter by our missionary, Rev. E. B. Haskell, "How We Work in Macedonia," in the *Independent* of September 5th. In the issue for September 19th of the same may be found interesting sketches from Japan, China, Korea, India, Africa, and Mexico. M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

April.—Bombay, India. Architecturally, Educationally, Politically (the English Rule).

May.—Ahmednagar, India. The Boarding and Day Schools; The Bible Women's Training School; The Village Work.

June.—Madura, India. A Day with the Bible Women; a Day with the Doctor; a Day in a Missionary's Home.

July.—Jaffna, Ceylon. A Bird's-eye View of the Work; Heathen Festivals.

August.—Kindergartens. In Turkey; in Japan; in Other Countries.

September.—Foochow, China. Chinese Characteristics; Native Christians; Our Workers in Foochow.

October.—Peking and Tung-cho, China. History; Education; Missions.

TOPIC FOR DECEMBER.

Important Events of the Year Bearing on Mission Work.

The unusual events that have occurred in three of the countries where our missionaries are laboring make the topic an interesting one for the closing month of the year. For information on the Armenian question, see article in *Missionary Review* for January and February, 1895 (price twenty-five cents), and the *New York World* for September 15th. For China, see *Missionary Herald* for February and October, 1895, and the *Missionary Review* for October. For Japan, *Missionary Review* for September and October, 1895, the *Congregationalist* for Jan. 13, 1895.

ANNUAL MEETING.

THE Twenty-eighth Annual Meeting of the Woman's Board of Missions will be held in Park Street Church, Boston, on Wednesday and Thursday, Nov. 6 and 7, 1895. All ladies interested are cordially invited to be present. A meeting for delegates only will be held on Tuesday, November 5th. Branch delegates or missionaries who have accepted hospitality, but who may be hindered from attending the meeting, are requested to send word immediately to Mrs. Nathaniel Greene, 1 Congregational House, Boston.

Addresses are expected from missionaries representing different fields, also from others who have recently enjoyed the opportunity of observing mission work.

WOMAN'S BOARD OF MISSIONS.

Receipts from August 18 to September 18, 1895.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. Cullen C. Chapman, Treas. Augusta, Aux., 50; Milton, Aux., 8.50; Portland, St. Lawrence St. Ch., 11.10; West Woolwich, 12.50; Scarboro, Ch., 11.04; Harpswell Centre, 2; Calais, Aux., 20; Wiscasset, Aux., 8; Newcastle, Aux., 14; Scarsport, S. C. E., 12, 149 14

Total, 149 14

NEW HAMPSHIRE.

Nashua.—A Friend, 40

New Hampshire Branch.—Miss A. E. McIntire, Treas. Atkinson, Aux., 15, Flowers of Hope, 20; Bath, Aux., 10; Bennington, Aux., 3; Boscawen, Aux., 25; Brentwood, Aux., 7.86; Bristol, Aux., 13; Claremont, Aux., 23; Durham, Friends, 1.25; Concord, South Ch., King's Daughters, 10; Franklin, Aux., add'l, 5; Goffstown, Aux., 32.70; Greenfield, Aux., 11.25; Hanover, S. C. E., 25; Hillsboro Bridge, Aux., 7; Hollis, Aux., 20; Hopkinton, Aux., 7; Hudson, Aux., 13; Jaffrey, Aux., 22; Keene, 2d Cong. Ch., Aux., 25; Lancaster, Aux., 17.50, S. C. E., 13, Loyal Ten Juniors, 5; Lisbon, Aux., 7; Littleton, Aux., 25; Manchester, First Cong. Ch., Aux., 104, Wallace Circle, 10, Young Ladies' Miss'y Soc'y, 22.70, Franklin St. Ch., Aux., 133, South Main St. Ch., Aux., 25; Marlboro, Aux., 15.50; Mason, Aux., 10; Meriden, Aux., 12.13; Merrimack, Aux., 18.50; Mont Vernon, Aux., 25; New Boston, Aux., 16; Newfield's Aux., 18, Buds of Promise, 9, Junior Aux., 4; Nashua, First Ch., Talent M. C., 12, Aux., 10; North Hampton, Aux., 28, Mrs. Abby Gore, to const. self L. M., 25; Northwood, Aux., const. L. M. Mrs. B. W. Clark, 25; Pembroke, Friends, add'l, 1.40; Peterboro, Aux., 19.10; Plymouth, Aux., 31; Portsmouth, Aux., 78.10; Rindge, Aux. (of wh. 50 const. L. M's Mrs. A. F. Simonds, Mrs. Elijah Bemis), 50.03, Happy Helpers' Band, 44.25; Seabrook and Hampton Falls, Aux., 23; Stratham, Aux., 22.25; Tamworth, Aux., 6; Temple, Aux., 8; Tilton, Curtice M. C., 22.50; West Concord, Aux., 11.50, Miss'y Band, 10; Wilton, Second Cong. Ch., Aux., 37; Wolfeboro, Newell Circle, 5; East Derry, First Ch., Aux., 12, 1,267 52

Total, 1,267 92

VERMONT.

ɨend, 2 00
nch.—Mrs. T. M. Howard, ɜt, Aux., 22.25; Barton, Aux. const. L. M. Mrs. H. T. 29; Barton Landing and ı, Aux. (of wh. 25 const. L. S. Pinkham), 27; Barton C. E. S., 5; Bennington . (of wh. 50 const. L. M's Robinson and Mrs. Samuel ɨ; Bennington, Second Ch., L. M. Mrs. M. B. Kingsley, ;ton, North, Aux., 12.50; East, Aux., prev. contri. Mrs. William Samson, 22.75; ux., 12.75; Brandon, Aux., eboro, Ladies' Association, oro, West, Aux., const. L. annah Taylor, 25, King's ; Brookfield, A Friend, 10, .ux., 17, Second Ch., Aux., ngton, Aux., 140, Young M. Soc'y, 10; Cabot, Aux., idge, Aux., 15, Second Ch., astleton, Aux., 4; Charles- .ux., 11.95, J. C. E., 3; Char- 9; Clarendon, Aux., 5; Col- x., 10.35; Cornwall, Aux., ıry, North, Aux., 13; Dan- 3.60; Derby, Aux., 5; Dorset,). E., 5; Dummerston, Aux., urgh, Aux. (of wh. 25 const. elen K. Maynard), 29; Eliza- . Y., Mrs. A. W. W., 2; Essex ., 16; Essex Junction, Aux., Aux., 10; Glover, West, contri. const. L. M. Mrs. C. .50; Greensboro, Aux., 21.53; ux., 7, S. S., 3.50; Hardwick, of wh. 25 const. L. M. Mrs. wood), 29.65; Hartford (Ex. and 25 const. L. M. Miss eeman), 30.50; Hinesburg, Jericho Centre, Aux., 15; ıx., 37.50, Primary Class S. n, Aux. (prev. contri. const. S. L. Hubbard, Mrs. M. F. uds of Promise, 15; Lyndon- 10, Busy Bees (prev. contri. ; Miss Gratia D. Balch and aton), 30.60; Ludlow, Aux., 5; Manchester, Aux., 42.17; alls, Aux., 16.58; Middle- gs, Aux., 25; Montpelier, ., 39.75; Morrisville, United Church and Society, 14.64; ux., 60; Newport, Aux. . const. L. M. Miss Eva J. 10; Northfield, Aux. (of wh. M. Mrs. Julia A. Durkee), , Aux. (of wh. 25 const L. rriet Lord Dutton), 30.70; , 65, J. C. E., 8; Peacham, 75 const. L. M's Mrs. Paul Mrs. Laura Palmer, Miss y), 76.40; Pittsford, Aux., Daughters, 5; Post Mills, es, 5, Aux., 14, prev. contri. . Mrs. Martha E. Doty; st, Aux., 5.10; Putney, Mrs. 0; Randolph Centre, Aux. . const. L. M. Mrs. Deborah .45; Randolph, S. S., 10, S. chmond, Aux., 16; Roches- 4.92; Rutland, Aux., 122.66, g, 1.21; Rupert, Aux., 18.10; Salisbury, Aux. (of wh. 25 const. L. M. Mrs. M. H. Barton), 27.50; Sharon, Aux., 8; Shoreham, Aux., 17; South Hero, Aux., 16.80; Springfield, Aux., 101; St. Albans, 25; St. Johnsbury, East, 10; St. Johnsbury, North, Aux. (of wh. 75, by Mrs. Horace Fairbanks, const. L. M's Mrs. A. H. Heath, Mrs. C. W. Farr, Miss L. A. Heath; 25, by a Friend, to const L. M. Miss Katherine M. Bingham), 228, Mrs. S.'s S. S. Class, 8.50, Daughters of the Covenant, 20; St. Johnsbury, South, Aux. (of wh. 25, by Mrs. Henry Fairbanks, const. L. M. Mrs. Alice R. Tifft), 52, Junior Dept., 5; Stowe, Aux. (of wh. Thank Offering 21.15), 50.60, S. C. E., 6; Strafford, Aux., 13, S. C. E., 10; Swanton, Aux., 11; Troy, North, Aux., 2.90, J. C. E., 60 cts.; Underhill, Aux., 16.05; Vergennes, Aux., 32.25; Waterbury, Aux. (const. L. M. Miss Louisa Watts), 12.14; Waterville, Aux., 5; Wells River, Aux., 18.50; Westminster, Aux., 11, Mission Band, 5; Williamstown, Aux., 9; Williston, Aux., 7.25; Wilmington, Aux. (prev. contri. const. L. M. Miss Lettie A. Estabrook), 15.35; Windsor, Aux., 23.25; Woodstock, Aux. (of wh. 50.25 Thank Offering, const. L. M's Miss Elizabeth Billings, Miss Mary Montague Billings, Miss Margaret L. Johnson, Mrs. Caroline Whitehill), 114, 2,768 38

Total, 2,770 38

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. C. E. Swett, Treas. Andover, Aux., Mrs. A. M. Foster, 4.25; Ballard Vale, Union Cong. Ch., S. C. E., 7; Lexington, Aux., 75; Linden, Cong. Ch., Aux., 10; North Woburn, Aux., 15.06, 111 31

Barnstable Co. Branch.—Miss Amelia Snow, Treas. East Falmouth, Aux., 2 00

Berkshire Branch.—Mrs. C. E. West, Treas. Adams, Aux., 5.80; Housatonic, Aux., 14.60; Lee, Senior, Aux., 352.43; Richmond, Aux., 21.50, 394 33

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Bradford Academy, 40; Newburyport, Belleville Aux., Miss Julia Balch, 20; Whitefield, Ch., S. C. E., 10, 70 00

Essex South Branch.—Miss Sarah W. Clark, Treas. Lynnfield Centre, Aux., 23 00

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Ashfield, 30; Bernardston, 18.25; Hawley, 4.75; South Deerfield, 15.60, 68 60

Hampshire Co. Branch.—Miss H. J. Kneeland, Treas. Amherst, First Ch., S. C. E., 10; Enfield, Whatsoever Band, 10; Hatfield, Aux., 13.10; Westhampton, Aux., const. L. M's Mrs. Louisa W. King, Mrs. Eliza Bridgman, Mrs. Sylvia Cook, Mrs. A. G. Jewett, 100, Williamsburgh, Aux., 5.50, 138 60

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Holliston, Aux., 13.10; Lincoln, Aux., 50, Thank Offering, 15; Maynard, S. C. E., 10, 88 10

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Hingham, Cong. Ch., 13 61

Old Colony Branch.—Miss F. J. Runnels, Treas. Rochester, S. C. E., 10; Somerset, Pomegranate Band, 5; New Bed-

ford, Wide-Awake Workers, 55; Westport, Aux., 8; Middleboro, Aux., 40.22; Fairhaven, Aux., 10; Norton, Aux., 52; Marion, Aux., 14; Wareham, S. C. E., 10, 204 22

Otis.—Cong. Ch., 2 26

Rochester.—Miss Emma F. Leonard, to const. self L. M., 25 00

Springfield Branch.—Miss H. T. Buckingham, Treas. Chicopee, First Ch., A Friend, 300; Holyoke, First Ch., Junior S. C. E., 10; Longmeadow, S. S., 4.70; Ludlow Mills, Aux., 10.98, Golden Threads, 15; Mitteneague, The Gleaners, 30; Springfield, First Ch., Aux., 31.90, Memorial Aux., 39.50; Indian Orchard, Aux., 35.20, 477 28

Suffolk Branch.—Miss Myra B. Child, Treas. Boston, Mite Box, 1.60, Mrs. L. A. Hitchcock, 10, A Friend, 5, Shawmut Ch., Aux., 12; Cambridge, Shepard Memorial Ch., add'l, 87.03; Cambridgeport, Wood Memorial Ch., Aux., 10; Charlestown, First Ch., S. C. E., 5; Franklin, First Cong. Ch., S. C. E., 10; Needham, Aux., 20; Roxbury, L. L. A. and M. H. S., const. L. M's Louise L. Adams and Mary H. Shed, 50, Eliot Ch., Aux., 11; South Boston, Phillips Ch., S. S., 30; Waltham, Miss Mary F. Berry, 5, 256 63

Warwick.—Cong. Ch., S. C. E., 4 31

Worcester Co. Branch.—Mrs. E. A. Sumner, Treas. Barre, Aux., 17.50; Blackstone, Aux., 10; Gardner, Aux., 42; Gilbertville, Ch., 74.20; Millbury, Second Cong. Ch., Aux. (of wh. 25 const. L. M. Mrs. Elizabeth Buck), 113, Infant Class in S. S., 2; North Brookfield, First Cong. Ch., Happy Workers, 5; Oxford, Aux., 17; Warren, Aux., 11.50; Westboro, Aux., 19; Whitinsville, Extra-Cent-a-Day Band, 16.15, Aux. (of wh. 150 const. L. M's Miss Florence Whitin, Miss Elizabeth K. Whitin, Miss Mabel Rand, Miss Helen Chandler, Miss Alice Chandler, Miss Mary Marden), 720.65; Winchendon, North Ch. (of wh. 27.60 Thank Offering), 32; Worcester, Belmont St. Ch., 15, 1,095 00

Total, 2,974 25

LEGACY.

Pittsfield.—Legacy of Hannah M. Hurd, 500 00

CONNECTICUT.

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Enfield, King's St. M. C. (prev. contri. const. L. M. Miss A. Augusta Hoskins), 15; Hartford, Asylum Hill Ch., a Thank Offering from C. S. S., 5, Park Ch., Aux., 5; Kensington, Aux., 28; Suffield, Aux., 100, 153 00

New Haven Branch.—Miss Julia Twining, Treas. Bethel, Jun. C. E. S., 2; Black Rock, C. E. S., 20; Branford, Aux., 10, C. E. S., 15; Canaan, Aux., 5; Danbury, First Ch., C. E. S., 10; Middletown, First Ch., Aux. (Rev. W. C. Foster, const. L. M. Miss C. T. E. Sill), 25; New Haven, United Ch., Aux., 50; North Haven, C. E. S., 9.96; Norwalk, Jun. C. E. S., 10; Redding, C. E. S., 5; South Canaan, C. E. S., 8.50; Stamford, First Ch., Y. L., 15, C. E. S., 10; Washington, C. E. S., 11.60; Waterbury, Second Ch., C. E. S., 25; Woodbridge, Aux., 20, 252 06

Total, 405 06

NEW YORK.

Denmark.—Mrs. Jesse T. Kitts, 4 40

New York State Branch.—Mrs. Guilford Dudley, Treas. Utica, Plymouth, Aux., 10; Port Leyden, Aux., 10; Napoli, Aux., 10; New Haven, Mrs. S. Johnson, 25, S. C. E., 10.43; Fairport, Aux., 17; Schenectady, Aux., 50; Walton, Aux., 10; Riverhead, Aux., 40, S. S., 10.11, Buffalo, Niagara Square, People's Ch. S. S., Miss Laura E. Cook's Primary Class, 2.50. Less Expenses, 115.96, 79 08

Total, 83 48

PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. *N. J.*, Bound Brook, Aux., 18; Closter, Aux., 6.09, S. S., 7.51; Montclair, Young Ladies, 100, Stanley Ch., Chatham Aux., 11.44, 143 04

Total, 143 04

OHIO.

Cleveland.—Mrs. H. K. Cushing, 36 00

Total, 36 00

MICHIGAN.

Munroe.—Miss Ressler, 9 00

Total, 9 00

IOWA.

Des Moines.—A Friend, 25 00

Total, 25 00

CALIFORNIA.

Pasadena.—Miss L. F. Bradley, 5 00

Total, 5 00

CANADA.

Canada.—W. B. M., Bowmanville, Ont., 5; Garafraxa, 5; Immanuel Hamilton, 5.15; Miss Ida L. Foster, Delhi, 3.52, 18 67

Total, 18 67

FOREIGN LANDS.

France.—Paris, A Friend, 12 50

Total, 12 50

General Funds,	7,899 44
Variety Account,	31 24
Legacies,	500 00
Total,	$8,430 68

MISS HARRIET W. MAY,
Ass't Treas.



TWENTY-SECOND ANNUAL MEETING.

THE Twenty-second Annual Meeting of the Woman's Board of Missions for the Pacific was held on Wednesday, September 11th, in the beautiful and commodious First Congregational Church, San Francisco. The meeting was held in the large auditorium, on account of the extensive preparations going on below for lunching the large number of delegates and visitors who had gathered. It was one of the rare occasions that come to us on the Pacific Coast from the presence of the members of the now somewhat famous "Japan deputation."

The meeting opened at 9.30 A. M. by devotional exercises, led by Mrs. Armstrong, who spoke to our hearts in the announcement of Philip to a fellow-disciple that he had "found the Messiah." Have we found Him? And is it so joyful an experience to us that we must tell it—the glad tidings—to all around? Earnest prayer followed; after which the programme for the day was entered upon, Mrs. Jewett, our President, leading in her own happy way. A hymn was sung; a prayer offered. The report of the Recording Secretary was called for; after which that of the Home Secretary, Mrs. R. H. Cole, who soon leaves us, to our great regret, to accompany her husband to the northern part of the State for evangelistic work in Trinity County,—a county as large as some of the New England States. This was followed by the clear and comprehensive report of our Foreign Secretary, Mrs. Farnum, who, on account of illness, was unable to be present. Her report was read by Mrs. W. J. Wilcox. At this point a beautiful solo was given us by Miss Gertrude Morris, with the organ accompaniment. The President asked all missionaries present to come upon the platform. In response to this request Mrs. Peoples, of Siam (who is a sister of Rev. Loyal Wirt), and of the Presbyterian Board, Mrs. Arthur H. Smith, Miss Gouldy, Dr. and Mrs. J. D. Davis, and a young Japanese lady, whose name we will not attempt, came upon the platform.

It would be impossible to reproduce the earnestness, and pathos, and deep love for their work which these speakers revealed,—yea, more, the

deeper personal love for those to whom they have ministered in their several lands; and it seemed to those who listened that this love displayed for the poor and suffering of these peoples far surpassed anything we see in our ordinary life, and is akin to that of our blessed Saviour in his life on earth. "Thy love to me is wonderful," we seem to hear the poor Laos people in the hospital patients in China saying, "passing the love of mother, wife, or sister." Mrs. Arthur H. Smith, in her inimitable manner, in a parable told us of the great burdens the women are trying to carry in this missionary work, illustrating it by the methods of Indians in loading down their squaws with nameless burdens, while the men carry the one little burden of the ballot.

We were especially favored by the presence of the two Presidents of the two Branches which extend their broad and loving arms over the extreme portions of our coast; viz., Mrs. President McClelland, of the Pacific University, Forest Grove, Ore., and Mrs. J. H. Williams, wife of the pastor of the Congregational Church at Redlands. Each gave to us a most pleasant greeting, and it was good to see their faces, and to feel that we shall now have an acquaintance with them.

Delegates from other denominational Boards were then called for. Mrs. Thomson, of the Methodist Board, responded in a few cordial and fitting words. "The work is one," she said. "Our missionaries labor by the side of yours in all lands where the gospel has an entrance."

The ladies of the church now announced the lunch, and the large audience retired to the beautiful parlors below, where young ladies were in waiting to attend to the wants of the guests at the well-filled tables. The room was beautifully decorated with masses of the pink amaryllis, and vases of gorgeous autumn flowers stood on the tables. After the lunch a delightful opportunity was presented for social intercourse and greetings of friends who had not met, perhaps, for years. Truly this social intercourse at these great gatherings is of immense value. We can never eliminate the social element from our religious meetings, or carry on the Lord's work without it.

AFTERNOON SESSION.

This was opened by devotional exercises, led by Mrs. R. H. Cole, followed by the hymn, "From Greenland's icy mountains." Rev. Walter Frear, agent of the American Board on this coast, gave an address of welcome. This was followed by the addresses of the gentlemen of the "Japan deputation," whose coming we have so eagerly looked for. The first was Dr. A. H. Bradford, of Montclair, N. J., whose name has long been famil-

iar to us, and to whom it was a delight to listen. We can only give a few words of what was so eloquently said:—

"At a Woman's Board Meeting in New Jersey, Mrs. Bainbridge and Clara Barton, President of the Red Cross Association, were both present. Mrs. Bainbridge, in introducing Miss Barton, narrated this incident of her own life. At the breaking out of the Civil War she became a nurse, and went to the front. She and her companion were assigned a tent, and had for covering but one shawl, while the storm beat without. That night a woman came—a stranger—and asked for shelter, which was given. She remained till morning and went her way. Twenty-five years have passed since then, and an hour ago I again saw that lady in Clara Barton. She was as true as the noblest warrior who braved the battles of that conflict. Clara Barton followed in the steps of Florence Nightingale and Elizabeth Fry. Christianity has inspired the most fervent heroism, as the lives of foreign missionaries have proved. They have endured long and painful voyages, and the massacres of China and other countries.

"When Dr. Kirk was going to England a noted infidel was on board, and, believing the divine would try to convert him, said, 'Say it now, and be done with it.' 'Young gentleman,' said the Doctor, 'I was once a lost sinner and needed a Saviour, and now I have found one in Jesus Christ, and I wish you to find him also.' The man went away, but soon returned and said, 'If I ever become a Christian, it is you who will make me one.' The beautiful message of the love of Christ is ever new.

"Florence Nightingale once said, 'The kingdom of God is within; it is ours to make it without.'"

Dr. J. G. Johnston followed with an eloquent address, from which we have not space to quote. Mrs. Johnson brought loving greetings from the Board of the Interior. Mrs. Joseph Cook, whose benign presence captivated us, and whose rich subject delighted us, followed. We give somewhat copious extracts from this paper, which was entitled, "Our Greatest Gift to Nonchristian Nations."

After giving the seven sacred books of the world, she said:—

"In Boston, extracts from the books are read and studied. The Bible is not a neglected book; it is reviewed most critically from a scientific and philosophical standpoint. With the power of the Holy Spirit it is an influence beyond human comprehension. In the code of Manu woman was forbidden all the privileges of men, and her life was to be one of servitude. When sickness and trouble come into a heathen home, then the love of Christ meets the deep human need. Under his mother's guidance, Ruskin, as a lad, read the Bible through and through, and was obliged to

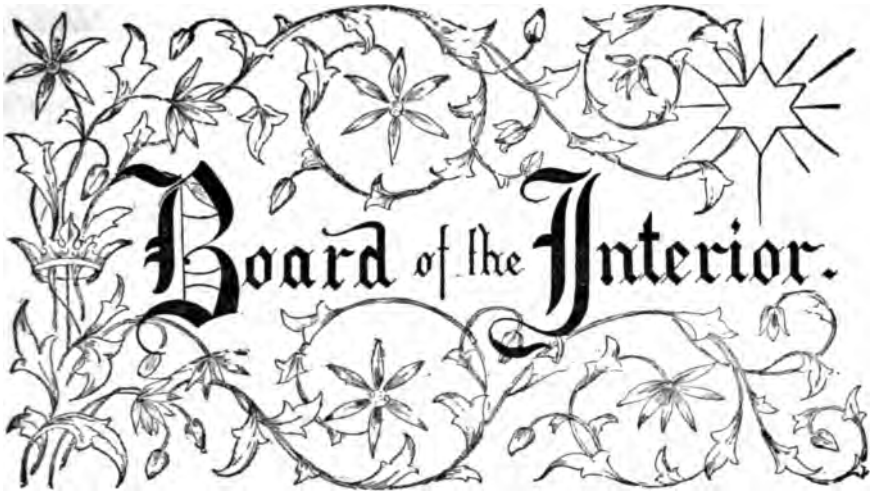
commit to memory many difficult chapters. In manhood he called his mother blessed, and profited by the noble lessons of his youth. What a contrast to Ruskin the other extreme—the painted and tattooed South Sea Islander! But even he, taught the principles of civilization and the saving knowledge of the gospel, becomes transformed.

"One of the temptations of youth is to put too much value on mental attainments. From the Congress of Religions we heard of the beliefs of many lands. The unlearned heathen welcomes the gospel, and to him it is precious; while the educated one reasons it out, and tries to make it over to suit his old belief. Millions of Bibles have been distributed to foreign lands and the islands of the sea. A Buddhist priest of Japan gave an image to a missionary, saying that for years it was the only thing he could bend the knee to in worship. God's gift to a lost race is free, and all may see in the cross the hope of life.

"We took a sail on the Ganges, and saw men and women bathing with deep solemnity, not gayly, as in this country. But the holy water of the Ganges and graven images in the temples give no happiness, for no inner light illumines their faces. Our gift of the Bible includes that of the Christian Sabbath. Orientals on becoming Christians are taught to observe it most faithfully, and they view with dismay the Sabbath desecration of our own land.

"What but Christianity has taught the fatherhood of God and the brotherhood of man? Caste and the degradation of women in the East depresses all. Some say there is danger of making the Bible a fetish; but take it as a pattern of holy living, and we have the substance of the Sermon on the Mount. By the daily teaching of the Bible to children in foreign lands they have become more learned in Scripture than the youth of our own country. They look on the opium curse of China, and the rum curse of Africa, and say, 'We want none of it.' I bring to you the greeting of the Woman's Board of Boston, and our spirits touch in sympathy."

"I AM in circumstances to give so little to the missionary work of any kind, and it is so painful to read of the great needs of the work throughout the world and not be able to respond, that sometimes I feel like dropping the missionary papers altogether. But I feel that I can least of all afford to lose that enlargement of heart which comes from deep sympathy with the Master in the work of drawing a sinful world unto himself."—*Extract from a subscriber's letter.*



EDITORIAL COMMITTEE.

Mrs. JAMES G. JOHNSON, 7 Ritchie Place, Chicago.
Miss SARAH POLLOCK. Mrs. W. H. RICE.
Mrs. GRAHAM TAYLOR. Mrs. G. B. WILLCOX.
Mrs. H. M. LYMAN.

IT is with pleasure that those of us who "tarry by the stuff" think of our editor in chief, Mrs. Johnson, as she enjoys the privilege and blessing of visiting our mission stations in Japan this autumn.

Mrs. Johnson accompanies her husband, Rev. James Gibson Johnson, pastor of the New England Church, Chicago, and one of the Deputation sent by the A. B. C. F. M. to confer with our churches in Japan concerning the best interests of the Lord's kingdom there.

We congratulate our missionaries in Japan upon this opportunity of making personal acquaintance with Mrs. Johnson, whom they will ever after esteem as a valued friend. We hope these pages will be enriched by her letters while absent. M. M. M. R.

TURKEY.

LETTER FROM MISS C. SHATTUCK.

OORFA, July 17, 1895.

MY DEAR MISS WELLS: You would not enjoy sitting by me just now, it is so warm,—104 degrees,—but the pen chat need not carry the discomfort, for I am now quite accustomed to it, and am very well. My sleep under

the starry skies is perfect, and all alone; my appetite does not flag. Best of all, I am peaceful concerning my future, the Lord has been so good in the recent past. I do praise His name for the complete fulfillment of his promise, "As thy days, so shalt thy strength be," which I experienced during those six weeks I was caring for dear Miss Mellinger in her severe illness. We expect her in the early autumn to enter upon work in Smyrna.

My dear native associate in Girls' High School is to go to Constantinople for one or two (if the way opens) years study in the college, and I must remain, and support and bear a large share of the teaching with Yevnege, the motherless daughter of our pastor, formerly my pupil in Marash. She is glad of some work outside the home; the youngest child can enter kindergarten this year, and so all six are in school. Pastor will employ some efficient woman to remain in the home during school hours, and return to her own home nights. I am so glad for Osanna that she can have a brushing up in school; she is very worthy, and has taught uninterruptedly for seven years. I received as gift for her ten pounds from a set of American friends, and the people here loan her ten pounds on her promise to return and repay in teaching. She has to give seventeen and a half pounds for board and tuition, one half reduction being allowed her for the year; so she has two and a half pounds for clothes and traveling expenses! How she will get through we do not know, but she will not give it up with so much accomplished. I think the journey will be made in company with Miss Mellinger, and a pupil going to the college from Aintab, who graduated this year from Marash College.

Hatoon, the kindergarten teacher, is to return in the autumn, so I have in the Home one of my old girls. I am feeling more at home in Oorfa, since I have coming forward for work some good Oorfa girls. I realized the comfort and joy as they returned this year from Aintab and Marash, and are so fresh and eager to impart some of the good received. We also graduated a class of six from our school this year, some of whom will go to the Seminary in Aintab. All are earnest Christian girls. Two must soon be married. We are glad their girlhood has been prolonged by this last year in school, which parents had not intended to give them.

Our schoolgirls gather in their schoolroom a little after sunrise every Tuesday for their Endeavor meeting, then remain all day for *shahre* making. This a kind of vermicelli, very generally used here in *pelafo*, and if twenty-five or thirty come, they can earn in one long day about forty cents. They are eagerly trying to help in a school debt of some five pounds the people are anxious to clear before schools reopen. I give some time to entertaining them with various matters they do not get from books. Yesterday it was of

a historical kind; next week it is to be missionary; and the following week to be astronomical, etc. We had before school closed several missionary meetings, and they learned about Africa and India, and some are pledged to regular contributions for foreign work. I am very desirous that all our young people shall know of the world's needs, and learn to help of "what they have to give," be it much or little, in money and in prayers.

I am taking vacation quietly here instead of going to Aintab, because I think I can get more good this year by so doing,—not that every year it would be best. Then I have some pupils I am trying to get up in certain studies for seminary, and am studying a little myself, but am really not exerting myself overmuch during the time of heat. The people will soon be leaving for vineyard life; the change is good for them.

We are still waiting good news these days, and hoping the land is to enjoy better days than the recent past.

One of my dear "grandchildren," whose mother, by the way, is in poor health, took one of our six presents awarded for neatness of person during the school year. Yesterday she came to ask my advice about giving cards to her Sunday-school children after regular attendance four Sabbaths. I did not even know the child (she is only twelve) had a district Sunday school, but found she and a younger schoolmate gathered the children of their neighborhood regularly for Bible stories, hymns, and a Bible verse. I thought it well to give her cards, having a very generous supply on hand. It was a genuine "cup of cold water" in the desert. Some of our older girls are keeping up the district Sunday schools Miss Mellinger opened. I accompany one to a house I do not care to have her enter unattended by a missionary. In the yard, if not in the room where the children gather, one or more of the men are sleeping, having spent the night (Saturday) in "playing" at some drinking bout, where they have the music of this land. We have three or four women sitting near, listening more or less, and smoking, till I ask them to stop for our sakes. The thirty or more children come with hair combed, bringing sprigs of bergamot, and are as attentive and sweet as children can be, even in such unfavorable circumstances. We meet there for the good of a suffering boy, often too feeble to sit up,—a chronic invalid, needy of the gospel in full power.

Our servants' family occupy rooms in our premises; I have the three oldest come every Sabbath for an hour or so to my room. A year ago, Dekran (now in his tenth year) made with me a picture scrapbook for his "Sunday book." I was then short of cuttings, and we used many advertising cuts with some better pictures,—in all over one hundred. He was to find an appropriate verse for each picture, and I to write the reference

beneath, or it might be Bible story. Then he must learn verse word by word, or story to tell in his own language. He recently passed examination before the two teachers left us, and they and his parents were greatly pleased to listen to him and to see him turn readily to any reference, except, perhaps, in minor prophets. Now we have laid out a new work, a book of twelve pictures only, which he selected, and then gave, as suggested by them, an appropriate title to each page: "Obedience," "Love," "Persecution," and "Cross Bearing," "Water Birds," "Poverty," etc., etc. He is to read in course, first a book from the New Testament, then one from the Old Testament, and so, alternating, read much or little, as he pleases, always watching for verses on his topics. He read seven chapters from Matthew last Sabbath, and found verses for nearly every page, and himself entered them in ink, first penciling the reference for my approval before he came to me. We have very pleasant times. Rosa has not yet become roused, but Dekran and I have a plan we think will work well for her, and are to make her a "book" on Saturday. Habeet plays with Noah's Ark and builds "a church" of blocks, letting the tired mother rest, if her crying baby will allow it. I have had many pictures sent me during the year, in response to my appeal a year ago at this time in *The Wellspring*. I had Hatour paste upon stiff cloth in strips that fold in threes for kindergarten, making seventeen such before she left, that are very attractive. We have over forty enrolled already for kindergarten in the autumn, and must enlarge room, order new chairs and tables, and employ second assistant. Pupils of all departments increased from two hundred and fifty, three years ago, to three hundred and ninety this year; much more to do to gather in all who should be in school. Miss Mellinger's house-to-house visitation was a help in that line.

It is so little one can do for the great ocean of need here, but I am glad to do anything. I need your earnest prayers.

A MISSIONARY HOME IN MARDIN, TURKEY.

BY HELEN DEWEY THOM.

MARDIN, a city of thirty-five thousand people, cannot boast of a single wooden building. A kind of light-gray limestone, rather soft and easy to quarry, is found in large quantities just outside the city in all directions; and after being cut into blocks suitable for use is brought into the city on donkeys. The fact that stone is the only building material, determines the architecture of our houses, which might be described as consisting of "long-drawn aisles and fretted vaults," but principally "fretted vaults." In our home there are twenty-one of these vaulted arches, twelve below in four rows of three each forming the first story. The hollow spaces where the arches come together are filled in with finely broken stone and cement, so that the whole is level and forms the foundation for the second story, which consists of only nine arches in three rows. The roof of the front row of three arches in the lower story has a railing about it, and forms a wide *veranda* running the length of the house in front of the upper rooms. A

staircase in the corner of the veranda leads up to the roof of the house, which is flat, and covered to the depth of a foot with red clay. This clay is rolled after every rain with a heavy stone roller to make it hard, so that the dampness may not sink through to the ceilings of the rooms below. In spite of all the precautions, however, the moisture penetrates and discolors the ceilings and makes the rooms damp, so that it is not unusual in winter to see green mossy growths inside our rooms on the stone window sills.

The doors and window casings are of unpainted wood, as smooth as an adz will make them. Only of late years, through the influence of the missionaries, have the carpenters of Mardin begun to use jack-planes. The floors of the lower story are of stone, and of the upper, a kind of white cement, such as is used for cellars in America. These materials are much better adapted to the climate and ways of living than wood. The cement is clean and cool, and is often sprinkled with a watering pot on hot summer days; while the stone floor in our dining room made it possible, on a certain birthday, to tie our little daughter's present of a live, white donkey to her chair at the table, where she found it munching hay when she came down to breakfast. In winter we cover the floors with thick reed matting, over which we lay the beautiful rugs which are so plenty and cheap in Turkey. The furniture must all be brought from America, even the stoves. Wood is the universal fuel, as there is no coal to be had. There is plenty of coal under the ground, but the sultan will not allow it to be mined. The wood is a kind of scrub oak, and is brought long distances on the backs of donkeys, and sold for ten cents a load. A missionary must buy about four hundred loads for a year's supply.

Downstairs are the dining room, kitchen, storerooms, laundry, and wood room. Our storerooms are large and roomy, for we are obliged to lay in stores in the fall sufficient to last a year of almost everything but meat. Upstairs are two sitting rooms, three bedrooms, a bathroom, and a storeroom. The gentleman of the house must have a separate sitting room, approached by an outside staircase, as many of his callers are Mohammedans, who are forbidden by their Koran to look at any woman's face except their mother's, sisters', wives', and daughters'.

The yard about our house is not attractive. No grass will grow, because for six months in the year there is no rain; and as we depend for our water supply on the rain we catch in cisterns we cannot water the yard. In the spring we sow a little barley, and after it comes up feast our eyes on its greenness for a few weeks, trying to store up enough sense of green to last us all summer, when everything is dry and brown. Spring is the gala season in our front yard; and we love to sit out on our verandas in the warm spring evenings and admire the almond trees, all pink and white with their lovely blossoms, and the pomegranate bush, as red as flame, and the young, fresh foliage of the fig trees and rosebushes.

We spend many evenings on our veranda, and are thankful that our lines have fallen where the missionary houses have verandas. When the nights are hot we bring out our iron bedsteads and sleep there, and in our wakeful hours look up into the clearest sky in the world, where each sparkling star seems to stand out by itself, as if suspended in the blue. The words of the

Psalmist come irresistibly to our hearts: "The heavens declare the glory of God, and the firmament sheweth his handiwork."

In the morning no such mundane sound as the rising bell calls us out of our slumber, but the sun himself, climbing up behind the castle that overlooks Mardin touches us on the cheek, and "day unto day uttereth speech" and says to our waking souls, "As thy days, so shall thy strength be."

The veranda on the 4th of July is decorated with flags all about the railings, and is the gathering place for the "celebration." Colored matches are burned, firecrackers are sent off, and small fireworks indulged in by young Americans who never saw the "land of the free and the home of the brave."

Mardin is built all the way up the side of a steep mountain, which rises abruptly from the head of the Mesopotamian plain to a height of three thousand five hundred feet. Our house is about two thousand five hundred feet up the mountain, and from the veranda we have a most beautiful view of the plain in front and the mountains and foot hills each side. Often we see the clouds below us, and sometimes, on a spring morning, the whole plain, as far as the eye can reach, appears to be a sea of cloud waves, the crests of which are dyed a gorgeous flame color by the rising sun. Those villagers down below thought as they looked up that the clouds reached to the heavens; but we who were above could see the glory that shortly would make rifts in the clouds, and shine into their homes. So God looks down upon us in times of chastening, and knows that the Sun of Righteousness is waiting to shine into our hearts, and give us that "peace that passeth all understanding."

LETTER FROM MISS E. T. MALTBIE.

SAMOKOV, June, 1895.

ON the 24th of this month we shall commence our final examinations, and then our summer vacation comes. We look forward with hope for some rest bodily, mentally, but especially we desire spiritual refreshment. How glad we would be if we could attend some grand conventions, such as we have in America. The only thing of the kind we have here is the meeting of the Evangelical Society; but that is past. We were much encouraged by tone of the annual gathering this year, as there was much more harmony, and the tone of all the meetings was much more spiritual. The hearts of the friends were touched, and they subscribed very liberally to the fund for building a home for their society in Sophia.

We are now having beautiful weather, and the lower mountains are fresh in their greenness, which contrasts finely with the background of white snow. I have been out to ride seldom this spring, as Mr. Demcheosky who used to accompany Miss Haskell and me often, is no longer able to leave his room; but yesterday we went out for a long ride, and I came back greatly refreshed in body and mind.

June 16th.—This letter is still unfinished, but I will try to have it off by the evening's post. We are preparing a new programme, which includes a sixth year. This was deemed necessary especially for the thorough prepa-

ration of teachers. Our school will now be equal in grade to the gymnasiums of the country, and as we expect the pupils to teach five or six hours per week in the Preparatory Department, we do not think there will be much increase of expense to the school. Of the class which finishes this year, three expect to remain if we succeed in getting the approval of the government of our new course of studies.

I was quite encouraged as to the spiritual condition of the school yesterday, as I looked over the list of the names of the girls and found so large a number who have expressed a hope in Christ. Only three have united with the church this year. All of the eight in the sixth class are church members. We do not see the growth in Christian character which we wish to see, but the worldly influences which surround the girls are very powerful.

We expect Mr. House's family here for the vacation, and Mrs. Haskell will welcome her son and family from Salonica.

One of our former pupils, and for a time a teacher in the school, has come back to Samokov in hopes to gain health in her native place. My sympathies were greatly aroused when I went to see her. She is a church member and a very talented girl, was an excellent teacher, but was persuaded by her friends to marry a gifted young man who was not a Christian, but an opposer of the truth. He deceived her by telling her that if there was anything in Protestantism he would become one himself. They were both ambitious, and undertook to edit several papers. He has overworked, teaching as well as doing editorial work, and is now in consumption. Her health is also broken, and her little baby is almost a shadow. She seems at last to realize that hopes founded upon this world are fleeting. It is very sad to see young lives which might become so useful, clouded over with unbelief. May the dear Lord yet teach them the great lesson of life, and draw them to himself. Her mother died only a few weeks ago, and several little brothers are left with none to care for them in her place. I am sure you will understand with what interest we watch for the dawning. When God's children come up to the "help of the Lord" in respect to giving of their substance for the promotion of the spread of the Saviour's kingdom in the world, there will be—I believe—such a mighty outpouring of God's Spirit as the world has never seen. It will be a great blessing to the heathen world, but the reflex influence upon the Church will be even greater. Oh the heights of the privileges to which the Christian may attain! May those times of refreshing be near!

REPORT OF WOMAN'S WORK IN THE HADJIN FIELD.

JUNE, 1894–JUNE, 1895.

BY EULA G. BATES.

"Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year. . . . Whereas ye know not what shall be on the morrow." More than once during the year just past have the inmates of the Hadjin Home, together, doubtless, with most workers in this empire, experienced the truth of this verse. The first instance of this ex-

periencing was our being delayed by quarantines and cordons in reaching home last fall after our summer vacation. As a consequence of this, the opening of the school year was just two weeks later than our plan and expectation had been. Also, our being away until after the time when school should have begun, and our finally opening school almost immediately upon our return, without making the usual preparations in the way of house cleaning and getting in our store of winter provisions, caused more or less nerve-trying confusion in the usual routine. About two weeks after the opening of school, sickness, caused largely, we think, by lack of nourishing food and proper care during the long summer vacation, broke out among our girls, and in the early morning of October 10th one of them left us for the home above. Immediately after this death the severe illness of one of our young teachers with pneumonia occupied our closest attention for a time, but she was graciously spared to us.

In addition to the school and home duties naturally increased by all this illness, young and inexperienced teachers just beginning their work in the villages were in need of oversight and guidance; and I made a four days' trip to Shar. Even before my return came a telegram announcing the date of the arrival of Miss Agnes E. Swenson in Adana, and Mrs. Coffing set out with all haste to welcome and bring her to her new home in Hadjin. The journey to Adana and back was made, and Miss Swenson was welcomed, by smiling faces and singing voices, to the Hadjin Home family on the afternoon of November 3d.

Not yet, however, could we settle down for the winter to the work in the Home, for village work was calling loudly for attention. Accordingly in the succeeding weeks Mrs. Coffing visited, first, Yerebakan, and afterwards Geoksun.

Turning now our attention to the work of the year in the Home School, we find many encouraging features. First, the attendance has been good,—fifty boarders and sixty-one day pupils besides thirty little kindergartners. Three of the most wealthy and influential non-Protestant families of Hadjin have sent little daughters to us this year, and there have been many other Armenian girls, each of whom has more or less influence in the neighborhood in which she lives. Indeed, the feeling of cordiality toward our school has never, I think, been so strong among both Protestants and Gregorians.

The scarcity of crops in all the region round about us, and the consequent exorbitant prices of wheat for the past three years, often double and sometimes even treble what we ordinarily pay, have caused the school to labor under a burden of debt; but while this is true, it is an encouraging fact that we never before have been able to obtain so much from the people, a little enough sum though it be.

The character of the work done in school has naturally varied much with the characters of the girls themselves. There being no graduating class the highest lessons in our curriculum have not been taught, but among the little girls there has been a degree of enthusiasm which is illustrated by certain of them even working out imaginary arithmetic problems in their sleep.

The distinctive feature of the year, however, has been, perhaps, the teachers rather than the pupils. Of the five native assistant teachers in the

family four have been our own former pupils, two being also graduates of the Central Turkey Girls' College; the majority of our associates being thus those who know well our school and its peculiar work, who know us and our aims, who have themselves come up from just the state of these little mountain girls among and for whom they work, have caused a degree of unity of purpose and harmony in its realization in every way gratifying. The remaining one of the teachers and the matron are also those who have been with us before, and we are glad to express our appreciation of all that these and our faithful steward, who last April completed the twenty-fifth year of his service for Mrs. Coffing and her associates, have contributed to the success of our work.

The religious instruction in the school has been varied; and while there is yet much for our pupils to strive for, the fruits of our labors are certainly apparent in earnest efforts to attain to that which is perfect, and pure, and lovely. Several, we believe, have been born into the kingdom this winter.

It was our desire to continue the bimonthly public meetings of the missionary Society of Marthas, which we felt did much good the previous year, awakening an interest in the cause of missions; but after one effort in this direction, which, to our great surprise, caused much questioning and doubting in governmental circles, and which was unceremoniously closed before it was finished, by fear lest the guests present might experience difficulty in reaching their homes, it was decided that in the present unsettled condition of the country all such public evening meetings had better be discontinued. A meeting of the Society of Marthas has been held once each month, and at the beginning of the year 1895, $11.22 were sent to the W. B. M. I. Treasurer. Something over seven dollars are now in hand toward the society's pledge for next year, and, besides this, the collection taken at our last meeting, amounting to $2.50, was voted to be sent as an extra toward the debt of the W. B. M. I.

The afternoon of New Year's Day about two hundred invited guests assembled in our dining room to listen to papers relating to educational subjects: The Relations of Education and Knowledge; Teaching and Study; Health in the Schoolroom; Exactness; Co-operation of Parents; The Teaching of Little Children. Some of these papers had been prepared by friends in Marash, some from among ourselves, and all seemed to command the closest attention, though we could not but realize that there must be still many years of labor in Hadjin ere such a meeting can be an entire success. Unfortunately, this little gathering also aroused suspicions among Hadjin officials, and became the immediate cause of our paternal government's keeping the closest watch of our goings and comings. Guards were placed on the road leading to our house, and although our pupils were not actually interfered with, neither their parents nor other friends were allowed to come within our yard after dark.

As the school year drew to a close, and preparations for public examinations were at their height, once more the words cholera and cordon began to be sounded in our ears, and Monday morning, June 3d, our school quite unceremoniously came to a close, the special reason for haste being that teachers and pupils from outside of this vilayet might reach their homes before the roads

should be closed. The kindergarten teacher and pupils being all of Hadjin, this school alone was continued until June 7th, when they very pleasantly entertained their friends for two hours and a half. We are thankful to say that, although we have to endure the disagreeable consequences of cholera being reported in our town, the disease itself has as yet made no certain appearance among us.

The primary schools in Hadjin have been carried on as usual, although the night following the day of their opening, one of the schoolhouses—that in Middle Hadjin—was utterly destroyed in the fire which swept away that entire district of the town on the night of October 22d and 23d. After the excitement had a little subsided a room was secured, at some distance, it is true, from the former site, but the best that could be obtained, and as many of the children as could be found were again gathered together from the houses in which they with their parents had taken refuge.

The two schools in Lower Hadjin have had a fairly successful year's work. The average attendance in each has been about forty.

The work among the women as carried on by the ladies of the Home has consisted in holding Monday meetings in different districts, a Wednesday meeting in the church in Lower Hadjin, a Thursday meeting among our nearest neighbors, and such visiting as we have been able to do. All meetings have been well attended, and the attendance of women at the Sunday services has been such as to crowd to the utmost the seating capacity of their side of the church. One Monday morning, instead of the services in the usual places, all the women were invited to our home, where they came to the number of about two hundred and listened with the greatest interest to Mrs. Coffing's talk on the last chapter of Proverbs, enjoying as well the merely temporal good cheer provided. It is undeniably discouraging that we cannot oftener say of those who thus attend our meetings that they become sincere Christians. How strong is the influence over these women of the ignorant priests, who watch from every street corner and threaten the women with the eternal ruin of their souls if they depart from the precepts of the priests, it is difficult for any one not seeing it to understand. The increasing desire, however, even among the most ignorant, to educate their children, is, we feel sure, one fruit of these women's meetings.

The Sunday school connected with the Second Congregation has had a good year. The Protestant children of the congregation number about twenty-five, but the average attendance during the twenty-three Sundays between January 1st and June 9th has been one hundred seventy-one and a half. The greatest attendance any one Sunday was two hundred twenty-six; the least, one hundred eighteen. May 26th a Children's Day exercise was given, to the delight and profit of the older people, we hope, as well as of the children themselves.

In the village work, girls' schools have been taught in Shar, Yerebakan, and Geoksun, while the preachers in Gurumze and Tashju have also taught schools for boys and girls in those places. There has never before been a separate girls' school in Geoksun, and the hearty response of the people to our efforts and the large number of girls in attendance upon the school have been most encouraging.

We deeply regret that the unsafe condition of the roads during a great part of the year has prevented more than one hasty visit each to three of the villages.

AFRICA.

LETTER FROM MISS LOUISE B. FAY.

KAMUNDONGO, BIHE, WEST CENTRAL AFRICA, April 20, 1895.

MY DEAR MISS POLLOCK: Your letter came last mail just after our mail had gone. I did not write last month because there seemed to be so little to tell; but your letter, so alive with questions, has made it easier to think of things of interest. I am so glad you wrote what you did about yourselves and your work, for it has made me feel more acquainted with you all. I consider myself quite unfortunate in not having met any of you or having had the pleasure of visiting at the Rooms, but I hope that we will become acquainted through our letters. I want to thank you for the *Mission Studies* which I have received, and which I enjoy very much. Now I will try and answer some of your questions. In the first place, although we are in the tropics, there is lacking the tropical growth that would be expected, for this part of Africa does not produce luxuriant vegetation. In the dry season the nights are quite cool, and once in a great while I am told that there has been frost. At the Cisamba Station, about thirty miles from here, I am told that they frequently find a thin ice on the water in the mornings; but I think it must be warmer here than there. The flowers and trees are mostly strange, although in our garden we have apple and peach trees which have been brought from home. The peach does very well, but the apples do not. Of the flowers, there is a yellow daisy that looks very much like the yellow daisies that bloom in the fall at home; it is called by a native name that means "the woman that sits in the corner." Then I have noticed a few small bunches of the yellow oxalis, or sorrel; these are the only ones that are familiar. I have also noticed a few varieties of orchids and sweet peas, and a number of other flowers wholly strange but very pretty. As for the scenery, although we have neither mountains nor high hills, we cannot say that we are living on a plain. The ground is quite rolling, and in the hollows are little brooks. In the rainy season these become quite large enough to be dignified with the name of "brook," but in the dry season they become very small and insignificant.

Our station is situated on the side of one of these hollows, and our view is rather limited; but what there is of it is very pretty, especially so this rainy season, when the grass was green, and the bushes and trees also of varied shades of green. We have very few large trees around here, excepting a number near the native village, the most of the land being covered with low shrubs or low, gnarled trees. We are near one of the small brooks; indeed, it is begun with the spring where we get our water. These numerous little brooks, with two small ponds, are the only water near us, although I think there is a small river between here and Cisamba.

Our houses are built of sticks, fastened together with a bark string, and mudded together, within and without, with a thatch roof. On the inside they are mudded with a white mud, which is found by the brook, and makes a very good substitute for plaster. The dirt floor is covered with coarse reed mats of native make, and the ceilings are of a white cotton cloth stretched tightly across the top of the walls. Altogether the houses are not bad, being quite light and comfortable, with the furniture brought from England or America, and little knickknacks such as are used in the houses at home, I think they look very cozy and homelike. If it is possible, when I am settled in my own home I will try to send you pictures of the inside and outside of my house.

We have a nice large schoolhouse of two rooms; the larger is used for the boys' school and for the Sunday services; the small one is used for the girls' school and the prayer meetings. The school building is not made like our houses, but with sun-dried brick, as are all the later buildings. It has no cloth ceiling. The tables and benches are homemade and rather rough-looking, but I do not think they are uncomfortable. Just now in the boys' school there are forty enrolled, and twenty in the girls'. I have lost some of my girls lately, because the boys they were engaged to were put out of the church on account of bad conduct, and the girls being their property were forced to remain away. Two of them were such nice, bright girls I could hardly bear to think of their leaving. The boys have said the girls may be released from the engagement by the payment of five eighths of cloth, but of course the girls could never get it. However, if we find the girls are willing to break the engagement and are willing to come back, we may see that the cloth is forthcoming. We have not as yet been able to see the girls about that. I would like to ask you to pray especially for these girls that they may be allowed to return to school again. Neither of them had become Christians, but they were such bright girls that we long for their return.

I suppose in my former letters you have heard me express my opinion of the language. I like the study of it very much, and I hope soon to be able to talk pretty well. I have found quite true what you said about reading the Bible in a strange language. I have just finished reading the Gospel of John, and I noticed things I never had noticed before, and also had so many new thoughts that were quite helpful. The work here has gone on very quietly. Just now we are enjoying a visit from Dr. Bower, the young lady who came out with me, and we are also looking for Mrs. Sanders' return from England, where she has been resting. Mr. Sanders expects to start for Benguella next Monday to meet her.

ECHOES FROM STUDENTS' NORTHFIELD CONFERENCE.

"The work of foreign missions is a matter not of option, but of obligation; the religion that does not require its adherents to proclaim it to the world is not worth having."

"Who is to blame for the great needs of this country? We make the results of our neglect at home a reason for our neglect abroad."

CHINA.

REPORT OF WOMAN'S WORK IN KALGAN, 1894–95.

BY HENRIETTA B. WILLIAMS.

No account can be given of work for women in Kalgan without dwelling on what Miss Dr. Murdock did in the summer of 1894, or set in motion before her departure in the fall to Peking.

The women in Miss Murdock's summer station class had had much previous teaching, and at that time prepared themselves for more efficient teaching of Christianity in house-to-house visitation.

One of the class, formerly the Bible woman at Kalgan, was sent to Yüchon in the fall of 1894.

The native helper's wife at Yüchon was employed to assist Mrs. Chao for four months in gaining entrance to the homes. The women in a village some miles from the city have heard the gospel from Mrs. Chao. A furrier's shop, where forty women are employed in sewing skins, is regularly visited. Two women were baptized as the first fruits of Mrs. Chao's labors. One lately died, and her funeral had not the least vestige of heathen ceremony. Her new-born faith kept her soul in peace, and she would not have any clinging to the old ways.

A young woman is mentioned who wishes to join the Christians, but is kept back by fear of the older members of her family.

An illness prevented Mrs. Chao from going out for several weeks, but part of the time she was able to tell many visitors the good news.

Old Mrs. Yü continues, in her faithful way, preaching and teaching to read in Chin-ke-ta. She made a visit to her married daughter in a neighboring village, and among the many families she preached to in that place mentions some Roman Catholics she called on.

Our most hopeful opening in Kalgan is in the gardening community, named from the location east of the large stone bridge. A man of some means and influence in that district joined the church recently, and uses his authority and persuasion with his many employees to turn them to Christ.

They with their families live in the same yard, so there is a large audience as well as a warm welcome to Mrs. Yen when she stops there. During the very busy season, when the women were out in the fields working, Mrs. Yen has explained the gospel to them outdoors. Two former members of Dr. Murdock's station class who were received into the church, give Mrs. Yen entrance into many homes east of the bridge, and bring many women from that locality to our Sunday services.

Work was done in Yeu-chia-tung, a village five miles south of Kalgan, last summer. Two women stayed in the village a month talking to visitors at the house, and going to the homes to teach and explain our catechism and our hymns. Dr. Murdock and Miss Williams made several trips there during the summer, and the crowd who thronged for medicine heard the preaching and singing. A prayer meeting for women after the Sunday morning service has been conducted through the year by Miss Williams. After the

meeting the tea drinking increases the acquaintance between the missionaries and the Chinese women. The statistics of the work are as follows: The three Bible women have gone out five hundred and thirty days, and made one thousand and seventy-nine visits.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS, 1895.

October.—The Kindergarten in Foreign Lands.
November.—The Church of God in Madagascar.
December.—Review of 1895.

THE CHURCH OF GOD IN MADAGASCAR.

FOR description of Madagascar, its manners and customs, the establishment of the mission, and the persecution, see "The Story of Madagascar," by Rev. John W. Mears, D.D.; also "Encyclopedia of Missions." Some information can be had also in the November copy of *Mission Studies*, which can be obtained at 59 Dearborn Street, Chicago.

For its physical aspects, its people, habits, language, religious beliefs, etc., see "Madagascar and Its People," by James Sibree, Jr., the architect of the memorial churches.

For the present condition of the churches, educational work, etc., see *The London Chronicle* for April, 1895.

When was the mission of the London Missionary Society established?

How long did the persecution last?

How many missionary societies are at work at the present time?

Number of churches, and of converts and adherents?

Educational work being done? *Mission Studies* for November.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM AUGUST 10 TO SEPTEMBER 10, 1895.

ILLINOIS.

BRANCH.—Miss Mary I. Beattie, of Rockford, Treas. Elgin, 10, Miss M. C. Wheeler, 4; Emington, 3.50; Englewood, Pilgrim Ch., 25; Evanston, 5, First Ch., 58; Galesburg, Central Ch., 100; Glencoe, 57.50; Howard, Mrs. A. R. Thompson, 5; Hinsdale, 75; Joy Prairie, 35; Lake View, Ch. of Redeemer, 12.35; Oak Park, 48; Princeton, 18; Rogers Park, Cong. Ch., 69.70; Thawville, 7.50; Winnebago, 5, 538 55

JUNIOR: Chicago, First Ch., 17.50; Rogers Park, Covenant Circle of King's Daughters, 14. 31 50

LE: Chicago, First Ch., M. B., 5.31, Park Ch., to const. Miss Ada L. M., 25; Thawville, 2.50; Wata- 37 81

Abingdon, 20; Aurora, New Eng- Ch., 15; Beardstown, 5; Chicago, n Ave. Ch., 100; Princeton, 5; dence, 10; Richmond, 1.51, 156 51

C. E.: Galesburg, Central Ch., 5 75

E DEBT: Chicago, First Ch., Ju- 15, Union Park Ch., M. J. W., 1; Crary, extra, 1; Des Plaines, Mrs. Young, 5; Dundee, 5; Evanston, Ch., 122; Elgin, 5, Mrs. A. H. Car- r and Daughters, 5; Glencoe, 100; ale, 24; La Grange, Mrs. E. S. Ely, ngwood, Mrs. L. D., 50 cts.; Oak extra, 2; Rogers Park, 1, Mrs. R. extra, 1; Rantoul, 5; Wheaton, lertha Stover and Helen, special, 5, 304 50

OFFERINGS: Hinsdale, 50.07; Mel- 75; Plainfield, 7.50, 62 32

, at Mission Rooms, Sept. 6th, 124 37

: Chicago, Olof Sangeson, for n Home, 6 00

Total, 1,267 31

INDIANA.

.—Miss M. E. Perry, of Indianap- Treas. Indianapolis, Mayflower 60; Michigan City, L. M. S., 6, 8 60

LE: Fort Wayne, Kindergarten, 75

Total, 9 35

IOWA.

.—Mrs. C. E. Rew, of Grinnell, Algona, 18.65; Alpha, 5; Anita, Burlington, 14; Chester Center, Central City, 6.60; Cromwell, 5; lle, 11; Fairfax, 5; Farmington, Farragut, 6.50; Grinnell, 35.25, S. to const. L. M. Mrs. Nellie G. e, 25; Independence, 7.57; Jackson, H. P. Henderson, 10; Magnolia, J. D. Morris, Birthday Offering, .; Mason City, 8.77; Newton, 20; a, 7.45; Oskaloosa, 3.20; Sioux First Ch., 1.70, 197 49

: Algona, King's Daughters, 5; King's Daughters, 10; Anita, 3.28; ock, 12.15; Des Moines, Plymouth Soc., 10; Grinnell, 31.90, 72 33

Davenport, Edwards Ch., 14.18; ell, 4; Hampton, 5; Jackson, 5; ester, 5; Old Man's Creek, 2.50, 35 68

LE: Grinnell, Busy Bees, W. Br., 9 05

SCHOOL: Mt. Pleasant, 2 80

: Corning, Miss Myrtle Foot, for Chambers, 5, for Miss Chambers' l, 19.60; Grinnell, Mrs. E. A. , for Bible Woman, Arrupucottai, 30, 54 60

OFFERINGS: Anita, 9.40; Mc- r, to const. L. M. Mrs. W. A. Hall, 63 03

Total, 434 98

MICHIGAN.

.—Mrs. Robert Campbell, of Ann , Treas. Almont, 5; Detroit, ward Ave. Ch., 58.25; Dowagiac, F. S., 10; Greenville, 5.80; Mo- 6; Port Huron, 45; St. Johns, 42; set, H. M. S., 15; Saginaw, 75; seph, 10, 272 05

C. E.: Benton Harbor, 10; Morenci, 5; Portland, 1.50; through Miss F. B. Patterson, Allegan, 2.57, Benzonia, 1.98, Charlevoix, 1.73, Grand Haven, 2, Imlay City, 1.30, Lansing, 2.50, Manistee, 3.11, Port Huron, 3.11, Traverse City, 4.37, 39 21

JUVENILE C. E.: Grand Haven, 5; Portland, 50 cts., 5 50

FOR THE DEBT: Detroit, First Ch., of wh. 25 const. L. M. Mrs. Harriet T. Kitchel, 50; Greenville, 1, 51 00

FOR HARRIET LOVELL MEMORIAL FUND: "The Lord's Funds," Mich., 500 00

Total, 867 76

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 E. University Ave., St. Paul, Treas. Austin, 12.90; Cannon Falls, 6; Edgerton, 2; Excelsior, 6.83; Faribault, 25.25; Freeborn, 8.60; Mazeppa, 7.69; Minneapolis, Lyndale Ch., 17.35, Park Ave. Ch., 12.50, Aux., 7.53, Forest Heights, Ch., 5.13; St. Paul, Bethany Ch., 5, Park Ch., 9.50; Wadena, 4; Waseca, 20; Winona, First Ch., 110.40; Zumbrota, 9.50, 270 18

JUNIOR: Winona, First Ch., 75 00

C. E.: Alexandria, 10; Faribault, 15; Hutchinson, 6.25; Pillsbury, 2.25, 33 50

JUVENILE: Hutchinson, 2 50

JUNIOR C. E.: Ada, 4.75; Cannon Falls, 2; Faribault, 5, 11 75

SUNDAY SCHOOLS: Cannon Falls, 6; Faribault, Mrs. Leavens' Primary Class, 10; Marshall, 6.96; Rochester, 3.18, 26 14

FOR THE DEBT: Minneapolis, Fifth Ave., Aux., 1 50

SPECIAL: St. Paul, Bethany Ch., C. E., for Mrs. E. S. Hume's Work, India, 35 00

455 57

Less expenses, 14 60

Total, 440 97

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas.—Breckenridge, 14.35, Th. Off., 10.65; Hannibal, 11.45; Kansas City, Southwest Tabernacle Ch., 3; Neosha, 12.60; Sedalia, 16.75; Springfield, First Ch., 7.25; St. Joseph, Tabernacle Ch., 10.50; St. Louis, Compton Hill Ch., 20.25, Central Ch., 28.19; Webster Groves, 19.87, 154 86

JUNIOR: St. Louis, First Ch., 8.38, Compton Hill Ch., 12, 20 38

C. E.: Kansas City, First Ch., 6.25; Thayer, 2.75, 9 00

JUNIOR C. E.: Springfield, First Ch., 6 34

FOR THE DEBT: Neosha, 5; St. Joseph, Tabernacle Ch., 13, 18 00

208 58

Less expenses, 36 57

Total, 172 01

MONTANA.

UNION.—Mrs. Herbert E. Jones, of Livingston, Treas. Missoula, Ladies, 1.50, Mrs. O. C. Clark, 5, 6 50

C. E.: Livingston, 5 00

Total, 11 50

NORTH DAKOTA.

BRANCH.—Mrs. C. H. Phillips, of Jamestown, Treas. Buxton, 5; Caledonia, 3; Cando, Miss'y Union, 3; Cooperstown, 1.50; Cummings, 12.75; Fargo, First Ch., 17; Grand Forks, Mrs. H. A. Wilkinson, 3; Jamestown, 2.25,	47 50
C. E.: Caledonia, 7; Cummings, 2.40,	9 40
JUNIOR C. E.: Jamestown,	1 00
JUVENILE: Cummings, Christian Soldiers, 3; Fargo, Star Band, 3,	6 00
Total,	63 90

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Berea, 6.50; Chatham, 5; Cleveland, Hough Ave. Ch., 10; Harbor, Second Ch., 10; Harmar, 8.55; Huntsburg, 11.16; Lindenville, 5; Mt. Vernon, 25,	81 21
JUVENILE: Elyria, Little Helpers, 25; Lindenville, Buds of Promise. 15,	40 00
C. E.: Cleveland, Park Ch., 10; Columbus, Plymouth Ch., 15; Huntington, W. Va., 3,	28 00
JUNIOR C. E.: Shandon,	5 00
SUNDAY SCHOOL: Oberlin, Second Ch.,	6 44
THANK OFFERING: Harmar,	2 45
FOR THE DEBT: Huntington, W. Va., Miss Anna M. Johnston,	1 00
SPECIAL: Harmar, Mrs. Sarah Norton, for Mrs. Dr. H. C. Haskell, Samokov,	50 00
	214 10
Less expenses,	5 00
Total,	209 10

ROCKY MOUNTAIN.

BRANCH.—Mrs. Geo. B. Packard, of Denver, Treas. Boulder, 35; Colorado Springs, Second Ch., 3.77, Mrs. Prof. Cragin, 25; Denver, First Ch., 40, Second Ch., 5, Third Ch., Mrs. Cross, 1; Highland Lake, 10.70; Manitou, Mrs. Leila A. Downs, 10; Pueblo, Estate Mrs. J. M. Haden, 5, Legacy, Mrs. J. M. Haden, 15; Walsenburg, Mrs. A. M. Bissell, 2,	152 47
C. E.: Colorado Springs, First Ch.,	5 00
SUNDAY SCHOOL: Colorado Springs, First Ch.,	16 25
Total,	173 72

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux Falls, Treas. Cannon Ball Ch., Indian Women, 2.60; Columbia, 3; Grand River, Ch., Indian, 3.20, Standing Rock Agency (Branch Church), 1.85; Yankton, 10,	20 65
C. E.: Aurora,	3 00
JUNIOR C. E.: Columbia,	2 50
SUNDAY SCHOOL: Sioux Falls, Primary,	1 73
THANK OFFERING: Yankton,	25 00
Total,	52 88

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Appleton, 25; Antigo, 19.15; Beloit, First Ch., 15; Brodhead, 5; Columbus, 3; Fond du Lac, 25; Hayward, 12.60; Menasha, 10; Milwaukee, Grand Ave. Ch., 25; New Richmond, 11.50; Pleasant Valley, 7.21; Roberts, by Mrs. H. E. Osgood, 2; Sparta, 58; Tomah, 5.48; Wauwatosa, 11,	234 94
JUNIOR: Brandon, 2.65; Columbus, 10; Genesee, 7.16; Janesville, Loani Band, 25,	44 81
C. E.: Bristol and Paris, 6; La Crosse, 31.81; Milton, 10; Oconomowoc, 11.26; Sparta, 7.94; Rhinelander, 9; Wyoming, 1.50,	77 51
JUVENILE: Sparta, M. B. and J. C. E.,	15 00
JUNIOR C. E.: Columbus, 75 cts.; Milton, 6; Rhinelander, 9; Viroqua, 1.04,	16 79
SUNDAY SCHOOL: Green Bay, Pres. Ch.,	35 00
FOR THE DEBT: Appleton, Y. L. and C. E., 5; Arena, 20; Menasha, 6; Wauwatosa, 1,	32 00
	456 05
Less expenses,	9 12
Total,	446 93

LIFE MEMBERS: Janesville, by Loani Band, May Goldsbury Channon, of Kusaie, Micronesia; Milwaukee, Grand Ave. Ch., Mrs. Sarah E. Boardman; Fond du Lac, Aux., Mrs. Emeline L. Perkins.

CHINA.

Pang-Chuang.—M. H. P., Thank Off., Sept. 6, in memory of Dr. and Mrs. Jeremiah Porter,	25 00
Peking.—Mrs. Mary S. Ament,	15 00
Total,	40 00

IDAHO.

Challis.—Mrs. M. F. Mason's Little Boy,	1 00
Total,	1 00

JAPAN.

Kobe.—Girls' College Society,	9 00
Total,	9 00

KENTUCKY.

Valley View.—Mrs. A. E. Rood, for Debt and in Memoriam.	25 00
Total,	25 00

NEW HAMPSHIRE.

Plymouth.—Mrs. H. P. Brown,	40 00
Total,	40 00

NEW YORK.

Buffalo.—Mrs. Mary E. Logan, Th. Off., Sept. 6th, 6; Clifton Springs, S. C. S., for Miss Hance, 2.50,	8 50
Total,	8 50

TENNESSEE.

Grand View.—C. E., for Debt,	1 00
Total,	1 00

VERMONT.

Williamstown.—Anon., for Debt,	1 00
Total,	1 00

MISCELLANEOUS.

Mrs. Thom's Turkish Entertainments, 7.80; "Mite box," 4.87; sale of leaflets, 33.13; mite boxes, 4.90; envelopes, 3.03,	53 73
Receipts for month,	4,32[illegible] 64
Previously acknowledged,	47,84[illegible] 41
Total since Oct. 26, 1894,	$52,17[illegible] 05

Mrs. ALFRED B. WILLCOX,
Ass't Treas.





Those voices from on high are mute, the Star the Wise Men saw is dim;
But hope still guides the wanderer's foot, and faith renews the angels' hymn.



L. XXV. DECEMBER, 1895. No. 12.

Expect Great Things from God. Attempt Great Things for God.

THE CHILD JESUS.

A CORNISH CAROL.

Welcome that star in Judah's sky,
  That voice o'er Bethlehem's palmy glen;
The lamp far sages hailed on high,
  The tones that thrilled the shepherd men;
Glory to God in loftiest heaven!
  Thus angels smote the echoing chord;
Glad tidings unto man forgiven,
  Peace from the presence of the Lord.

The shepherds sought that birth divine,
  The wise men traced their guided way;
There by strange light and mystic sign
  The God they came to worship lay.
A human babe in beauty smiled,
  Where lowing oxen round him trod;
A maiden clasped her holy child,
  Pure offspring of the breath of God.

Those voices from on high are mute;
  The star the wise men saw is dim;
But hope still guides the wanderer's foot,
  And faith renews the angels' hymn.
Glory to God in loftiest heaven!
  Touch with glad hand the ancient chord;
Good tidings unto men forgiven,
  Peace from the presence of the Lord.

—*Robert Stephen Hawker.*

WE are all following Miss Child, in her long journey, with our love and prayers. Sailing from New York, September 28th, in the Saale, her party arrived in Genoa, October 9th, and after a stay of ten days in Italy proceeded *via* Brindisi for Bombay, arriving there early in November.

The following extracts are from a letter sent by her from Genoa:—

ASK all our friends to thank God with us for our beautiful passage across the Atlantic. It was more like a summer excursion to the coast of Maine than a dreaded ocean voyage. The sea and the sky by day and by night have been magnificent to look upon. Clouds have gathered again and again, have spread over the heavens, and then an unseen hand has brushed them away. A heavy swell has shown that there were storms at the north of us, but they did not come to us, and the ninety-first Psalm has been literally fulfilled in our experience. . . . We sighted Gibraltar in the early evening, and the grand old fortress was covered from base to summit with a light fog, which parted now and then just enough to let us know that it was no illusion, but very solid rock. We anchored at about eight o'clock, and soon the moon showed us the whole outline in all its grandeur,—a sleeping monster, softened and idealized by the moonlight, with a fringe of light around its base which showed that human beings lived safely under its protection. Passengers had an opportunity to go on shore the next morning, and it was most interesting to wander through the old market and see the haughty-looking Moors, whose ancestors were so long owners of the land, in their turbans and flowing robes; now, alas, forced to eke out a scanty living by selling eggs and chickens to the hated English. It was interesting also to see the beautiful gardens, the wonderful masonry of the fortress, and the heavy guns piercing the solid rock; but to me it was more impressive to look up at its rugged sides, which so often threatened Moor, and Moslem, and Christian,—once the key of Spain, now the "Gate of India," held by a Christian queen, so that it may always be possible to carry the blessings of civilization and a true religion to her Orient people.

In Rome, Miss Child visited a girls' orphanage under the charge of a Methodist missionary. She writes:—

The building, once an old monastery, built on the traditional site of the crucifixion of St. Peter, is finely situated not far from the tomb of Tasso and in sight of the Vatican. About forty orphan girls find here a good education, industrial training, and a happy Christian home. They sang for us; and as their fresh young voices rang out with such a swing and vigor in

"Joy to the world, the Lord is come,"

we could not help contrasting them with the old inhabitants of the building, with their shaven heads, and cowls, and folded hands, their plots and schemes, both good and bad. There are many fountains in Rome. At every turn water gushes out in delicious power, and sparkle, and lavishness; but none of them are so beautiful as this fountain of living water that will flow from these young lives for the purification of this sunny land.

At an auxiliary meeting connected with the Methodist Board of the United States, toward which Miss Child naturally gravitated, she had her first experience in talking with an interpreter. This is her description of it:—

A short sentence and then an agitating pause, when my mind flies about trying to remember what it was I said, what I had intended to say, what I should say next, and how I should connect the two. The interpreter's sentence comes to an end suddenly and unexpectedly, and something must be said immediately,—good, bad, or indifferent,—so we go on with a hop, skip, and jump in a most distracting way.

THE Prayer Calendar for 1896 is ready for distribution, and we are sure that none who love the work and the workers will willingly go into the new year without it. From our missionaries of every land comes the reiterated entreaty, "Pray for us! pray for us!" and sounding back from the centuries comes the echo of our Lord's promise, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them."

IN connection with the annual meeting of the American Board in Brooklyn, N. Y., a meeting was held under the auspices of the Woman's Board in the Church of the Pilgrims, Thursday morning, October 17th, and a large audience was gathered. Mrs. Judson Smith presided, and very interesting addresses were made by Mrs. Browne, of Harpoot, Turkey; Miss Webb, of Adana, Turkey; Mrs. Howland, of Ceylon; Mrs. Hazen, of Madura, India; Mrs. Logan, of Micronesia; Mrs. Holbrook, of South Africa; Mrs. Dale, of the Presbyterian Board; Mrs. Florence White James, recently of Mexico; and Mrs. Merritt, of North China.

INDIA.

A CHRISTMAS IN MADURA.

BY MISS BESSIE B. NOYES.

IT is always a "green Christmas," for the grass which sprang up to greet the November rains still covers the red earth; the trees show fresh, green leaves, and the creepers revel in luxuriant blossoms,—crimson, yellow, pink, and white,—while the rice fields are beginning to take on a golden

tint. The morning breeze, rustling in the leaves of the palm trees, tempts us out early, and we find each white pillar of the long veranda of the bungalow decorated with the great banana leaves, and know that some of our kind native friends have worked this transformation in the night. Presently we hear the sound of music,—a combination of fiddles, cymbals, and horns, accompanied by the beating of tom-toms, or native drums,—and there comes into sight a little company of our Tamil Christian neighbors, bearing a tray, on which are heaped wreaths of yellow and pink chrysanthemums, together with bananas, sugar, and other delicacies. Each one of the company presents each of us with a lime as he makes his salaam and offers Christmas greetings, and every one of us, even to the baby, is adorned with a wreath hung about the neck. As the day goes on we receive many such calls, and before night our rooms are decorated in every available place with the beautiful chrysanthemum wreaths.

At eight o'clock in the morning there is service in the church, and on our way there we exchange greetings with many happy people. There are many heathen festivals, but Christmas is the Christians' great religious festival, and all the Madura Christians come to church on that day dressed in gala costume. The men are resplendent in flowing white, or in jackets of green or yellow satin and fine muslin turbans, edged with red and gold. The women wear *sarees* of bright silk or of sheer muslin with wide gold borders; and young girls are gay in yellow, pink, or purple, while all the family jewels, hair ornaments, necklaces, earrings, bracelets, silver belts, and anklets, are freely displayed. Every one, from the old white-haired deacon to the little brown, wriggling baby laid on the mat at its mother's feet, wears flowers in the hair, and only the open doors and windows make endurable the sultry air laden with the odors of sandal wood, jessamine, and various Oriental oils and perfumes. The pillars of the church are festooned with wreaths of glossy green mango leaves, interspersed with gay paper flowers. The pulpit also is adorned with gold and silver tinsel and pink paper roses, and on the platform are pots of ferns and bright foliage plants. As we listen to the Christmas hymns and hear again the "old, old story—ever new," we realize the significance of the day, and it seems most appropriate that several little ones should be brought for baptism on the anniversary of His birth who said, "Suffer the little children to come unto me."

After the service the morning is filled with preparations for a gathering of the children of Christians living near the mission premises, in what we call the "East Gate" of the city. This includes those of the boarding-school girls who have not gone home for the Christmas holidays. The

others had their celebration and wreath-giving before they left, and received each a bright picture card, and some fruit, candy, and native sweetmeats. About noon the children come in troops to the mission house,—young maidens in gay attire, little boys and girls, and even the babies carried on their mothers' hips. There come, too, "children of a larger growth," and some feeble old men and women, eager for their share of the good things of Christmas. Thanks to kind friends at home there is something for every one—dolls for the little girls, tops and marbles for the boys,



HIGH CASTE HINDU SCHOOLGIRLS.

and a bright scrap-book or picture book for at least one child in every family. There are rattles and socks for the babies, and the poorer children receive little petticoats and jackets. A few books are given to the older ones, and it is good to see the grateful salaams as an old man receives a Sunday jacket, or some poor woman a *saree*. If those at home who send out Christmas boxes of toys, picture cards and books, and remnants of bright cloth, could see the happiness in the little brown faces as their gifts are distributed, they would feel richly repaid for their trouble.

In the evening there are Christmas trees at the West Gate and North Gate Churches, so that every one is remembered. The gifts which adorn these trees, though supplemented by boxes from America, are mostly given by the Madura Christians, and represent much self-denial and hard work.

As Christmas is peculiarly the children's day, there is a special service for them in the afternoon, when all the children taught in the seventeen Sunday schools of Madura City meet in the East Gate Church. They come, with banners flying, marching in procession to the music of native instruments, and the unusual spectacle of so many children of all ranks together attracts great crowds, and draws many after them. Here is a little Hindu girl in a red petticoat and green satin jacket, over which is draped a purple and gilt cloth. Her shining black hair is drawn into a knot at the back of the head, and adorned with a golden disk and strings of pearls. She is covered with jewels from head to foot, and her anklets and bracelets jingle at every movement. Near by is a little Mohammedan boy, with flowing trousers of red silk, a coat of figured red and yellow satin, and an embroidered velvet cap; while not far away is a Brahmin boy in spotless white muslin and gorgeous turban, and white lines marked by sacred ashes on his forehead to show his religion and his caste. About them are many poorer children, but, whether in cotton or silk, nearly all wear gay colors. It is a beautiful sight to see the church filled with hundreds of these little children,—boys and girls, Christians, Mohammedans, and Hindus of all castes, sitting quietly crosslegged on the floor,—all gathered to celebrate Christ's birth. Their childish voices ring out the beautiful Tamil lyrics, beginning

"He who was born in Bethlehem,"

and

"Jesus Christ our Lord,
The Saviour of all."

and then each school has some special contribution of song, story, or verse to the service. The Normal School girls sing an original song about the "New Jerusalem," written for the occasion by one of their teachers. Some very little girls repeat Bible verses, illustrating them with pretty gestures, and one or two, even, of the Hindu girls rise in the great church to repeat passages of Scripture. After the service the children go one by one to their teachers to receive picture papers, mostly *Mayflowers* and *Wellsprings* from America, and hold out a corner of their flowing drapery for a cupful of *cuddate* and *aoal*, a mixture of parched peas and popped rice, of which the Tamil people are very fond. Then, school by school, they march in orderly fashion to their homes, to tell there the story of the day, to sing the Christmas songs, and arouse in their parents an interest in Him whose birth they have been *celebrating.*

So passes a very busy, happy day; but Christmas is not yet over, for all the Tamil Christians in the many villages of the Madura Station want to bring us their greetings, and limes, and wreaths, and have their Christmas *santhosum*, or joy. One day in the week following is set apart and given up to them, and they come by hundreds,—men, women, and children,—some wading through rivers and walking distances of from ten to twenty miles. After a morning service they recite Scripture lessons, which have been previously assigned,—some of the Psalms, the Sunday-school Golden Texts for the year, and the history of some Bible character,—and receive prizes of books, clothing, or toys, according to their age and proficiency. Afterwards the day is spent in visiting and in happy games out of doors. At noon there is a feast of rice, and curry, and fruit served in the schoolhouse for all who come from a distance, and early in the evening a stereopticon exhibition in front of the mission house. So all are remembered, and go home feeling the bonds of Christian brotherhood and love drawn closer.

Thus Christmas day in Madura brings anew to the Christians there the "good tidings of great joy," and helps them, while living surrounded by heathen influences, to carry these tidings to others, and to say, "The day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

MICRONESIA.

CHRISTMAS IN KUSAIE.

BY MISS E. THEODORA CROSBY.

DECEMBER 25th, Tuesday. Christmas Day in the year of our Lord one thousand eight hundred and ninety-four. Everywhere is sunshine and warmth, and leafy trees, and palms, and ferns, and beautiful flowers covering the earth with a blaze of glory. "Decorating for Christmas?" Not I; dear Dame Nature has taken the task out of our bungling hands, and her work makes a veritable fairyland—a fitting preparation for the Prince of Peace. Around our island smiles the Pacific, whose peaceful, drowsy murmurs seem like a lullaby to the Christ Child; a loving, tender welcome, taken up and repeated in louder strains by the birds flitting about on eager wing—all nature clad in festive array, singing a *Gloria in Excelsis*.

It is only a little bit of an island, it is true, but it is God's island; and we are but few people, but unto us the Child was born. It is Christmas Day all around the world, and our island is a bit of the wide world and a little world in itself, and the weariness and sinfulness, and sickness and sorrow,

are here,—a bit of the land on which the shadow of death rests till the Day-spring from on high visits it; a Light to lighten these islanders, and the glory of the people of God.



MISS E. THEODORA CROSBY

We are a busy little world down here, and especially these weeks, as we have had sick ones to care for; we have this, too, to rejoice over, that our sick ones are gradually coming back to health and strength. A part of our mission force is away on the Morning Star, and the rest of us have been so occupied with school work and the care of our people that Christmas was upon us almost before we were aware of it. We awoke to the situation and took counsel together; that we must celebrate the day was a foregone conclusion, and we finally decided that there would be as little work and as much pleasure in a tree as anything else; so that was settled, and some Christmas songs and verses selected for our boys and girls.

At twelve o'clock, noon, we assembled in the church where the tree was awaiting us, and it was very pretty. A symmetrical mangrove tree had been placed in a square box, and this was concealed by ferns and vines; the mangrove leaves are very dark, thick and glossy, long and narrow. We had trimmed the tree with festoons of pigeon berries, which are much like cranberries, only larger, hanging them from branch to branch and winding them around the trunk of the tree; the seventy or more lace bags, filled with

bright candy, which some good friend was thoughtful enough to send for the occasion, made a pretty contrast, while the twenty or thirty dolls in rainbow-hued costumes added touches of color to the whole. First we had singing and verses in English and Marshall; then we distributed the gifts, not omitting the Kusaians, who were well represented. There were two or three gifts for all, and they had a merry time.

The rest of the day we passed very quietly. Miss Palmer could not leave her girls to dine with any of us; Mrs. Channon was not well enough to have the children around, so Miss Foss and I dined alone with the little ones. We had turkey, of course—out of a tin can. Next time a chicken is killed I am going to save the bones, and when we have turkey again, I shall tie the meat on the chicken bones and reconstruct the fowl. Miss Foss suggests we might not get the meat on in the right places, but I say that does not matter; it is only a very practical illustration of transmigration of body instead of soul.

Christmas evening we read and talked of the home friends, and wondered where they all were, and what they were doing—as I suppose they were thinking of us.

JAPAN.

LETTER FROM MRS. JOSEPH COOK.

TOKYO, Oct. 6, 1895.

DEAR LIFE AND LIGHT: So many of your readers are interested in the members of the deputation who have come to Japan in behalf of the missions of the American Board, that news from one who was so fortunate as to be in their company may be welcome.

The one infelicity of an ideal voyage across the Pacific was the fact that we were not allowed to land at Honolulu, on account of the cholera there. The only view we had of the chief city of the young republic at the cross-roads of the Pacific was that obtained through powerful glasses on the "Coptic," while we paused some distance from the shore, for twenty hours. After gazing on shoreless horizons it was a joy to look once more on mountain outlines and green, sunny hillsides, on semi-tropical growths of palm and banana trees, and on the habitations of men.

But it was a keen regret that we could not meet and greet the representatives of the Woman's Board of the Hawaiian Islands, after our delightful social intercourse with the leaders of the Woman's Board of the Pacific. However, Mrs. Hyde sent us letters and reports of their organization, and

regretted that flowers and fruit were tabooed. And so with a look into the land where we had hoped to spend twenty-four hours, we sailed away to Japan with many serious thoughts, spoken and unspoken, of the pestilence that might retard our journeyings when we reached that country.

Smooth seas, sunny skies, glorious sunsets, the waxing moon, which we watched from a slender crescent past the first quarter, cumuli clouds of great beauty skirting the horizons of the vast ampitheater, white sea gulls, the stormy pétrel, flying fish—these were the chief external features of our sixteen days on the Pacific.

We reached Yokohama a day in advance of schedule time. Dropping anchor before the day dawned, September 30th, we were on deck in time to greet the morning star. As the sun rose out of the sea, a wide-winged bird flew across the red disc, as is often represented in Japanese art, and we felt sure we had reached the Sunrise Kingdom. I was so fortunate as to have a brief interview with Mrs. Isabella Bird Bishop, who has been spending some weeks in the mountains of Japan in search of health. She was to sail that afternoon on the "Empress of China" for Korea, with the hope of returning to Japan next spring. When I congratulated her on the wide circulation of her leaflet, "Heathen Claims and Christian Duty," she told me that it had been translated into seven languages. The thought of doing some good in this way seemed to comfort her even in the depressing prospect of having her usefulness restricted by physical limitations. A pleasant and somewhat unique experience on the very first day of our arrival in Japan, was a reception given to the deputation by some of the members of Mr. Hori's church in Yokohama. It was a hastily summoned parlor meeting at four o'clock in the afternoon. Dr. D. C. Greene, of Tokyo, escorted those of us who rode in jinrikishas, while Mr. Cary came with some of the gentlemen who preferred to walk, and we threaded our way through narrow lanes and crowded streets to this home of one of the members of the Yokohama church. Removing our shoes at the outer entrance, we ascended steep, smooth, and narrow stairs to the upper room, where men and women were seated, in Japanese fashion, on cushions. How big and brusque we must have seemed to this dainty, polite little people who received us with prostrations, while in return we could only make profound bows, which, in America, would have been laughed at as absurd exaggerations, while here they were not at all equal to the situation. And then, instead of stopping at the threshold, and slowly yielding to their entreaties that we take a more honorable place, we went immediately to the highest seats in the synagogue, I, for one, knowing that it would be physically impossible for me to crawl to prominence on all fours or by imperceptible hitchings; for where I

dropped on my knees there I must remain! But Dr. Greene did the manners of the party, and Dr. Barton, from his training in Turkey, was a credit to the deputation, and I doubt not the Christian charity of our gentle entertainers pardoned our apparent rudeness.

It was sweet to hear "Ortonville," and "A Charge to Keep I Have," sung by these Japanese Christians. The fifteenth chapter of St. John's Gospel was read, prayer was offered, and then Mr. Funamoto, who is connected with Vantine's house in New York City, read a greeting in excellent English to the brethren from America, Dr. Barton responding and Mr. Cary interpreting. After the closing prayer, by Dr. Johnson, refreshments were served. These consisted of cake, with highly colored and curiously shaped candies, placed on the floor in front of each guest on a generous square of white paper, indicating that what we did not eat could be carried away with us. Pale-colored tea of delicious flavor we found very acceptable after the bitter decoctions of the steamer. While we were partaking of our repast, the wife of Mr. Hori, the pastor, and another lady played on the thirteen-stringed koto, and sang their weird Japanese music. The grandmother of Mr. Funamoto, who was baptized with her grandson nineteen years ago, was treated with special honor. I am impressed, even on this second visit to Japan, with the expression of sweetness, dignity, and noble spirit which one sees in the faces of the aged women of this country. It cannot be due entirely to Christianity, for I meet such faces every day on the crowded streets of Tokyo. Probably the discipline of self-repression and self-sacrificing service for husband and children molds the countenance into this look of patient serenity and sweetness which I find very attractive.

When we came to go, some of the ladies shook hands with us in deference to our Western fashions, but it seemed more in keeping with their environment to have them bow and utter their soft-toned "Sayonaras."

As we rode away in our jinrikishas, gay with bright-colored lanterns, the full moon was shedding its soft radiance on the party of Christian men and women gathered on the upper veranda to see us depart, and again they bowed low in response to our waving adieux. All over Japan these Christian homes are multiplying, and more and more as the women receive a Christian education will such homes become possible.

It seems to me a privilege that we American women do not half appreciate and an opportunity that we do not sufficiently value, that we can help our sisters of the Orient to the position that surely awaits them. I write from Dr. Greene's delightful home in Tokyo, where I have been refreshed in mind and body. To-morrow we start for Maebashi and Sendai, where Miss Parmelee and Miss Bradshaw will greet us. G. H. Cook.



A HAND-TO-HAND STRUGGLE.

BY MRS. SADIE SMITH GARLAND.

PART II.

You can imagine how anxiously we on the ship awaited the return of the boat, and how our hearts sank when we heard that Teria was lost—for so it seemed to us then.

All the next day there was an unwonted quiet on board. As Miss Hoppin said when she returned in the afternoon, it seemed as though there had been a death among us; there was no happy play or laughter on deck; the girls and boys moved about in a strangely quiet, subdued way. A little at a time Jessie told us of what had occurred on shore.

Before the girls went to bed Jessie told them something of what she felt about it all,—that Teria must pass through a fiery ordeal of temptation and trial if she remained at Nononti; that perhaps she would fall, but that she felt sure that she was one of Christ's little ones, and as one in whom the eternal life had already begun she could not be lost. If ever earnest prayers went up to the throne of God it was that night, in behalf of Teria. It was terrible to think of her in the midst of that angry crew of pagan men, after she had been so cared for and watched over in the school home,—alone! Ah, then we remembered as we spoke, "yet not alone." And so we all turned to her Friend and ours to ask for protection and help—even that she might be brought back to us.

At prayers in the cabin the captain read the thirtieth Psalm—"Weeping may endure for a night, but joy cometh in the morning." . . . "Thou hast

turned for me my mourning," etc. He said before we went to bed that he felt, somehow, that Teria would come back. I am afraid my faith was less assured than his, but I felt that she was in God's hands, and he could restore her to us if he thought best.

At about 2 A. M. I was suddenly awakened by voices and the splashing of a canoe or boat approaching the ship. My first feeling was one of impatience that Dorothy must be disturbed, and then it was so unusual that I waked the captain, and he went out to investigate. In two or three minutes he came bursting in, his face all alight—"Teria has come!" My first thought was, "Our prayers are answered!" and yet it seemed almost impossible to believe the glad news until I should have had the witness of my eyes. The captain had recognized the voices in the canoe before it reached the ship, and had gone to call the happy tidings down into the cabin before returning to me.

I was not long in handing over my little maiden and her bottle to her papa, and going to the cabin. Yes, there was our Teria, wet, and hungry, and weary, surrounded by the teachers and the excited girls, while Abana, who had staid ashore with Tebona's family, sat near with a radiant face. The girl had made her escape in the night, and had run and walked the five miles from the Catholic village to the mission station, faint and hungry, for she had taken no food since leaving the ship. Abana, awake, heard some one moving about the house, and called to ask who it was. You can imagine her joy when answered by Teria, who begged her to rouse some of the boys who were on shore there, and get a canoe to take her out to the ship.

Two of Mr. Channon's boys quickly found a canoe, which was borrowed without ceremony. It was small and leaky, and the waves were running high, but that did not matter; it was a means of salvation, and they paddled with a will the four miles to the ship, with the dread of pursuit to urge them on. It was a dark night, and what if they should miss the ship? Once they thought they heard a boat or canoe, and Teria was put down in the bottom of the leaky little craft, while "a hundred-and-fifty pound Abana" sat on her! Once safely on board, Teria was quite ready to resign herself to the hands of her friends, who, when the happy tumult of laughter and tears had a little subsided, stripped off her torn, wet clothing, gave her some food and put her to bed. But the girls were not easily quieted. It all seemed little short of a miracle to them, and they eagerly talked it over. They realized that it was an answer to united prayer for Teria; "but how," asked one, "did it come? Did an angel come to lead her?" Teria, who had been lying with closed eyes, resting in blissful sense of security, unheeding the girls' clamor, hereupon sat up, and opening her eyes wide said very

earnestly, "Yes; I prayed to God to lead me out, as he led Paul and Silas out of prison, and he did." When Jessie asked how she did it, she said, "I just got up and came." But she was too tired out to talk much, and a thundering rap on the side of the second engineer's room had reminded the rejoicing company that they were not the only inmates of the cabin; so after the girls had been led in a prayer of thanksgiving by Raete, Teria's especial friend, they were sent back to bed. But I doubt if there was much sleeping done, for some of us, at least; for gladness sometimes steals one's rest as effectually as sorrow.

"Weeping may endure for a night, but joy cometh in the morning!" I think we all remembered that, and much more of that Psalm.

Sunday dawned clear and beautiful. I peeped into Jessie's room early, to see our Teria still sleeping in the berth, with Raete a self-appointed sentinel beside her. She begged to sit there because she could not bear to take her eyes from her! The whole company went ashore at the mission station (Tebona's) to service in the forenoon, to be gone all day, leaving Teria, Raete, and Miriam and a few of the sick children in my care.

After Teria awaked, much refreshed from her long sleep, she told me something of her experience on shore, and then we got to talking it over. Miriam, a good, thoughtful girl, exclaimed fervently: "What a wonderful thing prayer is! I shall never be afraid to ask for anything again!" In the afternoon we had a little prayer meeting together in the wheelhouse.

On Monday, the 24th, we sailed from Nononti, and it was not until the ship began to steam away from anchorage that Teria's quiet gave way. She sank down on the deck with her head on "Mother Hoppin's" lap, and found relief from the tension of suspense and dread in tears. In a few days she was quite herself again, and such a happy, thankful girl!

But I must tell you briefly a little of her experience while on shore. When Teria was carried off, Miss Hoppin and the girls with her cried, and the girls' heathen relatives laughed over it among themselves, mimicking them in a most mocking way. Then Teria broke away from them and ran back to the place whence they had carried her, hoping to find her friends again; but when she reached the house they were gone, and she, utterly disheartened, sank down upon the mat where she had sat before, crying aloud. In great excitement some of the heathen crowd cried out, "See! this is where her friends sat and cried, and that is what makes her cry now! Pull up the mat and burn it; then she will stop! Burn the mat! Burn the mat!"

From hiding in the bush they took her to the Catholic village, and once safely there the father sent for the priest, a white man. He heard the story,

then turning to Teria, asked if she could read and write. She answered that she could, and the priest said that that ought not to be—it was very wrong; and he charged her father not to let her have pencil and paper, lest she should write to the Morning Star. He said, also, that should they see the boat coming from the ship to her assistance, they should bring her at once to his house, and he would see that she should be hidden. He then told Teria that some new mothers (Catholic sisters) were coming to open a school for girls; would she not like to go to live with them? She answered "No;" whereupon the priest turned to her father and asked what he intended to do if she refused to obey him after the Star was gone. Her father, who was evidently beginning to feel that her determination was more than skin-deep, answered, "I shall do as she says!"

The priest saw Teria more than once. He offered her tobacco, which cannot usually be resisted by a native woman, and when she refused it, took her hand and tried to force her to take it. Old women brought a fringe, and tried to make her substitute it for her clothes; they tried to make her smoke a pipe; they brought her food and drink, but she left it untouched. Indeed, she ate nothing until she was again safely on board ship. Through the daytime they kept her most of the time back in the bush, while in the night she was again brought back to the Catholic village. But her one thought was how she might escape from her jailors, and make her way back to the Morning Star. She knew she was powerless to help herself and so she committed herself, in simple faith to the care and guidance of the only One who could help her.

The Gilbert people (those, at least, who can afford it) sleep under a *bana*, or mosquito net, which is hung over a large mat spread upon the floor, one *bana* often sheltering four or five. Under such a *bana* Teria lay the first night, while the house was full of those whose only thought was to watch against her possible escape. She says that when she lay down she prayed that she might be delivered and led back to her friends, and that if it should be right for her to go that night she might be wakened at the right time before day. She then went quietly to sleep, and when she opened her eyes it was broad daylight; "So," she said, "I knew the time had not come for me to go."

At night she was again brought to the same house, and many people stayed. When she awoke she could not tell the hour, for it was a very dark night. The lamp, however, was still burning, and her father had not relaxed his vigilance enough to sleep; but her senses were all on the alert, and he did not see her as she carefully and gradually drew herself out from beneath the netting, which was of a coarse, thin cloth. As soon as she was actually

outside the net she sat still a moment, and prayed that God would show her the way as he led Paul and Silas out of prison; then she simply rose and left the house (and for once an open-sided house proved a blessing), turning her face toward Tebona's village. You know the rest. Was not the Lord her Helper, her Deliverance? As we heard her story, we thought it more like that of Peter than of Paul.

And now how we shall watch to see what the Lord has for Teria to do! One experience such as this is a rebuke to the great feeling of discouragement that sometimes sweeps over one in thinking of all the hindrances and obstacles to the work. It is worth all one's work, and more, to have been able to help one such girl on her way to heaven.

FOR CHILDREN'S MEETINGS.—PROPORTIONATE GIVING.

BY MRS. JAMES L. HILL.

HERE is an uncommon opportunity for causing the boys and girls to see that giving is an obvious way of showing that Christians are sincere. If our religion does not in some measure check our selfishness, it cannot be said to have much force with us.

The application of this matter of Proportionate Giving is to the pennies of boys and girls. If they have many they should give accordingly, and if they have few they should still give something. The leaders of the Mission Circles should encourage all the children to go into partnership with a mite box. A minister on his way to a missionary meeting overtook a boy and asked him where he was going. "Oh!" he said, "I'm going to the meeting to hear about the missionaries." "Missionaries!" said the minister. "What do you know about missionaries?" "Why," said the boy, "I'm part of the concern. I've got a missionary box, and I always go to the missionary meeting. I belong." For the sake of having something scenic in the meeting, let the pretty song, "Send the Light," be sung by some little soloist bearing in her hand a lighted candle, which she holds aloft and waves each time that in the chorus she uses the words, "Send the Light." The time of the year will suggest that what we do must be soon done. When money was being raised for spreading the gospel, a negro with a wooden leg came forward, and pulling from one pocket some silver, said, "That's for me, massa;" and some silver from another pocket, "That's for my wife, massa;" and still more, saying, "That's for my child, massa." "Are you not giving too much?" "Oh no!" he said, "God's work must be done, massa, and I may be dead. As I have no promise of to-morrow, I must do my full duty to-day."

Our Work at Home.

ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS.

BY ALICE M. KYLE.

OVER the opening gateway of our twenty-ninth year we have inscribed the motto, "Be of good courage."

Bright skies, sunshine almost summer-like, grave Park Street Church gay with nodding chrysanthemums, warmest welcome "home to Boston" the two hundred and forty-one delegates to our first "real annual meeting in November" found as the cheery setting of the picture of our completed year of work.

The reports of the Branches as given at the business meeting, Tuesday, November 5th, showed a persistency of purpose and a steadiness of growth which are very hopeful, and the topics presented, relating to the pledged work of the Board and the value of the Bureau of Exchange, were discussed with a vigor and thoughtfulness which promise gratifying results in increased faithfulness and effort in the near future.

Another element of joyfulness was the presence among us of our President, Mrs. Judson Smith, after her long absence because of illness.

Wednesday morning, at ten o'clock, after a "sweet hour of prayer" in the vestry, led by Mrs. W. H. Fenn, of the Maine Branch, the public meeting opened with the singing of the Doxology, Mrs. Smith presiding.

After the reading by the President of Isaiah xliii., God's guidance and blessing were invoked by Mrs. Henry Fairbanks, of the Vermont Branch. Mrs. Smith, in greeting the delegates, spoke of this year as one memorable at home and abroad. But in spite of the commotion among the nations, we have much to encourage us in the growth of the work. This was further emphasized in the report presented by Miss E. Harriet Stanwood, who in a masterly manner marshaled before us the forces of the Home Department. Those who fail to read carefully this report will miss a rare chapter in the history of our work at home.

All eyes have been turned with more than common interest to the treasury, during this short financial year of nine months and a half. Once more willing-hearted women have brought their offerings, and Miss Ellen Carruth,

Treasurer, was able to report the receipts from January 1st to October 13th, as follows:—

Contributions	$91,618 85
Legacies	15,528 69
Total	$107,147 54

or $19,720.57 less than the sum received during the twelve months of 1894. But if faith and works go hand in hand, we may confidently expect that much of this deficit will be received during the next two months.

A delightful surprise came to us at this point in the shape of a cablegram from our beloved Home Secretary, who arrived at Bombay, November 4th. The simple words, "Best greetings," when interpreted by the code word, proved to contain this message: "Delightful voyage. Very well. Cordial reception at Bombay. Rom. i. 7, 8, 10, and first clause 11. Greetings from all the Board workers in Bombay." It was voted to send to Miss Child in reply the brief but all comprehending message, "Woman's Board Love." May she read between the letters the prayers and greetings implied!

Two admirable surveys of the foreign work, that for Africa, Micronesia and Ceylon, by Miss Lucy M. Fay, and for European, Eastern, and Central Turkey and the Marathi Mission, by Mrs. E. E. Strong, Corresponding Secretaries, were read during this session; giving a panorama of the changing lives in these lands as they are transformed by the power of the gospel of Christ.

It was pleasant to hear from Miss Susan R. Howland of the boarding school at Oodooville, and of the thirty Christian girls who have this year gone out to carry the gospel influence into many a heathen home. Especially touching was the story of the little prayer meetings where these girls brought but two requests,—that their parents might allow them to attend church, and that they might find something to do for Jesus during the vacation.

Miss Rebecca Krikorian, of Aintab, the daughter of Pastor Krikor, and a former pupil of Aintab Seminary and of the Constantinople Home, gave, in her own personality, a living object lesson of the work for which she so eloquently pleaded,—"My work is a continuation of the work of the missionary ladies." More than three thousand men and women have come in contact with the pure gospel through this evangelistic and temperance work, inaugurated by the divine impulse of a woman's pity—herself the fruit of missionary work. Through her skill as a trained nurse she has access even to Moslem women, and it is a joy to think that from all our boarding schools we are yearly sending out such young women, to enlighten and bless the *dark places* of the earth.

Dr. Pauline Root bespoke our generous interest in Dr. Parker, now on her way to Madura to take up the work so reluctantly laid down by our "beloved physician." She who knows so well the difficulties and trials of the work would have us remember with loving prayer the new young worker, upon whom will rest such heavy burdens this coming year.

After a social hour in the pleasant rooms below, the young ladies' session opened at two o'clock. It was a goodly company, and one that augurs well for the future of our work.

Mrs. Pratt, the Recording Secretary, gave the survey of the work in China, Japan, and Spain, bringing these nations from afar very close to us in her vivid pen pictures.

All were deeply interested in the story of Mrs. Gulick's lovely work in San Sebastian, as seen through the eyes of Miss Harriet M. Cutler, of Auburndale, who has been for three years a helper in the International Institute for Girls.

The girls who listened so eagerly must have been able see the "thirty-five little people of the kindergarten, crowding the staircase on their way to the small upper room which they must occupy," as well as the "forty-five bright girls of the boarding school, every one a Christian, who have found in Christ a friend instead of an infant in his mother's arms, or the consecrated host,—the only way in which girls in Spain have known him."

After the report of the work of the "Unconquerable Host" of Juniors, effectively presented by Miss Kate G. Lamson, Secretary for Junior Work, Dr. Louise Russell Smith, recently from Van, Turkey, gave a thrilling account of the relief work there, so ably planned and carried out by our brave young physician, Dr. Grace Kimball. In spite of the bitter disappointment caused by the sealing of her dispensary by the Turkish government, Dr. Kimball, nothing daunted, is administering relief to four hundred families by providing work for them. Two houses have been turned into a factory, and hundreds of suffering ones are being kept from absolute starvation by this wise and merciful ministration. But the burden of suffering and want still unrelieved rests with crushing weight upon these young shoulders,—and we must remember this work with special prayer.

Mrs. Holbrook, of the Zulu Mission, brought the thanks of weary workers in Zululand for the Rest Home, or Sanitarium, provided by the loving gifts of the young ladies. Her pictures of the girlhood which is found in African kraals brought both smiles and tears, and her earnest appeal to "go forward" met with a quick response from the earnest young faces into which she looked. Then came a bright, helpful paper by Miss Annie Strong, of Auburndale, on the "Possibilities of the Covenant," and

the sweet closing service of renewed consecration to the pledge. Surely with one thousand four hundred "Daughters of the Covenant" already enlisted in their behalf, there is a dawning hope in the darkness of the "daughters of sorrow in heathen lands." But oh! how many, many more must join in this Christly service before the "Sun of righteousness shall arise with healing in his wings."

In the evening the ladies of the Old South Church opened their beautiful parlors, and an informal reception was given by the officers of the Woman's Board to visiting delegates and friends. This was a very pleasant feature of the meeting, and was delightful to hostesses and guests alike.

The devotional meeting of Thursday morning, led by Mrs. H. P. Beach, of the Springfield Branch, was a fitting prelude to the services of the closing day.

The forenoon session was devoted, in part, to a consideration of the matter of proportionate giving. Mrs. F. L. Holmes, whose paper bore the captivating title of "A Certainty for an Uncertainty," urged the return of God's people to the "old path of proportionate giving, for it touches God's honor." Joyful testimony was borne at this point to the blessedness of giving a definite proportion of one's income to God, by ladies in the audience who for many years had made it a rule of their faith and practice. Mrs. Capron, in her address, "Limiting Heavenly Gifts," brought home to all hearts the privilege of being permitted to bring our gifts and our prayers to Him whose love for us is limitless, and who will some day reveal to us how these gifts and prayers have been used through the riches of his grace "in ways we have not known."

Mrs. F. B. Pullan, now of Providence, but recently connected with the W. B. M. P., brought us sisterly greetings, and we rejoiced with the W. B. M. I. in the word which came to us, in a letter from Mrs. Moses Smith, of their lifted burden and the bright outlook for their new year.

The survey of the work in Western Turkey, Madura, Spain, and Mexico, ably prepared by Mrs. J. O. Means, Corresponding Secretary, was happily supplemented by Mrs. Florence White James, until recently our missionary in Guadalajara. She said that Mexico, though separated from us only by the Rio Grande, was in some respects more a foreign country than Japan, and needed our interest no less than other mission fields.

We were indebted to Mrs. Ruth B. Baker, formerly president of the Barnstable Branch, for her charming description of a "Week in Smyrna." Her presentation of our dear missionary workers there must serve to make us feel better acquainted with their work in that great metropolis of the East.

Miss Charlotte Thorndike Sibley, of Maine, who has recently visited

Oriental lands as a member of the Congregationalist party, delighted her audience with her graphic and beautiful "Impressions of Missionary Work."

They will not soon forget the "tan-colored tots" of the Smyrna Kindergarten, nor the "busy little mother," the graduate of our American College for Girls, who has her "own private orphan asylum."

The afternoon session opened with the election of officers, two new names, Mrs. A. H. Johnson of Salem, and Miss E. S. Gilman of Norwich, Conn., appearing upon the list of the board of directors, while Mrs. Jeremiah Taylor, Mrs. S. E. Herrick, and Mrs. E. S. Tead felt obliged to resign their positions. Mrs. Clara S. Palmer, the retiring president of the Springfield Branch, offered prayer for the officers thus chosen.

Dr. Judson Smith, Secretary of the American Board, brought some of the encouragements to be found in foreign missionary service. He instanced the marvelous growth in all departments of the work abroad during the past eleven years. "But, he said, we may not rest upon work already done. Our greatest successes and our brightest days are still in the future. Opportunity is upon us in every land, and we have but to advance to win the world unto our Lord Christ.

Dear Mrs. Howland, after ten more years of loving service in Jaffna, was again with us, bringing a cheery report of what Christianity has done for the women of Ceylon. "We think the time is not far distant when Ceylon, too, will have a Woman's Board. Tamil women know how to give and to pray, to go to other women, and, in the face of opposition and ridicule, win them to Christ."

Miss H. J. Gilson, formerly a teacher in the Huguenot School, Wellington, South Africa, and who hopes soon to join the Gazaland Mission, gave a most interesting sketch of that mission from 1875 to 1895.

Many are familiar with the story of the "hundred and fifty mile walk through grass higher than their heads," with the hardships and privations of this heroic pioneer band of missionaries. We know that they lived in dark little huts with mud floors, and yet no word of murmuring has ever come back to us—only one little sentence, with a world of pathos in it,—"No one who comes after us can ever know how happy we are to have one window in our house." Yet, in facing this work, Miss Gilson, who knows so well whereof she speaks, could think of only two trials worth mentioning. One, that some of the girls whom she hopes to teach in the new school in Gazaland may, in spite of all her love and care, turn back to heathenism, and the other, that there may be a lack of means to carry forward the work in this youngest mission of the American Board. But with faithfulness on the part of those who stay at home, this severest of all missionary trials will not be suffered to come.

Our President, in closing, recalled the many encouragements which have come to us during this meeting, and with singing the Missionary Hymn, the twenty-eighth annual meeting closed.

An invitation from the New Hampshire Branch to hold the next meeting with them was accepted, and the place of meeting will be announced in due time. So from the "mount of vision" we go with renewed courage to take up the work again,—

"We go to speak the word, to sing the song,
To tell love's story, all for Thy dear sake—
Help us, O Master, all the way along
To follow in the path which Thou didst take."

OUR BOOK TABLE.

Townsend Harris, First American Envoy in Japan. By William Elliot Griffis. Houghton, Mifflin & Co., Boston and New York. Pp. 345. Price $2.00.

An expedition to Japan organized and commanded by Commodore Perry, in 1853, resulted in securing a treaty which promised protection to American sailors in Japan waters. This, however, was but initial to the opening of Japan ports for the entrance of commerce and Western civilization. The real work which at last brought about the desired end was that carried on quietly, perseveringly, by Townsend Harris, through the years 1856–61. This work has been scarcely understood by Americans, still less by the English, although when their own Lord Elgin with mighty squadron sailed into Japanese ports a little later, he found the way paved, the nation prepared, because of the treaty already negotiated by Mr. Harris. Upon this treaty were based all others formed with many nations.

About four years ago the journal of Mr. Harris, contained in five small volumes, and his private letters, were given by the editor, Dr. Griffis, to the author's niece for publication; and thus the accurate, straightforward tale of those years comes to the reading world. The detailed account of everyday experiences in negotiating with the childish Japanese of those days, is exceedingly interesting. With most commendable faithfulness and perseverance Mr. Harris devoted himself to the one end for which the United States Government had sent him, though, in the pursuance of his object, he became isolated from the world, suffered the loss of health, and incurred opposition which once, at least, threatened his life. One marvels in reading the recital at the tact, and sagacity, and patience with which this one man met all questions of the Japanese government officers. He explained carefully principles quite new and surprising to a nation just awakening, though

well known to the great nations; penetrated their sham excuses and labyrinths of falsehood; argued, expostulated, entreated, day after day, month after month, and withal gained respect, confidence, and love, so that the Japanese could call him their friend. Mr. Harris seems, indeed, to have been just the one whom a kind Providence might appoint to take by the hand a child, ignorant and foolish in many ways, yet ready for truth when it should be explained, and lead it out into light. We may be thankful that our Christian America was represented in its first envoy to Japan by a wise, honorable, Christian man. From him an impression was received of our country and religion such as to commend them to respect and admiration. It is noticeable in this journal that Mr. Harris firmly refuses, from the first day to the last, to receive any calls or conduct the least business upon the Sabbath day.

Great Missionaries of the Church. By Rev. C. C. Creegan, D.D., and Mrs. Josephine A. B. Goodnow. Thomas Y. Crowell & Co., Boston and New York. Pp. 404.

The biographies of twenty-three eminent heroes of sixteen mission lands are presented in this volume, the whole dedicated to young people and introduced by Rev. F. E. Clark, D.D. Several of these lives have appeared in the *Congregationalist*, and to those who read them will prove a recommendation of the whole series. Between the sketches which appear in encyclopedias and the longer histories of great men, some intermediate biography fits well. The young as well as the older more often read such. We would like to commend these well-written, interesting biographies to all our readers, especially our "Juniors," in the belief that they will give both pleasure and stimulus to lives which have noble ends already set before them. The book is an excellent one for Sunday-school libraries.

The Missionary Mosaic, No. 2. A Collection of Exercises for Missionary Societies and Children's Bands. Woman's Home and Foreign Missionary Society Lutheran Church, Baltimore, Md. Price 25 cents.

After looking through the dialogues and recitations of this booklet, we are glad to commend it to those concerned in bright meetings for young people.

SIDE LIGHTS FROM PERIODICALS.

Japan, China, and Turkey are still the countries which claim the attention of contributors to our late reviews. Their articles are such as, on the whole, require close reading, but will thus yield important information. In connection with "Townsend Harris" might be read with advantage the two following:—

Contemporary Review, October. "The Japanese Constitutional Crisis."

Atlantic Monthly, October. "The Genius of Japanese Civilization."

Fortnightly Review, September. "The Awakening of China."

Blackwood's Edinburgh Magazine, October. "An Unbiased View of the Armenian Question," by Walter Harris.

The *Current Opinion* in the *Chautauquan*, October, gathers facts and opinions concerning the massacre of missionaries in China.

The *Independents* of October 17th and 24th will give valuable reports, facts, and interesting items from the American Board Meeting. The *Congregationalist*, *Advance*, *Outlook*, and other religious papers contain similar reports, and in these are many points useful to work into a programme, not elsewhere found. M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

1896.

February.—Kyoto, Japan. Its Temples; the Doshisha; the Mission Works.

March.—Kobe, Japan. The City; the Girls' College; the Evangelistic Work.

April.—Bombay, India. Architecturally; Educationally; Politically (the English Rule).

TOPIC FOR JANUARY.

Proportionate Giving.

Pledge.—"I promise that for the year ending . . . . . I will set apart a fixed proportion of my income for religious and benevolent purposes. Of this sum I will give a definite sum for the work of the Woman's Board of Missions."

PROGRAMME.

1. Singing. Suggested hymns: "We give Thee but Thine own;" "O Lord of heaven, and earth, and sea;" "Is thy cruise of comfort failing?" "Lord, lead the way the Saviour went."

2. Bible Reading. Old Testament examples of giving; New Testament examples of giving; Our individual responsibility; Our partnership with God; Bible teaching on giving. See *Mission Studies*, June, 1892 (W. B. M. I., 59 Dearborn Street, Chicago, Ill.).

3. Prayer.

4. Paper on the Pledge.

5. Readings. For selections on subject, see LIFE AND LIGHT, August, 1894, and January, 1896; *Mission Studies*, August, 1894; Leaflets, "What We Owe and How to Pay It" (free), "Tenfold Blessing of the Tenth" (free), "My Little Box" (free), "Christian Stewardship" (price 3 cents), "A Lesson in Proportion" (price 2 cents), "One Woman's Experience in Tithing" (price 2 cents), "Lesson Leaflet for January" (free), "Pledge Cards" (free).

6. Prayer.

7. Singing.

Leaflets and Pledge Cards may be obtained by addressing Miss Ada R. Hartshorn, No. 1 Congregational House, Boston, Mass.

WOMAN'S BOARD OF MISSIONS.

Receipts from September 18 to October 18, 1895.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. Cullen C. Chapman, Treas. Gorham, Aux., const. L. M. Miss Fannie H. Way, 25; Limerick, Cong. Ch., 11; Calais, Aux., 27.73; Bangor, Aux., 34.60; Buxton, Mrs. Gates, 5; Machias, Aux., 22.85; Auburn, High St. Ch., Y. L. M. B., 30; Hancock Co. Conf., 3, Summer Visitor, 50 cts.; New Gloucester, Aux., 23.50; Gorham, Aux. (of wh. 25 Thank. Off.), 44; South Norridgewock, A Friend, in memory of Miss Ellen Emmons Tappan, 5; Rockland, S. C. E., 25; Litchfield, Jun. S. C. E., 2, 259 18

Total, 259 18

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntire, Treas. Acworth, Aux., 7.50; Bedford, Aux., 3.90; Claremont, S. C. E., 10; Durham, Young Woman's Miss'y Soc'y, 10.60; Francestown, Aux., 25; Franklin, Aux., 15; Jaffrey, Lilies of the Field, 15; Kensington, Aux., 11.80; Kingston, Aux., 9; Piermont, Homeland Circle, 5; Rochester, Aux., 30; Young Ladies' Soc'y, 5; Tilton, Aux., 11.50; Wolfboro, Aux., 6.10, 165 40

Total, 165 40

LEGACY.

Keene, N. H.—Part of legacy of Emily Robinson, 93 18

VERMONT.

Groton.—Mrs. A. S. Taft, 2 00

Hardwick.—Christian Endeavor Cong. Church, 3 25

Vermont Branch.—Mrs. T. M. Howard, Treas. Brattleboro, West, Aux., 4; Cambridgeport, Aux., 1 50; Dorset, East, Aux., 4; Greensboro, Aux., prev. contrl. const. L. M. Mrs. Irene Crane, 2; S. C. E., 4; Waitsfield, Aux., 2; Salisbury, S. C. E., 5, 22 50

Total, 27 75

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. C. E Swett, Treas. Winchester, Aux. (of wh. 96.91 Thank-Off., and 25 by Mrs. J. Herrick to const. L. M. Mrs. M. G. Taylor), 132 16, Open Door (of wh. 80 cts Thank-Off.), 10.30; Lexington, Jun. Aux., 21.61; Lawrence, Lawrence St. Ch., Aux., 3.28; Medford, Aux., 111; Lowell, Pawtucket Ch., Aux., 34 22; Reading, Y. P. M. B. (of wh. 100 in memory of Miss Ruth L. Pratt, and 50 to const. L. M's, Mrs. Ella W. Hoffman, Mrs. A. Frances Parker), 245; Chelmsford, Aux., 20; Winchester, Jun. Seek and Save, 40, Sen. Seek and Save, 40, Aux. (of wh. 17 Thank-Off.), 20; Lowell, Kirk St. Ch., Aux., 53, Highland Ch., Aux., 10; Dracut Centre, Aux., 20; Woburn, Woburn Workers, 70, Aux., 114; Melrose Highlands, Aux., 30; Stoneham, Aux. (of wh. 50 const. L. M's Mrs. Annie E. Tenney, Miss Almira F. Cass), 67; Andover, Union Aux., 304.40; Methuen, Aux., 11.75; Malden, Aux. (of wh. 60 in memory of Rev. T. C. Pease), 155; Lexington, from M. E. H., 10; Lowell, A Friend, 100; Medford, Aux., 20; Burlington, Aux., 16; Bedford, Aux., 63 45; Reading, Aux., 30; Wakefield, Aux., 20, 1,772 17

Barnstable Co. Branch.—Miss Amelia Snow, Treas. North Falmouth, 20; Waquoit, Aux., 8; Orleans Mite Boxes, 4; Falmouth, Aux. (of wh. 25 const. L. M. Mrs. Louise Washburn), 38; Wellfleet, Aux., 5; South Dennis, Aux., 40; Truro, Aux., 4; North Falmouth, Annual Meeting Thank-Off., 52.89, 171 89

Berkshire Branch.—Mrs. C. E. West, Treas. Adams, Aux., 14.30; Canaan

Four Corners, Fetna Circle, 20; Pittsfield, First Ch. S. S., 15; Dalton, Mrs. Z. M. Crane, 150, 199 30

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Haverhill Centre Ch., Miss Dwinell's S. S. Class, 2, Union Ch., Primary Dept. S. S., 54 cts.; Newburyport, Belleville Aux., 50; Bradford, Aux., 71.50; Newburyport, Aux., 62; Ipswich, Aux., 25, 211 04

Essex South Branch.—Miss Sarah W. Clark, Treas. Beverly, Dane St. Ch., Ivy Leaves, M. C., 70, Cradle Roll, 15.35, Washington St. Ch., Aux., 50; Y. L. Aux., 40, Silver Keys, 10, M. C. and Traveler's Club, 8 80; Boxford, Aux., 25; Danvers, Aux. (of wh. 100 const. L. M's Mrs. Do a W. Trask, Mrs. Clara Dubois, Miss Bertha F. Perkins, Miss Mary F. Perry), 109; S. C. E. 15; Gloucester, Aux., 74.09; Lynn, Central Ch., Aux., 28, Chestnut St. Ch., Aux., 15, Little Light Bearers, M. C., 15, First Ch., Aux., 35, North Ch., Aux., 25; Lynnfield South, Aux., 4.25; Manchester, Aux., 40; Jun. S. C. E., 10; Marblehead, Aux., 10; Middleton, Aux, 20, Willing Workers, 7; Peabody, South Ch, Aux. (of wh. 75 const. L. M's Miss Clara P. Jacobs, Mrs. Mary M. King, Mrs. Mary K Moore), 334.23, Jun. S. C. E., 7.19; Salem, Tabernacle Ch., Jun. S. C. E., 5.25, Cradle Roll, 12 23, Primary Department S. S., 15, Korkoo, M. C., 15, South Ch., Streams in the South, M. C., 10; Saugus, Willing Workers M. C., 17; Swampscott, Aux. (const. L. M's, Mrs. Susan K. Storey, Mrs. Hattie S. Butcher), 40 50, M. C., 6.50; Topsfield. Aux., 30; Beverley, Dane St. Ch., S. C. E., 10; Salem I. T. U's, 7, 1,136 39

Everett.—Mystic Side Cong. Ch., Ladies' Aid Soc'y, 10 00

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Conway, Aux, 29 25; Greenfield, Aux., 4.01; Orange, Aux, 55.33, Merry Workers, 11.37, Boys' M. C. 11.20; Shelburne, Aux., 5.08; Sunderland, Aux., 34, 150 24

Hampshire Co. Branch.—Miss H. J. Kneeland, Treas. Amherst, Aux., 86; Second Ch., Aux., 11; Belchertown, Aux. (of wh. 25 const. L. M. Mrs. C. B. Southick), 43; Cummington, Aux., 2; Enfield, Aux., 25; Easthampton, Aux., 169 98, Emily M. C., 30; Hatfield, Aux., 34.87; Huntington Hill, Aux., 5; Southampton, Aux., 34; Worthington, Aux., 22; Amherst, S. C. E., 20; South Hadley, Miss Judd's S. S. Class, 21.36, 504 21

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Dover, Aux., 7; Framingham, Aux, Thank Off., 6 75; Schneider Band, 25; South Framingham, Aux., 44 70; Lincoln, Cheerful Givers, 55; Marlboro, Jun. Endeavor, 10; Milford, Aux., 12.15; Natick, S. C. E., 10; South Natick, Anne Eliot Soc'y, 10; Northboro, Aux., 16; Saxonville, Aux., 26; Sudbury, Aux., 21; Wellesley, Aux., 1.50, Wellesley College Christian Association, 169 82, 414 92

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Bridgewater, Aux., 37 26; Cohasset, Aux., 44; Easton, Aux., 25; Halifax, Aux., 8.80; Hingham, Aux., 23 75; Kingston, Aux., 6.25; Milton, Aux., 10; Quincy, Aux., 25; East Weymouth, Aux., 40; South Weymouth, Old South Aux., 63; Whitman, Aux, 10; Hanson, Aux., 12; Holbrook, Aux., Thank Off., 42, 347 06

North Middlesex Branch.—Mrs. Elizabeth Hunt, Treas. Dunstable, Aux. (of wh. 25 const. L. M. Mrs. B. H. Weston), 28; Acton, Aux., 12.50; Concord, Aux., 32.30, S. S. Miss'y Ass'n, 40, S. C. E., 10; Westford, Aux., 13.78, S. C. E., 10; Harvard, Aux. (of wh. 25 const. L. M. Miss Emily R. Torrey), 39.50; Littleton, Aux., 23.24, 209 32

Old Colony Branch.—Miss F. J. Runnels, Treas. Marion, Aux., 12.75; Somerset, Aux., 20; Whatsoever Circle, 15; Fall River, Willing Helpers, 105; South Attleboro Aux., 19; Lakeville Precinct, Aux., 21; East Taunton, Aux., 25; New Bedford, Aux, 210; Edgartown, Aux., 20; S. C. E., 5; Mission Band, 5; Taunton, Aux., 164.15; Winslow, S. C. E., 15, Winslow Juniors, 7, Winslow Cradle Roll, 3; Rochester, Aux., 45.30; Attleboro, Aux., 163.50; North Dighton, Aux. (of wh. 25 const. L.M. Miss Marion Josephine Sears), 66.89; South Attleboro, Bethany Chapel, S. S., 10.50; Somerset, S. C. E., 10; Middleboro, Aux, 98.21; Henrietta Band, 15; Rehoboth, Mizpah Circle, 15, 1,071 30

Springfield Branch.— Miss H. T. Buckingham, Treas., Feeding Hills, Aux., 20; Hampden, Aux., 12; Indian Orchard, Willing Helpers, 1.86; East Longmeadow, Aux., 26; Ludlow Centre, Precious Pearls, 8; Springfield, First Ch., Aux., 30.19, Jun. Aux, 100, S. C. E, 5, Memorial Ch., Aux., 135 05, Lend a Hand Soc'y, 40, Olivet Ch., Olive Branch, 10, South Ch., Aux., 50, Free Will Offering, 66.88, Jun. Aux., 10, 523 48

Suffolk Branch.—Miss Myra B. Child, Treas. Thank Offering from a Friend, 500; C. B. M., 50; Allston, Aux., 143, Primary Dep't Cong. S.S., 10; Arlington, Y. L. Aux, 10; Auburndale, Aux., 59.26; Boston, Friends, 2 05, Thank Off, 2, Berkeley Temple, Aux., 15.50, Central Ch., Aux., 350 75, Hope Chapel S. S., 25, Park St. Ch., Aux., 15.75, Shawmut Ch., Y. L. Aux., const. L. M's Mrs. Mary M. Beale, Miss Fannie L. Darrow, Miss Mabel Houghton, Miss Isabella M. Hurlbert, Miss Carrie A. Allen, Miss Myrtle B. Foster), 150, Union Ch., Y. L., Aux., 90; Brighton, Aux. (of wh. 100 a Thank Off. from Mrs. Keene, Mrs. Hathaway, Mrs Spaulding), 118.91; Brookline, Harvard Ch., Aux., 28; Cambridge, North Ave. Ch., Aux., 155, Shepard Memorial Ch., Aux., 29, First Ch., Captains of Ten, 5; Charlestown, Winthrop Ch., Aux., 95; Chelsea, First Ch., Aux., 70; Dedham, Aux., 140; Dorchester, Pilgrim Ch., Aux., 27.16, Second Ch., Aux., 122 75, Harvard Ch., Woman's Benevolent Soc'y, 16; East Boston, Madura Aux., 41.10; Hyde Park, Aux. 111 38; Needham, Aux., 25; Newton, Y. L. Aux., 124.50; Eliot Ch., Aux. (of wh. 25 by Mrs. Andrew B. Cobb to const. self L. M., 25 by Mrs. N. P. Coburn to const. self L. M., 75

from a Friend to const. L. M's Miss M. F. Spear, Miss Abbie Spear, Miss Grace Weston), 5.22, Cradle Roll, 50.52; Newton Centre, Aux., 80.80; Newtonville, Y. L. Soc'y, 37; Roslindale, Aux. (of wh. 25 const. L. M. Mrs. Ellen Howland), 41; Roxbury, Eliot Ch., Aux., 117; S. C. E., 21.71; Immanuel Ch., Aux. (of wh. 25 const. L. M. Mrs. Mary J. Weston), 44.80; Somerville, Prospect Hill, Aux., 53.83; South Boston, Phillips Ch., Aux., 161; Y. L. M. Soc'y, 15; Walpole, Aux., 55; Waltham, Aux. (of wh. 25 const. L. M. Mrs. Mary A. Andrews), 104.72; Watertown, Phillips Ch., Aux., 73.20; West Newton, Aux., 25; West Roxbury, Aux., 12; Wellesley Hills, Aux., 24.79, 3,972 08

Worcester Co. Branch.—Mrs. E. A. Sumner, Treas. Ashburnham, Aux., 17; Athol, Aux., oenst. L. M's Mrs. A. B. Tower, Mrs. Lucinda Bassett, Miss Carrie L. Wood, Mrs. E. E. Cleaveland, 100.39, Clinton, Aux., 52.40, Primary S. S., 10, Jun. S. C. E., 10; Charleton, Aux., 8; Fitchburg, C. C. Ch., Aux., 84.50, Rollstone Ch., Aux., 37.75; Grafton, Aux., 60.75, Extra Pledge Band, 40.85; Holden, Aux., 25; Leominster, Aux., 50; Lancaster, Aux. (of wh. 25 const. L. M. Mrs. Julia C. Griggs, 25 from M. in memoriam Miss Mary E. Haynes), 62; Leicester, Aux., (of wh. 50 const. L M's Mrs. Drucilla A. Reid, Mrs. Lury S. Watson, 134.57, S. C. E., 31.50, Jun. S. C. E. 10; Millbury First Ch., Aux. (of wh. 75 const. L. M's Mrs. George Mee, Mrs. Robert Mott, Miss Mary Shaw), 80.90; Mrs. O. H. Waters' S. S. Class, 4.20, Second Ch., Aux., 18; Northbridge Centre, Aux. 52, Lamplighters, 6; North Brookfield, Aux. (prev. contri. const. L. M. Mrs. A. J. Dyer), 11, Thank Off., 52.58, Miss Fannie Fairbanks, 3; Paxton, Aux., 22; Princeton, Aux., 75, Mountain Climbers, 28; Rutland, Aux, 8.60; Rockdale, Aux., 24.37; Royalston, Aux., 32.75; Saundersville, Aux., 10; Sutton, Aux., 20; Shrewsbury, Aux. (of wh. 25 const. L. M. Mrs. Laura A. Barnes), 32.25; Southbridge, Aux. (of wh. 10.75 Thank Off.), 27.32; Upton, Aux., 28.02; Uxbridge, Aux. (of wh. 25 const. L. M. Mrs. Charles A. Taft), 25.50; Ware, S. S. Class, 7; Warren, Aux., 19.04; Westborough, Aux. (of wh. 29.85 Thank Off.), 68.11; Westminster, Aux., 45; Whitinsville, Aux., 1, A Friend, 5; Winchendon, Aux., 82; Webster, Aux. (of wh. 25 const. L. M. Mrs. W. J. Larcher), 50.24; Worcester, Union Ch., Aux., 72.76, Piedmont Ch., Aux., 183.84, Pilgrim Ch., Aux (of wh. 25 const. L. M. Mrs. D. L. Ballard), 30.08, Plymouth Ch., Aux., 17.29, Hope Ch., Aux., 13, Old South, Little Light Bearers, 18, Park Ch., Aux., 5.33, Extra Cent a-Day Band, 10.87, Belmont Ch., Aux., prev. contri. const. L. M. Mrs. Wm. I. Poe, 10, A Friend, 100, Central Ch., Aux., Ladies, 30; Brookfield, Cong. Ch., 6.30; North Brookfield, A Friend, 15, 2,085 06

Total, 12,778 46

LEGACY.

Hopkinton.—Legacy of Lucy Ann Fitch, 50 00

RHODE ISLAND.

Rhode Island Branch.—Miss Anna T. White, Treas. Kingston, Aux., 47.23; Pawtucket, Park Place, Aux., 67; East Providence and Seekonk, Aux., 57; Saylesville, Mission Helpers, 7.63; Bristol, Aux., 10; Tiverton, Aux., 10.50; Kingston, Cheerful Givers, 21.32; Peace Dale, Aux., 94.12; Pawtucket, Aux. (of wh. 25 by Mrs. McGregor, const. L. M. Mrs. Alexander McGregor, Jr.; by the Aux. Miss Grace L. Slocum), 278.18, Young Ladies' M. C. (of wh. 25 to const. L. M. Miss Nellie S. Quimby), 100, Golden Rods, 10, Happy Workers, 22, Pastor's Aid Soc'y, 10, S. S., 24.82, S. C. E., 5; Providence, Academy Ave., S. C. E., 5, Central Ch., Aux., 397.88, Union Ch., Jun. Aux., 10; Westerly, Aux., 20, Y. F. M. C., 10; Providence, Beneficent Ch., Aux., 189.50, Busy Bees, 110, Union Ch. (of wh. 25 const. L. M. Mrs. Wallace Nutting, 25 by A Friend const. L. M. Mrs. C. H. Leonard), 241.25, North Ch., Aux., (of wh. 6 is a Memorial Gift), 56; Pawtucket, Jun. S. C. E., 5; Barrington, Aux., 52.25; Bayside Gleaners, 50; Central Falls, Mission Helpers, 25; Little Compton, Aux., 17; East Providence, United Ch., Aux., 25; Riverside, Aux., 10.38; Pawtucket, Park Place, Jun. S. C. E., 5, Tarsus M. C., 5; Providence, Plymouth Ch., Aux., 20, Central Ch., Aux., 2.50, 2,021 56

Total, 2,021 56

CONNECTICUT.

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. Norwich, Park Ch., Aux. (of wh. 25 from A Friend const. L. M. Miss Louise B. Meech), 27; Wauregan, Aux., 25; Danielson, 20.47; Pomfret, Aux., 67, Mission Workers, 20; Hampton, Aux., 16.40; Norwich, First Ch., Aux., Thank Off., 19; Lisbon, Aux., Thank Off., 19.50; Willimantic, Aux., 16.69; New London, First Ch., Aux. (of wh. 25 from Mrs. B. P. McEwen const. L. M. Miss Mary Saltonstall Hebard), 67.30, Second Ch., Aux., 70, 398 36

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Bristol, Aux. (of wh. 43.70 Thank Off., and 25 const. L. M. Miss Charlotte S. Griggs), 64.93; Collinsville, Aux., 75.07, Hearers and Doers M. C., 42, Cradle Roll, 8.34, S. S., 5; Columbia, Aux., 61; Enfield, The Gleaners, M. C., 40; East Hartford, Real Workers, M. C., 20; East Windsor, Aux., 25; Farmington, Aux., 10; Glastonbury, M. C., 46; Hartford, Asylum Hill Ch., Aux., 40, Fourth Ch., Aux., 20.80, Wethersfield Ave. Ch., Aux., 22.25, Kensington, Aux., 12; Manchester, First Ch., Aux., 85; Mansfield, Aux., 12; New Britain, South Ch., Aux. (of wh. 25 by Miss Julia E. Case, to const. L. M. Mrs. Henry C. Bowers), 99.43, Cradle Roll, 75 cts.; Newington, Aux., 84.05, Jun. Aux.,

30, Rain Drops M. C., 11.75, Cradle Roll, 1.30; Poquonock, Aux. (of wh. 25 const. L. M. Miss Sara A. Hathaway), 45.50; Cheerful Givers (of wh. 50 const. L. M's Miss Mary E. Parker, Miss Grace Duncan), 62.98, Cradle Roll, 2.50; Rockville, Aux. (of wh. 25 const L. M. Mrs. F. S. Orcutt), 52, Little Helpers, M. C., 5, Cradle Roll, 75 cts.; Rocky Hill, Aux., 16; Simsbury, Aux , 23.75; Somers, Aux., 17; Southington, Aux., 53.76; South Coventry, Aux , 17; South Glastonbury, Aux. 10; South Windsor, Jun. Aux., 8; Stafford Springs, Aux., 40; Suffield, Cradle Roll, 1 75; Talcottville, Aux. (of wh. 76.16 Thank Off.), 90; Little Light Bearers, M C., 17; Terryville, Aux., 45.90; Jun. Aux., 5; Tolland, Aux , 19.50; Jun. S. C. E., 8.05; Unionville, Aux., 19.51; Vernon Centre, Aux., 17; West Hartford, Aux., 70.29; Wethersfield, Aux., 130; Harris, S. S. Class, 2; Windsor, Aux. (of wh. 25, by Miss Olivia Pierson, const. L. M. Miss Ida Willes), 100, M. C., 50, Cradle Roll, 5; Windsor Locks, Aux., 56.28; East Hartford, Aux., 28: Hartford, Asylum Hill Jun. Aux., 95, First Ch. S. S., 20; South Coventry, 6.55; Hartford, Asylum Hill Aux., from Mrs. Charles B. Smith, 25, 1,982 74

New Haven.—Mrs. E. C. Rowe, 10 00

New Haven Branch.—Miss Julia Twining, Treas. Bethel, Aux., 14.80; Bethlehem, Aux., 20; Bridgeport, Aux., 211.25; Bridgewater, Aux., 22.81; Brookfield Center, Aux , 1; Centerbrook and Ivoryton, Aux., 18.33; Cheshire, Aux., 89; Chester, Aux., 49.05; Cromwell, Aux., 11; Danbury, Second Ch., Aux , 11; Darien, Aux., 60; Derby, First Ch , Aux., 20, Second Ch., Aux., 5; East Haddam, Aux , 22.30; Goshen, Aux , 4; Greenwich, Bearers of Light, 32, Aux., 1.40; Guilford, First Ch., Aux., 40; Haddam, Aux., 22; Higganum, Aux., 46.50; Kent, Aux., 50, Y. L. M. C., 20; Litchfield, Aux., 83, Daisy Chain, 95, Y. L. M C., 162; Madison, Aux , 110; Meriden, First Ch., Aux., 115.21; Middletown, First Ch., Aux. (of wh. 25, from Miss F. C. Russell, to const. L. M. Miss Edith Newton), 81.05; Milford, Plymouth Ch., Aux., 50; Millington, Aux., 4.25; Milton, Aux., 5; Naugatuck, Aux., 25; New Canaan, Aux., 5.50; New Haven, Center Ch., Aux., 86, College St. Ch., 23.88, Humphrey St. Ch., Y. L., 32, United Ch., Aux., 60.31; Norfolk, Aux., 30; North Madison, Aux., 7.28; North Stamford, Aux., 1; North Woodbury, Aux., 27.85; Norwalk, Aux. (of wh. 25 const. L. M. Miss Georgie W. Taylor, 25, from Mrs. J W Wilson, const. L. M. Mrs. Harriet Glines), 78, Sunbeam Circle, 10, Senior Circle, 10, Junior Circle, 10, Whatsoever Circle, 7; Orange, Aux., 16.50; Plymouth, Aux., 14; Portland, Work and Win, 28, Aux., 16.72; Salisbury, Aux., 13; Saybrook, Aux., 47; Sharon, Busy Bees, 60; Sherman, Aux., 26 84; Sound Beach, Aux. 27.05; South Britain, Aux., 10.50; South Canaan, Aux., 7; Southport, S. S., 30; Stamford, Aux., 50; Stratford, Aux., 10; Torrington, First Ch., Aux., 10; Washington, Cradle Roll, 40; Waterbury, First Ch , Aux., 50, S. S., 30, Second Ch., Aux , 15; Westbrook, Aux., 13.75; Westchester, Aux., 6.93; West Cornwall, M. B., 21; Westport, Aux., 10; Westville, Y. L., 45; Wilton, Aux., 22 04; Winsted, Aux., 20, 2,531 10

Total, 4,923 90

NEW YORK.

New York.—Mr. Homer N. Lockwood, 100 00

New York Branch.—Mrs. Guilford Dudley, Treas. Little Valley, 6; Sloan, M. S., 1; Binghamton, First Ch., Aux., 10; Homer, Aux., 9.75; Norwich, Aux., const. L. M's Mrs. Maria E. Eaton, Miss Frances R. Latham, 50; Flushing, S. C. E., 5.18, Balance from "Messenger," 2.95; Poughkeepsie, Aux., by Mrs. Guilford Dudley, to const. L. M. Mrs. W. H. Hopkins, 25; S. S., 25; Angola, Aux., 9 08; North Evans, Aux., 5; Brooklyn, Lewis Ave., M. B., 10; Westmoreland, Aux., 11 75; Millville, Aux., 9; Jamestown, Aux., 26.05; Lockport, First Ch., Aux., 15; Cortland, Aux., 10, S. C. E., 5; Mt. Vernon, Aux., 14; Ticonderoga, Aux. (of wh. 25 const. L. M. Mrs. James H. Bailey), 43.75; Sherburne, Aux., 25; Buffalo, First Ch., Bancroft Band, 5.50; Aux., 65; Brooklyn, Lewis Ave Ch., Home Circle, 29.48; Earnest Workers, 25, 443 49

Total, 543 49

PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. *N. J.*, Bound Brook, Aux., 17; East Orange, First Ch., Aux., 23; Glen Ridge, Aux., 150; Montclair, Aux., 236.06; Jun. S. C. E., 90; Upper Montclair, Aux., 8; Newark, First Ch., Aux., 31.65, Belleville Ave. Ch., Aux. (of wh. 25 const. L. M. Mrs. Mary F. M. Baldwin), 29.63, M. B., 57; Westfield, Aux., 102.45, S. C. E., 10; Woodbridge, Aux , 24 20; Atlantic Highlands, J. Roberts, 2; *Va.*, Herndon, Aux., 6.50. Less expenses, 6, 781 49

Total, 781 49

IOWA.

Beaman.—Mrs. W. M. Carver, 5 00

Total, 5 00

CANADA.

W. B. M.—Lanark, Aux., 5; Maxville, Aux., 5, 10 00

Total, 10 00

FOREIGN LANDS.

Turkey—Harpoot.—An Armenian Woman, 16

Total, 16

General Funds,	21,514 69
Variety,	41 08
Legacies,	143 18
Total,	$21,698 95

Miss H. W. MAY,
Ass't Treas.



EXTRACTS FROM THE TWENTY-SECOND ANNUAL REPORT OF THE RECORDING SECRETARY.

As we gather up the results of the past year in our efforts for the extension of the Master's kingdom, we seem to hear again from out the dim past the old prophet's question, "Watchman, what of the night?"—the night of sin and sorrow that settles darkly down on all without the gospel. And where shall we find the answer to this if not in the reports which societies are asked to give from year to year? Long rows of dry figures these may have, hard uninteresting names, statistics of all kinds, and these give a partial answer to this question, with some proof that the "morning light is breaking," and a hope that ere long the darkness will disappear. So we work on, each in our own little corner, toward this great end.

The year with us of the Woman's Board of the Pacific has not been one of any marvelous advance. The spirit of missions among us is perhaps progressing.

The *personnel* of our Board remains much the same as at the beginning of the year. We have recently, however, been compelled to accept the resignation of Mrs. Pullan, Vice President, removed to the East; and Mrs. Dwinell, Home Secretary, from ill health. The latter will, however, be with us when it is possible; the former, when again? The average attendance at our meetings has been slightly greater the past year.

Our annual meeting a year since was held in Plymouth Church, with a large attendance, and was perhaps the most enthusiastic meeting we have yet held, always excepting our twentieth in Santa Cruz.

The missionaries present who addressed us were our Mrs. Arthur H. Smith, of North China Mission, and Mrs. Nevius, wife of the distinguished Presbyterian missionary from the same field of labor. In November, our joyful anniversaries and fellowship meetings all over, we entered upon the, to us, most serious work of the year. It is an all-day meeting, and at this meeting

the estimates are before us of what the American Board expects of us for the coming year. This needs most careful and prayerful attention. The ability and willingness of the churches to give as the Lord has prospered them are carefully considered. This is decided from their average gifts of the two preceding years, and from what we know of their financial standing; and here, we may say, that outside of the California Home Missionary Society there is no society in the State that knows so well the condition of all our churches, or has a readier sympathy for them, than does our Woman's Board, because we have pursued this plan of watching the growth of our churches for over twenty years. It is often with the greatest reluctance that even a small sum is assigned to some of our smaller churches, but knowing their wishes and the blessedness of some co-operation on the part of all in this blessed work, no church is omitted. The sum total of these amounts is made to coincide with our assessment as nearly as possible. It goes without saying that there is nothing authoritative in these suggestions.

December comes with its rains, and consequent thin meetings.

The peculiar feature of our January meeting, held in the First Church, Oakland, was the presence of one of our naval officers, Lieutenant Commander Wadhams, who, in discharge of his duties in the many lands he has visited, has had the largest opportunity for observation on the work of these our missionaries. His testimony as to the heroism and self-denying labors of these, with the results of their work as he saw them, was invaluable and intensely interesting; the more so, as often others in his position are wont to decry it, and bring false and damaging reports.

February found us reaching forward to a long-desired project; viz., a room for headquarters of our Society, room for the library of our Young Ladies' Branch,—through whose enterprise this has been accomplished,—a room for our curios from distant lands, for portraits of our missionaries; and, yea, more, a room to be consecrated by prayer to this work. A room suitable for this purpose was found in the new building of the Y. M. C. A. The money for the rent is secured by private contributions, and the furniture mostly donated. This room is kept open each day by ladies who offer their services, and Thursday morning a prayer meeting is held, to which all are invited. The room is occupied jointly with the Woman's Home Missionary Society, who assume half of the rent. Here a great register is kept for the enrollment of the names of visitors. A valuable library is being gathered, files of LIFE AND LIGHT, *Missionary Heralds*, etc.

A fine addition to this library was received as a farewell gift from Rev. Mr. Pullan. Here auxiliaries may find matter for all their meetings, *information* rich and full on any missionary topics, with maps on all lands.

This is the upper room, which we pray may have the baptism of the Spirit, as did another upper room in the centuries long past.

The March meeting was occupied with the sad story of the Armenian atrocities,—the killing and torturing of Christians by the relentless Turk. This was set forth in a most impressive manner by Miss Ellis, of Mills College.

In April, as a sequel to this March meeting, Mrs. Thom, a missionary from Mardin, Turkey, was present, and told the ladies of the wretched life of women in that country from childhood to old age. A number of ladies and children accompanied Mrs. Thom, arrayed in Turkish costume.

Our May meeting was, as it has often been in the past, a delightful outing to the pleasant town of Campbells, then dressed in its spring array of buds and bloom on the lovely fruit trees. Everything was done to welcome those of our Board who were able to go, and also everything to make an inspiring meeting. Less than twenty availed themselves of this privilege from here, but the friends gathered from the vicinity and filled the church with an enthusiastic audience.

In June we met in our "room" again. This was somewhat of a Japan meeting, from the presence of Miss Gouldy, Miss Gunnison and the Rev. Mr. Rowland, who gave us some new aspects of the work in Japan.

Our meeting in July was held on the 30th, combining the August meeting with this; the change made to enable us to hear Mrs. Eaton, of Mexico. Through some mistake she failed to be with us, to our great regret. She sailed the next day for Mexico.

We feel that our meetings grow in intensity and earnestness, and a stronger faith in the coming of that kingdom for which we pray.

ORGANIZATIONS.

Our Board still has its four living branches,—the Washington, the Oregon, the Southern California and the Young Ladies' Branch,—all of which include many auxiliary societies of old and young.

We are lacking in those of which other denominations have so many; viz., those of the children. A few churches have solved this problem successfully; notably Pilgrim Church, East Oakland, Bethany Church, and Vacaville.

OUR LITERATURE.

In any profession and all occupations, and in all enterprises, the human mind will grow by what it feeds on, and so we must have our sources of information and inspiration, and the latter is of as much value as the former. We always call your attention first to the *Missionary Herald*, now in its

ninety-first year. Can the churches do without it? And what a crop of magazines has appeared since this, our *Herald*, had its birth? Our LIFE AND LIGHT primarily: do you all take it, and read its living pages? Fuller and richer it grows from year to year. Four pages in it represents our Board each month. The numbers taken on this Coast do not increase, from year to year, as we desire. Surely, with 10,000 women in our churches, north and south, more than 343 copies should be taken.

We have from the Board of the Interior *Mission Studies*, in its fair new dress, for fifty cents a year, and *Mission Day Spring*, with its profusely illustrated pages, to please and instruct the eyes and hearts of the little ones. Ten copies of this may be had for $1.50; 495 copies are taken on this Coast; 116 of *Mission Studies*. And of course you all take the "noble old *Pacific*," and read Mrs. Jewett's delightful articles in our column. Here she gives to those who were not present the most enjoyable things of a meeting just past—letters from our missionaries, etc.

And our missionary library—who can estimate its value? Late articles have appeared in some of the magazines, entitled, "The Books That Have Most Influenced Me," and we find that the noblest and richest minds of the day lay great stress on biographies.

OUR TREASURY.

And now from these heights we come down to the needful dollars and cents. The amount of these will soon be given by our Treasurer. And to what do we give? In the vast field to be reclaimed, what is our little share? Whose hands are we holding up in the far distant and lonely missions? Mrs. Dorward in Africa, Mrs. Baldwin in Turkey, Miss Denton, Miss Harwood, and Miss Gunnison in Japan, Miss Wilson in Micronesia. Mrs. Dorward is now in this country for medical attendance. Miss Gunnison is still here.

Schools aided by our Board: Brousa, our beloved Brousa; Miss Perkins's school in India; Mrs. Gulick's in Spain; and the work in North China represented by Mrs. Arthur H. Smith.

And we have our regular contribution, $500, for the *Morning Star*. This we look for as in years past from the Sunday schools. We are asked also for $150 to complete the sum necessary for the rebuilding of the *Hiram Bingham*.

The sum total is $5,710.90; and this sum is not large, considering that we have on this Coast, north and south, not less than 10,000 women members of our churches. An average of one dollar a year from each would more than meet this sum, and enable us to take up new work.

We again recommend the envelope system to our members. Your contribution placed in this envelope, which is labeled for each month, assures yourself, at least, that not a month has passed without your gift.

And now, having set before you the spirit and the results of our work the past year, we ask from you for the next year such hearty and self-sacrificing co-operation that as we come up to this Pisgah height next September, we may see not only the fields white for the harvest, but heavy with the bended grain for the reaper!



EDITORIAL COMMITTEE.

Mrs. JAMES G. JOHNSON, 7 Ritchie Place, Chicago.
Miss SARAH POLLOCK. Mrs. W. H. RICE.
Mrs. GRAHAM TAYLOR. Mrs. G. B. WILLCOX.
Mrs. H. M. LYMAN.

Oh, not alone because His name is Christ,
Oh, not alone because Judea waits
This man-child for her King, the Star stands still!
The universe must utter, and fulfil
The mighty voice which states,
The mighty destiny which holds,
Its keynote and its ultimate design.
Waste places and the deserts must perceive
That they are priced,
No less than gardens in the Heart Divine;
Sorrow her sorrowing must leave,
And learn one sign
With joy. And loss and gain
Must be no more.
And all things which have gone before,
And all things which remain,
And all of Life, and all of Death be slain
In mighty birth, whose name
Is called Redemption! Praise!
Praise to God! The same
To-day and yesterday, and in all days
Forever! Praise!

—*From a Christmas Symphony, by Helen Hunt Jackson*

TWENTY-SEVENTH ANNUAL MEETING OF THE W. B. M. I.

BY MRS. J. S. M'LAUCHLAN.

It was a pleasant feature of the Cleveland meeting that it should be entertained by the Euclid Avenue Church, thereby affording to visitors an opportunity of seeing the most favored part of this beautiful city. Many of the palatial residences up and down this far-famed street bespeak the grandeur of former days, and in contrast with the newer houses illustrate the fickleness of fashion in architecture as in everything else; but the warm welcome and Christian fellowship which greeted us in the church and in the homes was of that perennial nature which is always new.

If there was one thing more than another that seemed to perfect this grace of hospitality, it was the faithful attendance of the pastor, Dr. Ladd, who, counting himself "only a man," was willing "to open and shut the doors" for this honored convention.

The work of the W. B. M. I. has so broadened with the years, that nothing less than a three days' session is considered adequate for the needs of its annual meeting; and it requires strength of mind and body to be in attendance morning, afternoon, and evening, and carry away anything like a clear conception of all that was said and done.

To rehearse in detail, or even mention in order, all the exercises on the programme is not the purpose of this article, but rather to glean from the mass of material a few of the more significant facts; to feel the pulse and take the temperature of the constituency as a whole, and thereby estimate the measure of its health and soundness, and its ability to prosecute the work of the future.

Every one who has come near to the heart of this great corporation has been made conscious of the fever of anxiety and constant tension of nerve to lift the burden of its debt; and when on Monday, October 21st, at the very end of our year the morning mail brought in nine thousand dollars, and turned the crisis into victory, we may imagine the grateful enthusiasm which filled the heart of our Treasurer, and spread from her to all the members of the Board. What wonder that this report was received at Cleveland with tears of joy and a spontaneous burst of song in "Praise God, from whom all blessings flow." This made our total receipts for the year $78,451.00. Of this, $4,400 came in legacies, $1,650 as Spanish Indemnity Money for our losses in Micronesia, and $500 from an unknown friend. From States where we have no branches we received nearly $800, and almost $400 from our missionaries abroad. This leaves the actual receipts from auxiliary societies and regular sources, $70,710, a goodly sum, for which we are profoundly grateful to the Giver of every good and perfect gift.

It shows the untiring zeal and foresight of our Board, that the song of praise for this deliverance has scarcely time to die away before they begin their warnings against the dangers of reaction from such a year of strained and anxious effort, and Miss Pollock's paper on "What Might Have Been" served as a timely antidote for relaxation. Her survey of the various fields show how sadly the work has been hampered by pinched resources, and how forceful is the appeal for enlargement instead of retrenchment all along the line.

We have no right to send out our missionaries to give heart, and soul, and strength to this work, and then vex them with an order to "stand still," when God so plainly says, "Go forward."

As usual, the interest of the meeting was centered about the missionaries who were present, and who made more real to our minds the work which is being accomplished, and the greater work which waits to be done; and at the hour when all the missionaries, the missionary mothers, and the missionary children were gathered on the platform for introduction, the most stolid person in the audience could not survey the scene unmoved.

The climax of pathos was reached when the mother sacrifice, the keenest of all human sacrifice, was illustrated in the person of Harriet Lovell's mother, who came forward, and, in voice choked with emotion, said, "I thank God for giving me such a daughter."

The reception at Guilford House, the boarding hall of the Woman's College, gave opportunity for social intercourse, and the programmes of Wednesday and Thursday evenings were rich enough to have deserved a crowded church. The stirring address of Mrs. Chauncey Goodrich contained the story of a missionary's little daughter in China whose father and mother had been killed in the massacre, and who herself was injured. When she learned of her great bereavement, her thoughts seemed not to be of her own orphanage, but revealed itself in her question, "Who will take papa's place?" This carries us back to the deathbed of Robert Logan, when he said, "The work is worth all it has cost;" and we are reminded further of some stirring passages in Willard Scott's eloquent address of Wednesday night. In referring to the social conditions of our own land, he said: "To be afraid of this uprising is to be afraid of the answers to our own prayers. How long have we been declaring that men are brothers? These times disheartening! They are most enheartening. The fact is, this rising is Christ's own rising."

On Thursday evening Miss Webb, of Turkey, told of an Armenian who was thrown into prison for having in his possession a copy of Shelley's poems, containing "The Fall of Islam."

It was a wise policy which secured the presence of Dr. F. E. Clark for Thursday evening, and invited the Christian Endeavorers to come and hear him. There was the true ring of loyalty throughout his address, and the young people will do well to heed his advice and admonitions. He said: "Ten years ago the call was for men; now thousands of young people are knocking at the door, and are ready to go. I have not been to a convention for years that this missionary idea has not flamed up, and has made the best session of the meeting. . . There are no more careful people in the world than are on these Boards. It is the duty to give the money through these channels of the church. One object of the Christian Endeavor Society is to promote loyalty, not only to the church, but also to the denomination, and everything that pertains to it. . . . There are no more faithful men and women than our missionaries. . . . Here you will find the heroes of the nineteenth century."

After all that was said and done,—the discussion of ways and means, the State reports, the review of all the foreign fields, the missionary addresses, the impromptu discussions, the devotional and the social hours,—the real pith of the convention may be found in the reports of committees, on what is called the review of the Home Department and the Treasurer's report. From these we gather some salient points for our consideration as we turn our faces toward the work of the new year. "No new missionaries sent out last year; cause—debt, depleted treasury; new missionaries ready and waiting to go,—fields abroad pleading for them. Continued tendency of our Junior Societies and Mission Bands to join the Christian Endeavor host, at the expense of their own organizations. The treasury of the Board has thereby suffered in the past, but better results from this union are coming,—nay, are here."

"We recommend that the Christian Endeavor Societies be invited to become part of the constituency of our Woman's Board, at least to the extent of sending delegates to our meetings. We recommend that although the debt is paid, there be no pause or tarrying in the work, longer than to say, 'How good God is!' As we recognize this great gift to our Board—freedom from debt—as of the Lord, an answer to prayer, let us have more prayer in our auxiliaries. Let us feel as never before that our success depends upon appeal to God, and not appeal to man."

The Committee on Treasurer's report note the fact that in spite of a depleted treasury, our foreign missionaries have increased their gifts $190 over those of last year; that Illinois has increased her gifts $3,000; that Iowa, Michigan, Minnesota, and Ohio have an increase each of $1,000 over last year; and that Wisconsin has a legacy of $4,000. We also find

that in order to pay the debt the Home expenses are $1,000 less than last year. "We sincerely hope that our officers may never again feel the necessity of so great an exercise of economy. It may do for one year, but we feel that a continuance of it would greatly cripple the work."

In the farewell words of our President we have our watchword: "Let us not rest upon our oars. The rest time has not come yet. This year means more persistent effort. Take warning from the past, take heed for the future. Take not off the armor or lay down the weapons; be ye faithful unto the end."

A MISSIONARY MEETING IN MADURA.

BY MISS EVA M. SWIFT.

THE 29th of last March was a field day for our missionary society. Four women were just graduated from the Training School, and I wished to bring their work before the community. The happy thought came to me that a woman's missionary meeting would be just the thing. It would accomplish two things: give the men an opportunity to see how our meetings were conducted, and would also be just the right way for the Bible students to close their work in the school, and begin it in the larger field. So we prepared a programme such as we should have had in any case for our next meeting, taking Japan as a subject. Then we followed this by a consecration meeting, at which four students were specially dedicated to God for his service among the women of this district. I inclose copies of the programme, of which the following is a translation.

WOMAN'S UNION MISSIONARY SOCIETY.

General Subject: The Evangelization of the World.
Special Topic: Japan

PART I.

1. Lyric 184.
2. Prayer.
3. Secretary's Report.
4. Scripture Lesson: Mark xi. 1–11.
5. A Lesson in Geography. (Japan.)
6. Some Things about Japan. (Questions answered by North Gate women.)
7. "What a Little Girl did for Christ in Japan." (Essay.)
8. The Beginning of Christianity in Japan. (Questions and answers by East Gate women.
9. Hymn 205.
10. The Work of the American Board in Japan. (Questions answered by West Gate women.)
11. "Gathering up the Fragments." (Paper.)
12. Prayer.

PART II. CONSECRATION MEETING.

1. Song. "Far, Far Away." Solo and Chorus.
2. An Object Lesson. (The need of the world, shown by a colored chart.)
3. Song. "The Missionary's Call." (Sung in English.)
4. Giving of Certificates to Students.
5. Address to Students.
6. Consecration Prayer.
7. Singing. Collection.
8. Prayer and Benediction.

The meeting was presided over by two Tamil sisters, Mrs. Taylor and Mrs. Rowland, and the papers were read out clearly so that all could hear. Mr. Chandler kindly helped us by singing the English song and making one of the two addresses to the students. He was followed by Pastor Simon, and Pastor Colton of Dindigul led us in the consecration prayer. It was to me a very pleasant sight to see so many women gathered for such a purpose, and I was glad, too, to have the men present that they might know the work of the Society.

One of the four women who have finished their work in the school is to work in connection with the North Gate Church; another I hope to have in the South Gate. A third has gone to work in seven villages not far from Madura, and the fourth woman went to Battalagundu. I took this last one with me, and stopped over Sunday at Battalagundu with Mr. and Mrs. Vaughan, on my way to the hills. On Sunday I held a little meeting with the women of the church, and in the afternoon went with Mr. and Mrs. Vaughan about three miles out to the village, where we hoped the Bible woman could do good work. The road was very rough, and several times I began to think there was danger of landing in the village on our heads, but as it was, we got out of our bullock bandy on the outskirts of the place, and as we walked through the streets a number of people gathered and followed us into the little prayer house. It was not usual to see so many heathen men and women willing to come into the church and sit down. Mr. Vaughan and Pastor Pitchamutthu addressed them, and then at Mr. Vaughan's request I spoke to them for a few minutes. We had time for a few minutes with the Christian people to inquire after their health, and then came home again by moonlight. It made me very happy to see Annal started in her work thus happily, but as there was no school in that place, she was afterwards kindly sent where her three little children would not be neglected. I have since heard that she has begun well.

I inclose a letter I received while on the hills from Pastor Simon. It may interest you to see what impression the work of the women makes upon the

Catechists and Pastors who work with them. He recommends that the women should go out every month, thus showing his thought that the work is valuable. The students have been going out as frequently as possible since the beginning of the year, and they and the regular Bible women have visited about one hundred villages since January 1st.

EXTRACTS FROM LETTERS.

KAMUNDONGO, BIHE, WEST CENTRAL AFRICA.

SOON after the last mail had gone I began taking charge of the girls' school, which is held from two to four every week-day afternoon, with the exception of Saturday, when at the same time I have the sewing school. Then, too, I have begun to help with the press work for two hours every morning, and this with my study and my visits to the village keep me quite busy. But the work is all pleasant, and I feel that I am helping, so I am happy.

I have about twenty-three enrolled in the school, most of them married women, but there are a few of the younger girls. It is much harder to get the young girls than it is the married women, for the mothers need their help, and will not let them come; when they marry they are under their husbands' control, and if he happens to be one of the mission boys or favors us, she is allowed to come. It happens now that all our married women in the school are wives of the mission boys.

Those who have children have to bring them, because they have no place to leave them; so I usually have some half dozen babies, ranging from three months to three years of age, playing around on the floor. Some days they are good, and again some days they are cross, and make a great deal of disturbance. But the poor mothers try so hard to keep them quiet that I do not like to say anything about it, as it can't be helped unless the mother stays from school, and of course we do not want that. . . .

I have some funny excuses given me for absence from school; to me one of the funniest is that they had to have their hair combed. But since the girls here are always busy, and it takes over an hour to have their hair braided, we hold this as a valid excuse. I think I have already told you how the hair is braided and arranged, so I will not repeat, but will only say that when it is once done it is expected to last for three or four months.

My name among the natives here is "Ondona Louise," or as they pronounce it, "Luisa." We gave them my given name because, in this

language, there is no distinction between Mrs. and Miss, for all white ladies are alike "Ondona," and there would be no way to distinguish between my sister-in-law and myself.

The old people here are hard to win, as they do not want to give up their heathen ways. They are also very suspicious of us and of our ways. The other night one of our mission girl's little child was taken with convulsions. They brought her to our house and we applied what remedies we knew, and the child soon got better. But as she had had fever, and was now sweating, we thought it was best for them to remain with her all night in our kitchen. The next morning her grandmother came to see the child, and as they were going to take the child home I rubbed her over with camphor, to prevent her taking cold. The child was asleep when I did this, and the grandmother kept begging her daughter to make me stop, she was so afraid the medicine would prevent the child from waking up. The younger people are not so suspicious of us, and are more easily reached.

. . . . . .

Perhaps you would like to hear a little about the young boys who are being trained to do housework. The two boys who do the housework are called Sakowita and Cisingi. The latter name means "a stump." I have never been able to find out what the other one's name means, but here all the names have their meaning. Cisingi, the younger one, is certainly rightly named, for he is quite short, although we were told the other day he must be eighteen or twenty years old. He looks and seems like a little boy. He is very bright, and always in a jolly mood. When we hear them talking with the other boys you can frequently hear his voice above all the rest, laughing and chattering as hard as he can. It is wonderful to me how quickly they can learn to do the work, and how well they do it. Sakowita, the older one, has already learned to make beautiful bread, although he began to learn just a few days before I arrived. The boys take to this work here better than the girls, and are more to be depended upon. I think one of the greatest inducements are the scraps which come from the table; and if any extra cooking is going on, the kitchen is sure to be full of small boys who are waiting around in hopes of getting a share in the scraps. On my sister's birthday we invited the girls in the school to come to our garden. They brought their books and recited their lessons there, and after that was over we passed around roasted peanuts and had a little feast. Most of the schoolgirls are married women and have children, and they have to bring them to school with them, so we had quite a number of guests, counting in the children.

LOUISE B. FAY.

TUNG-CHO, CHINA, June 10, 1895.

My vacation began with the end of the college year, a few days ago, and now some time mornings may be given to the luxury of pen visits with my friends across the sea. Our day schools are still in session, and there are unlimited opportunities for home visiting in city and villages, but I am not going to put any evangelistic work into the mornings until some of my letters are answered.

Classes have graduated this year from theological seminary, college, and academy, and we have had a pleasant year of school in our new building out in the pure country air. We have all learned a new song of praise, for has not our Father done for us "exceeding abundantly above all that we could ask or think?" We think back to last August, when the war clouds were gathering thick about us, and it was only after much consultation and prayer that we decided to open our schools in September, as usual, and learn a new lesson of faith from the guidance which was given then and during the succeeding months of wild rumors and possible dangers.

And now peace has come, but not the true peace yet. We who have faith in China believe that that is coming in God's time, and that darkness, and corruption, and grinding poverty will blight this great nation no more. Now we are watching to see whether China will really make a great forward movement, or whether after her rude awakening she will only lie down again and resign herself once more to that Rip Van Winkle sleep. There is little doubt that the emperor has been somewhat interested in looking into the Bible and one or two Christian books, but it takes a strong faith to believe that, even if convinced of the truth of Christianity, he would have the strength of character to break through iron precedent, and to stand against the tyranny of the empress dowager and the court ministers.

Our day schools have been especially prosperous this year. It seems wonderful how much of the spirit of Christianity these little ones imbibe in the few hours spent in school each day—enough in many cases to counteract the dark influences of heathen homes, and to make them faithful disciples of Christ. Every day prayers go up from little lips in many a heathen home. Who can tell what may come from the working of this hidden leaven?

What an old man of the sea that debt is coming to be! When will the Board be able to shake off the incubus, and enter the widening fields of opportunity? The lack of money must lay an especially heavy burden on the hearts of those of you who have the responsibility at that end of the line. Here we feel it most in the college. Although the new building was occupied this year it is still unfinished, and must suffer some injury unless there are funds to spend on it during the coming months. Moreover, no new students

can be received next fall unless more rooms for dormitories can be finished off. But the Lord of the treasury can have made no mistake when he said that the silver and gold were his, and some day he will claim his own. Perhaps the tithes of gold are waiting for fuller measures of faith and prayer.

LUELLA MINER.

PARAGRAPHS FROM THE HOME REPORT.

"No new missionaries have been sent out during the year. Several young women have offered themselves, but the Board has steadily refused to consider any increase of its force until it should have warrant in the condition of its finances. Miss Wright cannot be counted a new missionary, since she went to Mexico to temporarily fill a vacancy, and the expense of her outfit was entirely met by personal gifts from members of the Executive Committee.

THE call from the Central Turkey Girls' College for two teachers is immediate and urgent. The vacancies made by the death of Miss Lovell and the probable transfer of Mrs. Marden to Gedik Pasha must be filled. These two young women must be well equipped: one, at least, a college graduate, and qualified to give instruction in music.

A THOUGHT concerning legacies. Women are being educated in business habits. Many draw up wills in legal form or as a suitable memorandum of desire in the disposition of money or personal effects. Why should not a woman include her missionary Board among her legatees? Are there not circumstances also in which a woman might wisely insure her life in favor of the Board?

LETTERS from missionaries contain frequent reference to the comfort and helpfulness of the Mizpah Calendar. It goes as a message carrying the promise that an incense of prayer is daily ascending; prayer whose results have in more than one instance been markedly recognized. A Calendar for 1896 is issued in the belief that both the home and foreign constituency would regret its discontinuance.

FROM THE ANNUAL REVIEW OF TURKEY.

THIS is Jubilee year at Samokov, the twenty-fifth anniversary of the arrival of Miss Maltbie in Bulgaria. It was celebrated in part on Miss Maltbie's birthday, when the native pastor, in most appreciative words to the "faithful mother," wished for her a golden as well as a silver anniversary in Bulgaria. In commemoration also of the Jubilee year an alumnæ association was formed,—a stimulating bond of union between graduates and the school.

A CLASS of little girls in the Samokov Boarding School, studying the life of St. Paul, sent ten dollars to the Wadjin Home, because that school fur-

nishes teachers for Tarsus, the birthplace of St. Paul, and because it is the school, as one child said in asking God to bless it, "where the children are so good but so needy, while we in Samokov are richer but badder."

THE financial problem in Hadjin is a serious one. During the last two years the price of wheat has been doubled, and sometimes tripled, rendering it impossible for the people to increase their subscriptions. Writes Mrs. Coffing: "I believe they gladly would, but they cannot. Of the hundred girls in the schoolroom, fifty have but two thicknesses of the thinnest cotton goods on any part of their bodies; at least thirty of them have no stockings, and some of them have no shoes, but come from the city barefooted these cold mornings when the icicles are thicker than my arm. Their food is a small bit of rye or barley bread with a handful of dried grapes or a few nuts gathered in the summer."

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS, 1895.

December.—Review of the year.

For a thorough preparation of this review, with all its encouragement and inspiration, auxiliary societies may look for the Annual Report of the Board at an early date.

AT HOME.

Some of the most efficient and dearest officers of our Board, and one of our beloved missionaries in the foreign field, have died during the year. Recall their labors of love.

Periodicals.—What are they, besides *Mission Studies* and the *Advance Column?* How has *Mission Studies* been improved?

Field Work.—Our missionaries who have been at home during the year have rendered us valiant service. They deserve our grateful acknowledgment.

New Missionaries.—What new missionaries have entered upon their work, and to what service has the one gone who was reappointed last year?

Auxiliaries.—How many contributing societies? How many new ones? What is the condition of Young People's Societies as compared with last year? What advance in Children's Work?

Financial Results.—What were the appropriations for 1895? Has the Board accomplished the work planned for the year? What advance has been made? Notably in what State Branches? Aim for the coming year?

FOREIGN REVIEW.

Events of Note.—Treaty of Peace between China and Japan. Massacre of Armenians in Turkey and of missionaries in China. Attack on Mr. Sheffield. Cholera in Turkey, China, and Japan. Deputation from the American Board to Japan. Completion of the new Robert Logan.

Native Women's Work.—Note the visits made by three Kalgan Bible Women. Graduates of Kindergarten Training School, Kobe. Work begun and carried on by them; also by graduates of Kobe College. Bulgarian Bible Women. What has been accomplished by the women and children of Madura reported by Miss Swift?

Kindergarten Work.—In Cesarea. Hadjin. Smyrna. Bardezag. Mardin. Gedik Pasha. How the work spreads, especially in Japan. Need of the work in China.

Sunday-school Work.—Remarkable development of this work in the Western Turkey Mission. Progress in Harpoot. In Japan.

Boarding Schools and Colleges.—How many in China? In Turkey? In Mexico? In Japan? In Micronesia? In India? Urgent need of Marash. What is needed also at Adana?

How have the war in China and the disturbances in Turkey affected missionary work and workers?

Evangelistic Schools.—Kobe. Effect of the anti-foreign feeling upon our Kobe College. Madura School. Its prosperity, needs, and contemplated aid.

Micronesia.—What new missionaries have gone out during the year? Condition of the schools.

Medical Work.—That of Miss Murdock and Miss Nieburg in China. Prospect in Peking.

Village Work.—Glimpses of this work may be seen throughout our missions. The seed is being sown, and in many places the "blade" has sprung up. Note the needs in Ahmednagar, *Herald*, July, '95.

Religious Interest.—Continued in North China. An unusual work is reported in the Zulu Mission. Are there any signs of promise in our new mission in Gazaland? Notable meetings and conferences which promise especial encouragement to the work of the W. B. M. I.

MRS. MARY DAY ELY.

A STRONG power and a guiding presence relied upon during many years were absent from the Cleveland meeting, but those who had known the abiding affection of Mrs. Heman Ely for the Board of the Interior could not doubt her continued presence in the spirit. For many years she had been a vice president both of the Interior Board and of the Ohio Branch.

On Sabbath morning, September 8th, at Elyria, Ohio, she entered into rest. The summons came to her in the way she herself would have chosen. One day she was among her friends and townsfolk planning for the comfort of the many who relied upon her, and the next she was not, for God had taken her.

For forty-five years she had been a gracious presence in the community where her married life began. Mrs. Ely was a woman of noble gifts most nobly used. Her fellow-workers mourn that they shall see her face no more, but at the same time they rejoice in the memory of years strengthened by her clear judgment and wise counsel.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM SEPTEMBER 10 TO OCTOBER 10, 1895.

ILLINOIS.

BRANCH.—Miss Mary I. Beattie, of Rockford, Treas. Abingdon, 16.26; Alton, Ch. of the Redeemer, 12.50; Aurora, New England Ch., 71; Austin, 4.05; Buda, 5; Carthage, A Friend, 1; Chandlerville, 10; Chebanse, 11.68; Chicago, Mrs. G. A. Stannard, 5, Mrs. L. A. Baker, 5, Mrs. Jacobs, 1, California Ave. Ch., 5, Covenant Ch., 18.62, Duncan Ave. Ch., 36.36, First Ch. (of wh. Mrs. C. H. Case, 50, Mrs. Z. P. Hanson, 25), 91, Kenwood Ev. Ch., 75, Lincoln Park Ch., 5, New England Ch., 90, Pilgrim Ch., 41.35, Plymouth Ch., 131, Porter Memorial Ch., 15, South Ch., 10.15, Warren Ave. Ch., 75; Danville, Mrs. A. M. Swan, 20; Decatur, 5; Dundee, 7; Elmhurst, 21.56; Farmington, 24; Forrest, 2.65; Galesburg, A Friend, 8, A Friend, 35; Galva, 31.93; Harvey, 4.72; Hinsdale, 32.30; Huntley, 5; Ivanhoe, 13; Lake View, 5; Lombard, 37; Lyonsville, 15.45; Marshall, 8; Moline, First Ch., 15.50; Naperville, 3; Neponset, 15.40; Oak Park, 139.55; Onarga, 2.25; Ontario, 12; Ottawa, 30; Pittsfield, 20; Plymouth, 10; Polo, Ind. Pres. Ch., 5; Princeton, 19; Providence, 7.36; Ravenswood, 29.85; Rock Falls, 8; Rockford, 186.51; Rogers Park, 17.05; Rollo, 20.15; Seward, 41; Shabbona, 33.74; Somonauk, 17.50; Springfield, First Ch., 8.70, Third Ch., 20; Sterling, 1; Stillman Valley, 60.66; Toulon, 4.80; Wilmette, 34.50; Winnebago, A Friend, 20; Winnetka, 37.25; Yorkville, 10, 1,932 35

JUNIOR: Alton, 5.85; Chicago, First Ch., 39.50, Pilgrim Ch., 25, Plymouth Ch., 10, Porter Memorial Ch., 20.50, South Ch., 44, Union Park Ch., 38.50, Warren Ave. Ch., 2.20; Evanston, 64.55; Galesburg, 65; Glencoe, 33; Lake View, 9; Maywood, 2, 359 10

JUVENILE: Chicago, Union Park Ch., 26.77; Downers Grove, 5; Hinsdale, 9; Lake View, 1; Oak Park, 32.30; Rollo, 1.50, 75 57

C. E.: Chicago, Leavitt St. Ch., 10.15, Tabernacle Ch., 20; Lawn Ridge, 5; Rogers Park, 10; Winnetka, 11.16, 56 31

JUNIOR C. E.: Chicago, Kenwood Ev. Ch., 5, Ridgeway Ave. Pres. Ch., 1.50, Washington Park Ch., 1; Forrest, 4; Lawn Ridge, 3; Marshall, 6; Ottawa, 5; Quincy, 5, 30 50

THE KING'S DAUGHTERS: La Grange, 3.75; Rogers Park Covenant Circle, 31, 34 75

THANK OFFERINGS: Abingdon, 24; Alton, 33.60; Amboy, 52.36; Austin, 11.41; Buda, 34.40; Canton, 18.50; Carthage, A Friend, 1; Chebanse, 13.32; Chicago, Covenant Ch., 35.30, Leavitt St. Ch., 11.10, Lincoln Park Ch., 21.35, New England Ch., 89.05, Pilgrim Ch., 24.95, Washington Park Ch., 11; Dover, Juniors, 11; Elgin, 36; Evanston, Juniors, 33; Farmington, 42.37; Forrest, 23.30; Galesburg, Central Ch., 56; Juveniles, 4.97; Galva, 16.79; Gridley, 6.10; Griggsville, Juniors, 4.10, Cheerful Givers, 3.50; Harvey, 6; Hinsdale, 27; M. Band, 10; Ivanhoe, 15.42; Joy Prairie, 38.89; M. Band, 10; La Grange, Junior C. E., 5; Lake View, Ch. of the Redeemer, 13.75; Lawn Ridge, 33.50; Lombard, 10; Lyonsville, 38; McLean, 13; Maywood, 44; Marshall, 14; Melvin, 2; Moline, First Ch., 15; Neponset, 4.60; Paxton, 71.81; Port Byron, 23.50 (for Debt); Plymouth, 24; Providence, 18.04; Quincy, Junior C. E., 5; Rantoul, 14.30; Ravenswood, 20.15; Rogers Park, 19; Rock Falls, 10; Rollo, 25.35; Roscoe, Mrs. E. Atwood, 4; Seward, 14; Springfield, First Ch., 50; Sterling, 44; Streator, 4.15; Toulon, 37; Wilmette, 20; Woodburn, M. Band, 3, 1,325 93

FOR THE DEBT: Abingdon, 10; Alton, 5; Chicago, California Ave. Ch., 10, First Ch., 12.50, Lincoln Park Ch., 12, Millard Ave. Ch., Junior C. E., 6.15, New England Ch., 10, Plymouth Ch., 1; Evanston, Juniors, 54; Forrest, 12.50; Hinsdale, 2; Joy Prairie, M. Band, 10; Lombard, 3; Lyonsville, 3; M. Band, 17.50; Marseilles, Mrs. J. Q. Adams, 100; Oak Park, 8; Ottawa, Miss Bull, 2; Port Byron, S. S., 1.50; Plymouth, 21.50; Quincy, Union Ch., A Friend, 7.75; Rockford, Second Ch., 5.82; Roscoe, Mrs. E. Atwood, 1; Roseville, Mr. & Mrs. L. C. Axtell, 50; Sterling, 5; Udina, 1; Wheaton, College Ch., 19; Wilmette, 15.60, 407 33

4,221 33

Less expenses, 2 55

Total, 4,218 78

INDIANA.

BRANCH.—Miss M. E. Perry, of Indianapolis, Treas. Fort Wayne, Plymouth Ch., 15; Indianapolis, People's Ch., 3, Mayflower Ch., 8.76, Thank Off., 32.25; Michigan City, 7.50; Ridgeville, 4; Fort Recovery, Ohio, 10, 80 51

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Algona, 12.75; Almoral, 8.50; Ames, 2.40; Anita, 6.36; Bellevue, 5.50; Buckeye, Rev. and Mrs. Fitch, 1; Cedar Falls, 5; Central City, 14.80; Charles City, 4.60; Cherokee, 15.75; Clinton, 6; Cromwell, 4; Davenport, Edwards Ch., 20.25; for the Debt, 3.40; Des Moines, North Park Ch., 39.32, Plymouth Ch., 56.79, for the Debt, 10; Dubuque, Summit Ch., 12.50; Dunlap, 67.34; Fairfax, A Friend, 5; Farragut, 43.73; Fayette, 5; Genoa Bluffs, 4; Gilman, 28.71; Glenwood, 11; Grand View, 20; Green Mountain, 12; Grinnell, 78.10; Hampton, 36.04; Hawarden, 10; Keosauqua, 25; Le Mars, 12.10; Maquoketa, 22.35; Marshalltown, 30; Mooreville, Carrie Smith, 1; Mt. Pleasant, 28.16; New Hampton, 23.36; New York, Mrs. S. D. Upham, 2; Ogden, 10.95; Peterson, 17; Pilgrim, 10; Polk City, 7; Preston, 6; Red Oak, 22; Reinbeck, 5; Salem, 55; Sheldon, 31; Shen-

andoah, 28.51; Sibley, 5.35; Sioux City, Mayflower Ch., 2.50; Spencer, 13.55; Strawberry Point, 8.60; Stuart, 5; Victor, Mrs. Gridley, 5; Waterloo, 17.55; Waucoma, 10, 953 82

JUNIOR: Clay, 23; for the Debt, 7.40; Des Moines, Plymouth Rocks, 77.76; Dunlap, 6; Grinnell, 19.20; Monona, Y. G. C., 5, 138.36

C. E.: Algona, 5; Big Rock, 2.80; Cedar Rapids, 10; Cherokee, 2.75; Corning, 1.25; Des Moines, Plymouth Ch., 10; Farragut, 2; Monticello, 5; Waverly, 5; Webster City, 5; West Burlington, 5. 53.80

JUVENILE: Cedar Rapids, Willing Workers, 2.65; Grinnell, Busy Bees, S. Br., 14; W. Br., 17.52; Webster City, Cheerful Givers, 4, 38.17

JUNIOR C. E.: Des Moines, Plymouth Ch., 13.50; Ottumwa, 15, 28.50

SUNDAY SCHOOLS: Decorah, 1.33; Garden Prairie, 6; Garner, Mrs. Bush and Mrs. Wells, 2; Gilman, Birthday boxes, 3.29; Grinnell, 7.79; Hickory Grove, 5; Mt. Pleasant, 2.33; Shenandoah, Supt. Lake, 1; Traer, 6.60; Wittemberg, 4, 39.34

THANK OFFERING: Ames, 51.65; Anita, Add'l, 50 cts.; Big Rock, 17; Cedar Falls, 21; Cedar Rapids, 17.50; Charles City, 25; Cherokee, 40.45; Chester Center, 10.36; Cromwell, 14; Davenport, Edwards Ch., 19.42; Des Moines, Plymouth Ch., 158.62; Elkader, 2.65; Genoa Bluffs, 10; Glenwood, for the Debt, 23; Grinnell, 104.35; for Rev. Geo. White, Marsovan, 15; Magnolia, 17.10; Maquoketa, 14; Monona, 3; Muscatine, for the Debt, 3.55; Ogden, 2.75; Polk City, 4; Postville, 6; Red Oak, 37; Sioux City, First Ch., 18.63; Stuart, 10; Waucoma, 5; Anita, Y. L., 4.80; Clay, Y. L., 1; Des Moines, Plymouth Rock Soc., 8.07; Grinnell, Y. W. M. S., 13, 784 48

Total, 2,036 48

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Atchison, 10; Douglass, 3.75; Kansas City, Chelsea Park Ch., 3.50; Smith Center, 4; Russell, 1; Wichita, Fairmont Ch., 7, 29 25

C. E.: Douglass, 5; Eureka, 10; Great Bend, 5; Stockton, 10. 30 00

SUNDAY SCHOOL: Russell, 3.15

Total, 62 40

SECOND STATEMENT.

Arkansas City, 6; Chapman, 4.01; Ford, 1; Garnett, 5; Gaylord, 2.26; Goshen, 10; Howarth, 4; Highland, 5; Kirwin, 8.80; Lawrence, 30; Maple Hill, 23.25; Newton, 5; Olathe, 14.13; Osceola, 9; Osawatomie, 1.40; Sabetha, 35.75; A Friend, 6.50, St. Mary's, 6; Sedgewick, 10; Sterling, 18.55; Topeka, Central Ch., 38.12, First Ch., 2.70; Udall, 5; Westmoreland, 9.01, Wichita, Plymouth Ch., 15, Cent. Assn. Coll., 3.30, 280 37

JUNIOR: Sterling, 6 45

JUVENILE: Maple Hill, 6 75

C. E.: Chapman, 6; Sabetha, 23.68; Udall, 5; Wichita, 5, 39 68

JUNIOR C. E.: Chapman, 75 cts.; Garnett, 5, 5 75

SUNDAY SCHOOL: Vera, 2 00

Total, 341 00

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Ann Arbor, 27.75; Armada, 12; Alamo, 7.50; Benton Harbor, 5.50; Cooper, 4; Church, A. W., 1; Charlotte, 25; Clinton, 15; Detroit, First Ch., 104.50, Mt. Hope Ch., L. A. S., 5; Edmore, "Widow's Mite," 1; Greenville, 6.85; Grand Rapids, Second Ch., 17, Smith Memorial Ch., 16.50; Plymouth Ch., 4.75; Galesburg, 25; Grape, 3; Jackson, 10.80; Litchfield, 16.77; Manistee, 64.40; North Adams, 24; Pontiac, 3; St. Joseph, 50cts.; Romeo, 16.04; Red Jacket, H. M. S., 80; St. Ignace, 6; Stanton, 6.40; Tipton, H. and F. M. S., 5; Traverse City, 25; Vermontville, 13.72; West Adrian, 5; Wheatland, 12; Ypsilanti, 10; from Michigan, from sale of gold bracelet, 20, 593 98

JUNIOR: Traverse City, 70 00

JUVENILE: Litchfield, 6; Oxford, Morning Star Band, 5, 11 00

C. E.: Hudson, 8; Ovid, 5; Vicksburg, 10, 23 00

JUNIOR C. E.: Covert, 1; Detroit, First Ch., 3, 4 00

SUNDAY SCHOOLS: Detroit, First Ch., Intermediate Dept., 2.62; Greenville, Infant Dept., 87 cts., 3 49

THANK OFFERINGS: Ann Arbor, 148; Greenville, 45.13; Romeo, 31.96; St. Joseph, 39.50; Stanton, 23.25; Traverse City, Y. L., 19; Vermontville, 9.25; Whittaker, 16.69, 332 78

FOR THE DEBT: Cooper, C. E., 4; Jackson, 7.50; Romeo, a dollar extra per member, 30; Wayne, 6.50; Whittaker, 3 33 51 33

Total, 1,089 58

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 E. University Ave., St. Paul, Treas. Anoka, 12.50; Barnesville, 9; Excelsior, 95 cts.; Faribault, 26.25; Glyndon, 4.00; Groveland, 2.10; Hasty, 1; Minneapolis, Park Ave. Ch., 11.75, Plymouth Ch., 29.95, Friend, 50, Aux., 131.28, Vine Ch., 7, North Branch, 1.95; Northfield, 48.30; Owatonna, 15; Rochester, 50.25; St. Paul, Plymouth Ch., 8.70; St. Anthony Park Ch., 13.08; Sunrise, 1.71; Winona, First Ch., 25.50, 450 87

JUNIOR: Minneapolis, Robinsdale Ch., 4.10; Northfield, 15, 19 10

C. E.: Anoka, 11; Clearwater, 93 cts.; Minneapolis, Park Ave. Ch., 15; Monticello, 3; St. Paul, Atlantic Ch., 5, 34 93

JUNIOR C. E.: Duluth, Pilgrim Ch., 3; Minneapolis, Park Ave. Ch., 7.30; Rochester, 5, 15 30

THANK OFFERINGS: Barnesville, 6; Hawley, 8; Detroit City, 10.60; Minneapolis, Pilgrim Ch., 16.25, Plymouth Ch., 32.76, 73 61

SPECIAL: Minneapolis, Y. W. C. A. Cent-a-Day Club for Anna Maria, Bible Reader, care Miss Swift, Madura, India, 18.25, Park Ave. Ch., Miss Bachman, pupil Girls' Sch., Marsovan, care Miss King, 3.25, 21 50

FOR THE DEBT: Faribault, Aux. Thank Off., 30.25; St. Paul, Plymouth Ch., 7, 37 25

672 56

Less expenses, 40 46

Total, 612 10

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas. Brookfield, 10; Kansas City, Olivet Ch., 2.50; Lebanon, 19; Nickols, 10; Springfield, First Ch., 6; St. Louis, First Ch., 24.95, Pilgrim Ch., 60, Plymouth Ch., 4.45, Memorial Ch., 5, 141 90
JUNIOR: St. Louis, Pilgrim Ch., 5 00
C. E.: Bevier, 1.61; Cameron, 5; Lebanon, 10; Meadville, 1.66; St. Louis, First Ch., 5, 23 27
JUNIOR C. E.: Bevier, 1; Lebanon, 10, 11 00
SUNDAY SCHOOL: Bevier, 1 00
THANK OFFERINGS: Amity, 14.25; Eldon, 3; Kidder, 12; Lebanon, 17; Springfield, First Ch., 18.50; St. Louis, First Ch., 95, Third Ch., Y. P. M. S., 10, Plymouth Ch., 6.25, 176 00
FOR THE DEBT: Meadville, Mrs. Goodale, 1.00; St. Louis, First Ch., 4, Plymouth Ch., 12.55, 17 55

Total, 375 72

MONTANA.

UNION.—Mrs. H. E. Jones, of Livingston, Treas. Castle, 5; Missoula, 60 cts., 5 60
C. E.: Livingston, 8 35

Total, 13 95

NEBRASKA.

BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Ashland, 30; Arlington, 1; Ainsworth, 4.62; Avoca, 2.75; Blair, 2.80; Camp Creek, 11; Columbus, 13.60; Crete, 6; Crawford, 1.40; Exeter, 8.80; Fremont, 36.60; Franklin, 7.50; Greenwood, 3; Hemingford, 2; Hastings, 10; Holdrege, 4.18; Irvington, 5; Indianola, 7.90; Kearney, 6; Linwood, 3; Lincoln, First Ch., 61.43, Plymouth Ch., 5, Vine St. Ch., 2.32; Milford, 10; Naponee, 25cts.; Norfolk, First Ch., 11.40; Omaha, First Ch., 26.78, for Miss Florence White, Mexico, 3, St. Mary's Ave. Ch., 40.92, Plymouth Ch., 12.36; Riverton, 85 cts.; Rising City, 28.35; Red Cloud, 82 cts.; Scribner, 6.05; Syracuse, 13; Westcott, 1.60; Weeping Water, 27.15; Wilcox, 5; Waverly, 5; York, 12 68, 441 11
JUNIOR: Lincoln, Vine St. Ch., 3; Omaha, First Ch., 30, St. Mary's Ave. Ch., 12.50; Pierce, 3.75; Special, 1.25, 50 50
JUVENILE: Blair, 88 cts.; Crawford, 1; Omaha, Plymouth Ch., Cradle Roll, 3.16; Trenton, M. Band, 3.25; Riverton, 3, 11 29
C. E.: Ainsworth, 3; Blair, 2.34; Fremont, 3.85; Rokeby, 5; Scribner, 4.20, 18 39
JUNIOR C. E.: Norfolk, 5.16; Omaha, St. Mary's Ave. Ch., 15; Weeping Water, 10, 30 16
SUNDAY SCHOOLS: Bisbee, 7; Hemingford, 1; Omaha, St. Mary's Ave. Ch., 10, Plymouth Ch., 2.89, 20 89
THANK OFFERINGS: Blair, 5.45; M. Band, 69 cts.; Clarks, 6; Franklin, 1; Lincoln, Vine St. Ch., 1.90; Milford, 7.35; Nebraska City, 10; Omaha, St. Mary's Ave. Ch., 27.85, Plymouth Ch., 17.70; Rokeby, 11; Riverton, 1.85; Wallace, 4.35; Waverly, 1.45; York, 14, 110 59

682 93
Less expenses, 4 31

Total, 678 62

NORTH DAKOTA.

BRANCH.—Mrs. C. H. Phillips, of Jamestown, Treas. Fargo, Plymouth Ch., 1; Jamestown, 3.75; Mayville, 10; Wahpeton, 10, 24 75
C. E.: Carrington, 1.65; Dwight, Union Soc., 4; Grand Forks, 10; Sanborn, 2, 17 65
JUNIOR C. E.: Sanborn, 1 75

Total, 44 15

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, West Ch., 7.75; Alexis, Mite Box Soc., 5.17; Ashland, 20; Andover, 26; Atwater, 14; Austinburg, 20; Bellevue, 20; Berea, 1.30; Brownhelm, 6; Chardon, 1; Chester Cross Roads, 2.50; Cincinnati, Walnut Hills Ch., 25.72; Vine St. Ch., 8; Claridon, 25; Clarksfield, 19.70; Cleveland, Archwood Ave. Ch., 24.14, Euclid Ave. Ch., 138.91, First Ch., 69.50, Franklin Ave. Ch., 5, Hough Ave. Ch., 6.75, Plymouth Ch., 9.73; Columbus, Eastwood Ave. Ch., 25, Plymouth Ch., 50; Conneaut, 26; Cortland, 2.30; Elyria, 165.61; Garrettsville, 4; Geneva, 31.87; Hudson, 16; Jefferson, 10.58; Kelloggsville, 5.70; Kent, 2; Kirtland, 6.35; Lindenville, 26 cts.; Lodi, 1.85; Lorain, 23.30; Marietta, 90.87; Marysville, 20; Newark, 13; New London, 6; North Amherst, 5; North Bloomfield, 4.25; North Monroeville, 10.75; Norwalk, 2.21; Oberlin, 225; Paddy's Run, 10; Painesville, 12.50; Pittsfield, 5; Miss Young, 1; Plain, 5; Randolph, Mrs. Merriam, 5; Ridgeville Corners, 5; Rootstown, 7.90; Ruggles, 21.75; Sandusky, 10; Sheffield, 15; Springfield, First Ch., 10.56; Franklin, M. S., 4.94; Steuben, 19.25; Steubenville, 6.32; Tallmadge, 8.31; Toledo, Central Ch., 26.56, First Ch., 110, Second Ch., 1.25, Washington St. Ch., 48; Twinsburg, 10; Unionville, 17.38; Wakeman, 17.67; Wellington, 6.91; Weymouth, 5; Windham, 24.25; West Williamsfield, 6.40; Zanesville, 7, 1,632 02
JUNIOR: Elyria, Dr. Root Club, 10; Lyme, 23.94; Marysville, 4; Mt. Vernon, 5.25; Ruggles, 20; Marietta, 25, 88 19
JUVENILE: Charlestown, Ready Workers, 2; Mansfield, Children's Hour, 5; Mt. Vernon, Coral Workers, 5; Oberlin, 33.39; Ruggles, Coral Workers, 10; Ceredo, W. Va., 2, 57 39
C. E.: Austinburg, 15; Berea, 4.25; Cleveland, First Ch., 30, Plymouth Ch., 50; Columbus, Eastwood Ch., 5; Fitchville, 6.75; Geneva, 10; Harmar, 2.50; Kent, 8; Mansfield, Mayflower Ch., 5; North Ridgeville, 7.40; Oberlin, First Ch., 10.50, Second Ch., 20; Ruggles, 6.80; Springfield, First Ch., 12.50; Unionville, 8.35; Vermillion, 3; Wellington, 16.40; York, 10, 231 45
JUNIOR C. E.: Cleveland, East Madison Ch., 5, Trinity Ch., 5; Litchfield, 2, 12 00
SUNDAY SCHOOLS: Cleveland, Euclid Ave. Ch., 6.26; Elyria, Primary Dept., 1; Oberlin, First Ch., 15; Twinsburg, 3.60; Weymouth, 50 cts., 26 36
THANK OFFERINGS: Akron, First Ch., 12; Alexis, Mite Box Soc., 3.15; Berea, 18.70; Burton, 11.84; Chardon, 5.95; Chester Cross Roads, 3.50, Cincinnati, Walnut Hills Ch., 41.42; Cleveland, Archwood

Ave. Ch., 17.68, Euclid Ave. Ch., 38.41, Plymouth Ch., 26.27; Conneaut, 12.50; Dayton, 2.50; Elyria, 45.04; Garrettsville, 10; Geneva, 23.15; Harmar, 1.50; Jefferson, 3.19; Lindenville, 11.74; Lodi, 8.65; Lorain, 17.65; Marietta, Y. L. S., 12; Medina, 11; Norwalk, 1.49; Oberlin, 217; Penfield, 4.25; Rootstown, 11.85; Sandusky, 35; Sheffield, 1.50; Springfield, First Ch., 12.75; Steuben, 10.75; Unionville, 6.62; Wakeman, 25.83; Wellington, 55.43; Ceredo, W. Va., 2.35; China, Tientsin, 5, 727 66

FOR THE DEBT: Lindenville, 1; Marietta, First Ch., 10; Springfield, First Ch., 7; Tallmadge, 9.25; Whittlesey, Mrs. S. G. C. and Mrs. M. J. C., 2, 29 25

SPECIALS: Claridon, Wadale, care Mrs. H. Fairbanks, 30; Harmar, Samokov, care Dr. and Mrs. H. C. Haskell, 39.85; Springfield, First, Harpoot, Mrs. Dyer's daughter, 7; Painesville, Armenian sufferers, 12, 88 85

2,893 17

Less expenses, 5 20

Total, 2,887 97

ROCKY MOUNTAIN.

BRANCH.—Mrs. Geo. B. Packard, of Denver, Treas. Boulder, 6.25; Crested Butte, 23.40; Colorado Springs, First Ch., 100, Second Ch., 80 cts., Denver, Second Ch., 24, Tiand Ch., 9, Boulevard Ch., 22.35, North Ch., 9.60; Greeley, 20.10, Montrose, 2.25; Pueblo, First Ch., 17.50, Whitewater, 2.35, 243 60

C. E.: Crested Butte, 5; Denver, First Ch., 9, Plymouth Ch., 2.50; Julesburg, 1, 17 50

JUNIOR: Whitewater, "Willing Workers," 50

JUVENILE: Boulder, 1; Denver, Boulevard Ch., Busy Bees, 1.30, 2 30

JUNIOR C. E.: Denver, So. Broadway Ch., 7 08

Total, 270 98

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux Falls, Treas. Armour, 11.03; Aurora, 2; Bryant, 3; Chamberlain, 2; Deadwood, 9; Larkville, Mrs. J. M. Zook, 2.50; Fort Pierre, 2; Huron, 25; Letcher, 1; Pierre, 13; Rec Heights, 1; Sioux Falls, 6; Vermillion, 23, 100 53

THANK OFFERINGS: Chamberlain, 3; Columbia, 10, Myron, 3.60; Sioux Falls, 19, 35 60

FOR THE DEBT: Lady dollar, Mrs. S. F. Ward, 1 00

Total, 137 13

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Ashland, 20; Beloit, First Ch., 40; Bloomer, 5.50; Brandon, 26.50; Burnamwood, 2.25; Brodhead, 14; Columbus, 25.70; Clinton, 50.11; Durand, 5; Delevan, 15.24; Elroy, 3.20; Elkhorn, 20; Eau Claire, 41; Ft. Atkinson, 9.70; Footville, 15; Fond du Lac, 25; Grand Rapids and Centralia, 44.50; Janesville, 36.56; Kenosha, 55; La Crosse, 10.85; Lake Geneva, 65; Lancaster, 12; Milton, 25; Menomonie, 7; Platteville, 12.50; Racine, 12.65; Ripon, 24; Rosendale, 11.50; South Milwaukee, 3; Stoughton, 13; Sun Prairie, 17; White Creek, 2; Windsor, 31.75; Wauwatosa, 12; Waukesha, 63.88; Whitewater, 25; Oconomowoc, 5.50, 407 80

JUNIOR: Burlington, 24; Grand Rapids, 25; Wauwatosa, by Miss Donita De Swarte, 10, 59 00

C. E.: South Milwaukee, 3.30; Viroqua, 3.21, 6.51

JUVENILE: Clinton, Busy Bees, 4; Fort Atkinson, 2; Wauwatosa, 5, 11 00

JUNIOR C. E.: Bloomer, 2.50; Eau Claire, 15; Lake Geneva, 26; South Milwaukee, 1.20; Stoughton, 2.90; Whitewater, 5, 46 60

FOR THE DEBT: Beloit, Second Ch., 10; Burlington, Y. L., 3.20; Clinton, 3.25; Ft. Atkinson, 2.50; Milton, 7; Oshkosh, Plymouth Ch., 13; Platteville, 12.13; Whitewater, 3, 54 08

SPECIAL: Hammond, Mrs. S. W. Wright, 10; Viroqua, 8.50, 18 50

1,003 49

Less expenses, 20 00

Total, 983 49

SECOND STATEMENT.

Appleton, 72.98; Baraboo, 8; Clinton, 8; De Pere, 7; Edgerton, 17.30; Eagle River, 12.30; Endeavor, 5; Genoa Junction, 10; Koshkonong, 13; Kinnic Kinnic, 5; Liberty Corners, 9.05; Lynxville, 2.50; Leeds, 14.85; Lake Mills, 3; Milwaukee, North Side Ch., 3.75, Grand Ave. Ch., 16.70; Madison, 53; Peshtigo, by Mrs. Andrews, 5; South Milwaukee, 2.55; Wauwatosa, 5.25; Wisconsin, 25 cts., 269 45

JUNIOR: Janesville, Loani Band, 60 00

C. E.: Coloma, 5; Edgerton, 10; Fulton, 5; Stoughton, 3; South Milwaukee, 2.25, 25 25

JUVENILE: Beloit, First Ch., the Carter Children, 1.52; La Crosse, Coral Workers, 41.73, 43 25

JUNIOR C. E.: Janesville, 12; South Milwaukee, 2, 14 00

411 98

Less expenses, 8 22

Total, 403 76

WYOMING.

UNION.—Mrs. H. N. Smith, Treas. Cheyenne, 22 90

JUVENILE: Cheyenne, 12 50

Total, 35 40

CALIFORNIA.

Berkeley, S. N. L., 1; Pasadena, Mrs. C. W. Brown, 5; San Diego, A Friend, for Debt, 5, 11 00

CHINA.

Pang-Chuang.—Mission Band, 9.84

NEW YORK.

New York.—Mrs. Darwin R. James, 25 00

MISCELLANEOUS.

Collection box at Rooms, 1.35; Mrs. Thom's Entertainment at Roger's Park, 1.10; sale of leaflets, 19.36; envelopes, 4.93; boxes, 5.85; chart, 60 cts., 33 19

Receipts for month, 14,351 05

Previously acknowledged, 52,170 05

Total since Oct. 26, 1894, $66,521 10

MRS. SAMUEL B. WILLCOX,
Ass't Treas.


Life and
Light
for
All Lands
January, 1895.
PUBLISHED IN BOS

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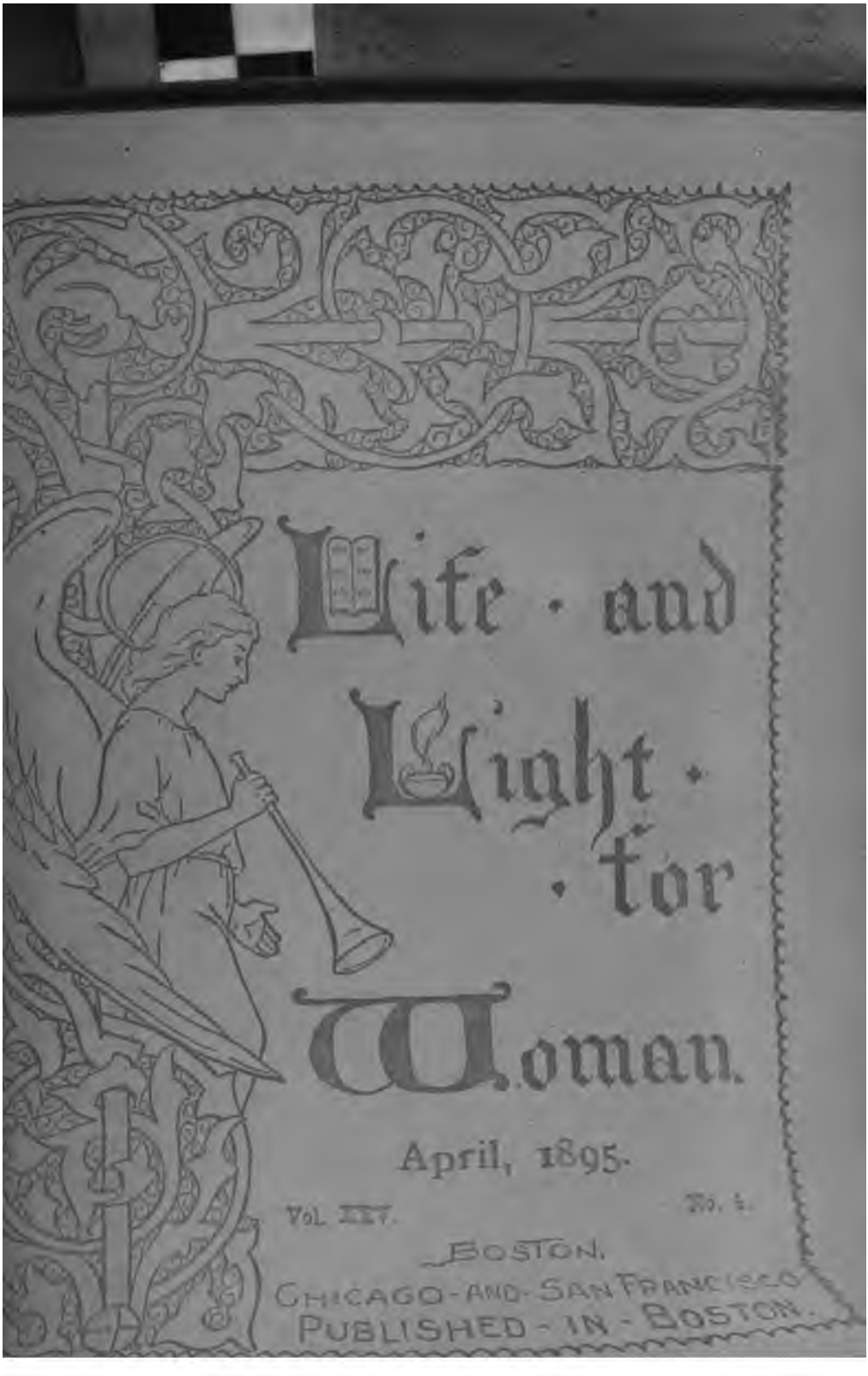
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Life and Light for Woman.

April, 1895.

Vol. XXV. No. 4.

BOSTON.
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PUBLISHED IN BOSTON.

Ave. Ch., 17.68, Euclid Ave. Ch., 38.41, Plymouth Ch., 26.27; Conneaut, 12.50; Dayton, 2.50; Elyria, 45.04; Garrettsville, 10; Geneva, 23.15; Harmar, 1.50; Jefferson, 3.19; Lindenville, 11.74; Lodi, 8.65; Lorain, 17.65; Marietta, Y. L. S., 12; Medina, 11; Norwalk, 1.49; Oberlin, 217; Penfield, 4.25; Rootstown, 11.85; Sandusky, 35; Sheffield, 1.50; Springfield, First Ch., 12.75; Steuben, 10.75; Unionville, 6.62; Wakeman, 25.83; Wellington, 55.43; Ceredo, W. Va., 2.35; China, Tientsin, 5, 727 66

FOR THE DEBT: Lindenville, 1; Marietta, First Ch., 10; Springfield, First Ch., 7; Tallmadge, 9.25; Whittlesey, Mrs. S. G. C. and Mrs. M. J. C., 2, 29 25

SPECIALS: Claridon, Wadale, care Mrs. H. Fairbanks, 30; Harmar, Samokov, care Dr. and Mrs. H. C. Haskell, 39.85; Springfield, First, Harpoot, Mrs. Dyer's daughter, 7; Painesville, Armenian sufferers, 12, 88 85

2,893 17

Less expenses, 5 20

Total, 2,887 97

ROCKY MOUNTAIN.

BRANCH.—Mrs. Geo. B. Packard, of Denver, Treas. Boulder, 6.25; Crested Butte, 23.40; Colorado Springs, First Ch., 100, Second Ch., 80 cts.; Denver, Second Ch., 24, Third Ch., 9, Boulevard Ch., 22.35, North Ch., 9.60; Greeley, 26.10; Montrose, 2.25; Pueblo, First Ch., 17.50; Whitewater, 2.35, 243 60

C. E.: Crested Butte, 5; Denver, First Ch., 9, Plymouth Ch., 2.50; Julesburg, 1, 17 50

JUNIOR: Whitewater, "Willing Workers," 50

JUVENILE: Boulder, 1; Denver, Boulevard Ch., Busy Bees, 1.30, 2 30

JUNIOR C. E.: Denver, So. Broadway Ch., 7 08

Total, 270 98

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux Falls, Treas. Armour, 11.03; Aurora, 2; Bryant, 3; Chamberlain, 2; Deadwood, 9; Earlville, Mrs. J. M. Zook, 2.50; Fort Pierre, 2; Huron, 25; Letcher, 1; Pierre, 13; Ree Heights, 1; Sioux Falls, 6; Vermillion, 23, 100 53

THANK OFFERINGS: Chamberlain, 3; Columbia, 10; Myron, 3.60; Sioux Falls, 19, 35 60

FOR THE DEBT: Extra dollar, Mrs. S. F. Ward, 1 00

Total, 137 13

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Ashland, 20; Beloit, First Ch., 40; Bloomer, 5.50; Brandon, 26.50; Birnamwood, 2.25; Brodhead, 14; Columbus, 25.70; Clinton, 50.11; Durand, 5; Delevan, 15.23; Elroy, 3.20; Elkhorn, 20; Eau Claire, 41; Ft. Atkinson, 9.70; Footville, 15; Fond du Lac, 25; Grand Rapids and Centralia, 44.50; Janesville, 36.56; Kenosha, 55; La Crosse, 10.83; Lake Geneva, 65; Lancaster, 12; Milton, 25; Menomonie, 7; Platteville, 12.50; Racine, 12.65; Ripon, 24; Rosendale, 11.50; South Milwaukee, 3; Stoughton, 13; Sun Prairie, 17; White Creek, 2; Windsor, 31.75; Wauwatosa, 12; Waukesha, 63.88; Whitewater, 25; Oconomowoc, 5.50, 807 80

JUNIOR: Burlington, 24; Grand Rapids, 25; Wauwatosa, by Miss Donita De Swarte, 10, 59 00

C. E.: South Milwaukee, 3.30; Viroqua, 3.21, 6.51

JUVENILE: Clinton, Busy Bees, 4; Fort Atkinson, 2; Wauwatosa, 5, 11 00

JUNIOR C. E.: Bloomer, 2.50; Eau Claire, 15; Lake Geneva, 26; South Milwaukee, 1.20; Stoughton, 2.90; Whitewater, 5, 46 60

FOR THE DEBT: Beloit, Second Ch., 10; Burlington, Y. L., 3.20; Clinton, 3.25; Ft. Atkinson, 2.50; Milton, 7; Oshkosh, Plymouth Ch., 13; Platteville, 12.13; Whitewater, 3, 54 08

SPECIAL: Hammond, Mrs. S. W. Wright, 10; Viroqua, 8.50, 18 50

1,003 49

Less expenses, 20 00

Total, 983 49

SECOND STATEMENT.

Appleton, 72.98; Baraboo, 8; Clinton, 8; De Pere, 7; Edgerton, 17.30; Eagle River, 12.30; Endeavor, 5; Genoa Junction, 10; Koshkonong, 13; Kinnic Kinnic, 5; Liberty Corners, 9.05; Lynxville, 2.50; Leeds, 14.85; Lake Mills, 3; Milwaukee, North Side Ch., 3.75, Grand Ave. Ch., 16.70; Madison, 53; Peshtigo, by Mrs. Andrews, 5; South Milwaukee, 2.55; Wauwatosa, 5.25; Wisconsin, 25 cts., 269 48

JUNIOR: Janesville, Loani Band, 60 00

C. E.: Coloma, 5; Edgerton, 10; Fulton, 5; Stoughton, 3; South Milwaukee, 2.25, 25 25

JUVENILE: Beloit, First Ch., the Carter Children, 1.52; La Crosse, Coral Workers, 41.73, 43 25

JUNIOR C. E.: Janesville, 12; South Milwaukee, 2, 14 00

411 98

Less expenses, 8 22

Total, 403 76

WYOMING.

UNION.—Mrs. H. N. Smith, Treas. Cheyenne, 22 90

JUVENILE: Cheyenne, 12 50

Total, 35 40

CALIFORNIA.

Berkeley, S. N. L., 1; Pasadena, Mrs. C. W. Brown, 5; San Diego, A Friend, for Debt, 5, 11 00

CHINA.

Pang-Chuang.—Mission Band, 9.84

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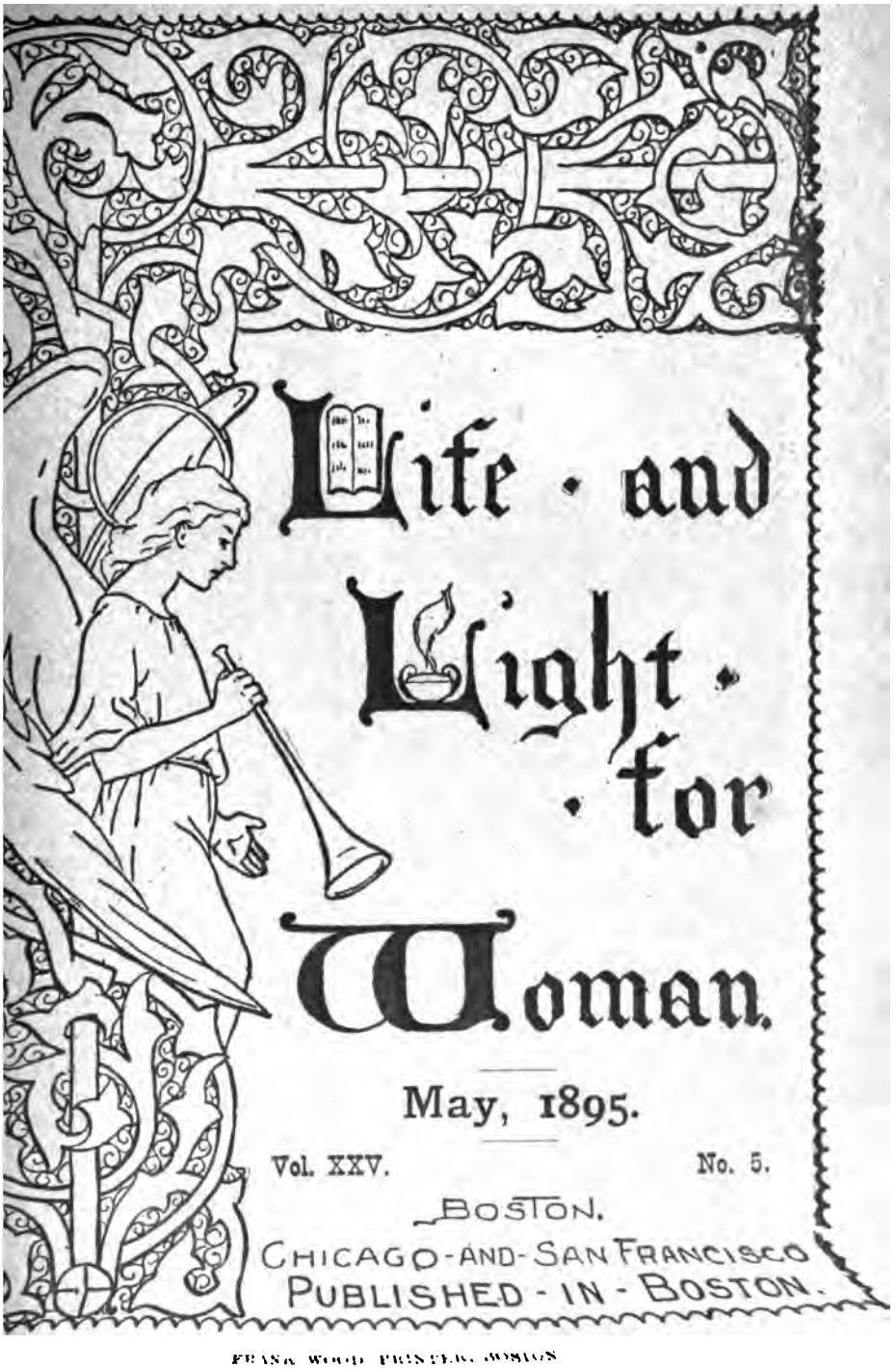
Collection box at Rooms, 1.35; Mrs. Thom's Entertainment at Roger's Park, 1.10; sale of leaflets, 19.36; envelopes, 4.93; boxes, 5.85; chart, 60 cts., 33 19

Receipts for month, 14,351 05

Previously acknowledged, 52,170 05

Total since Oct. 26, 1894, $66,521 10

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Life and Light for Woman.

May, 1895.

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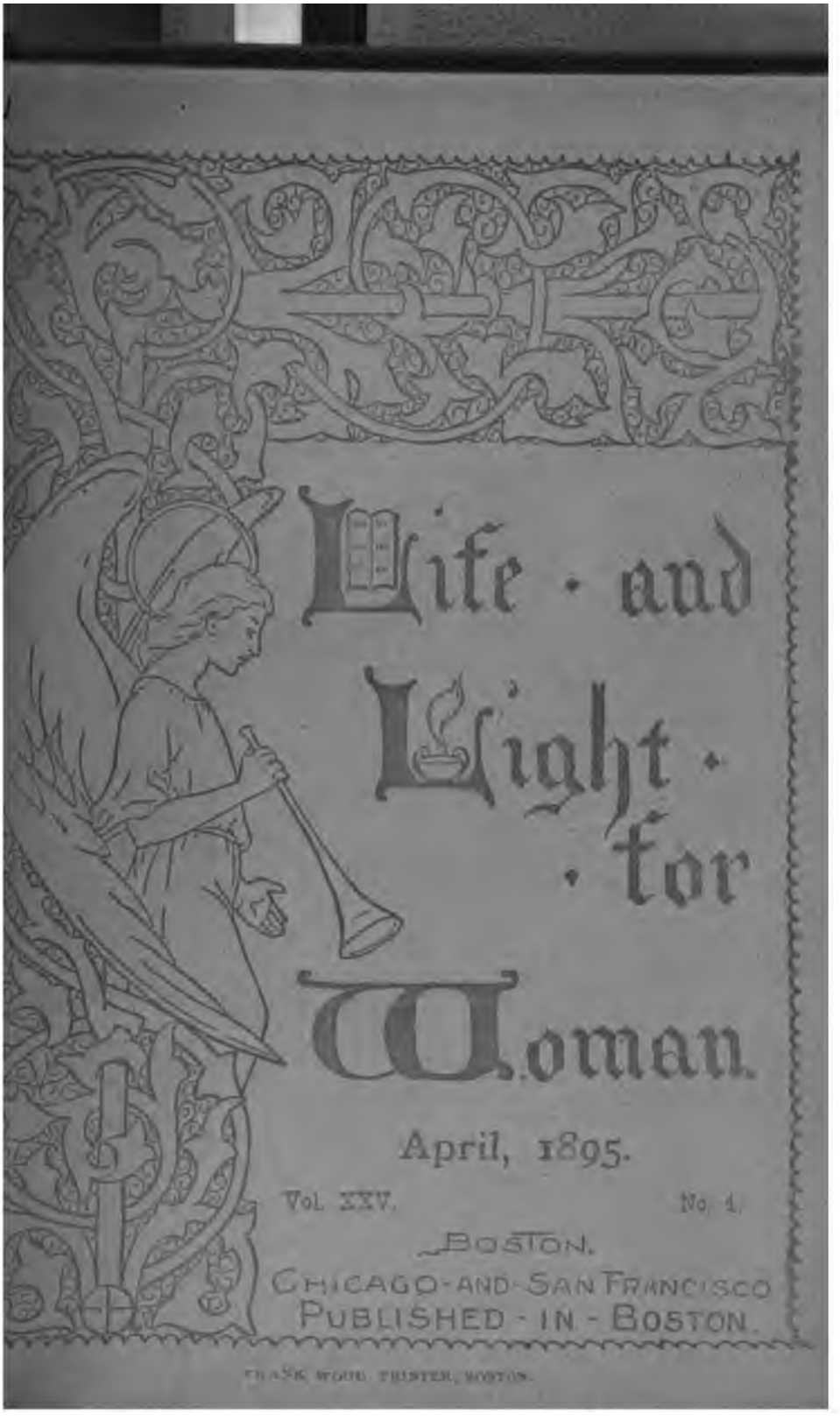
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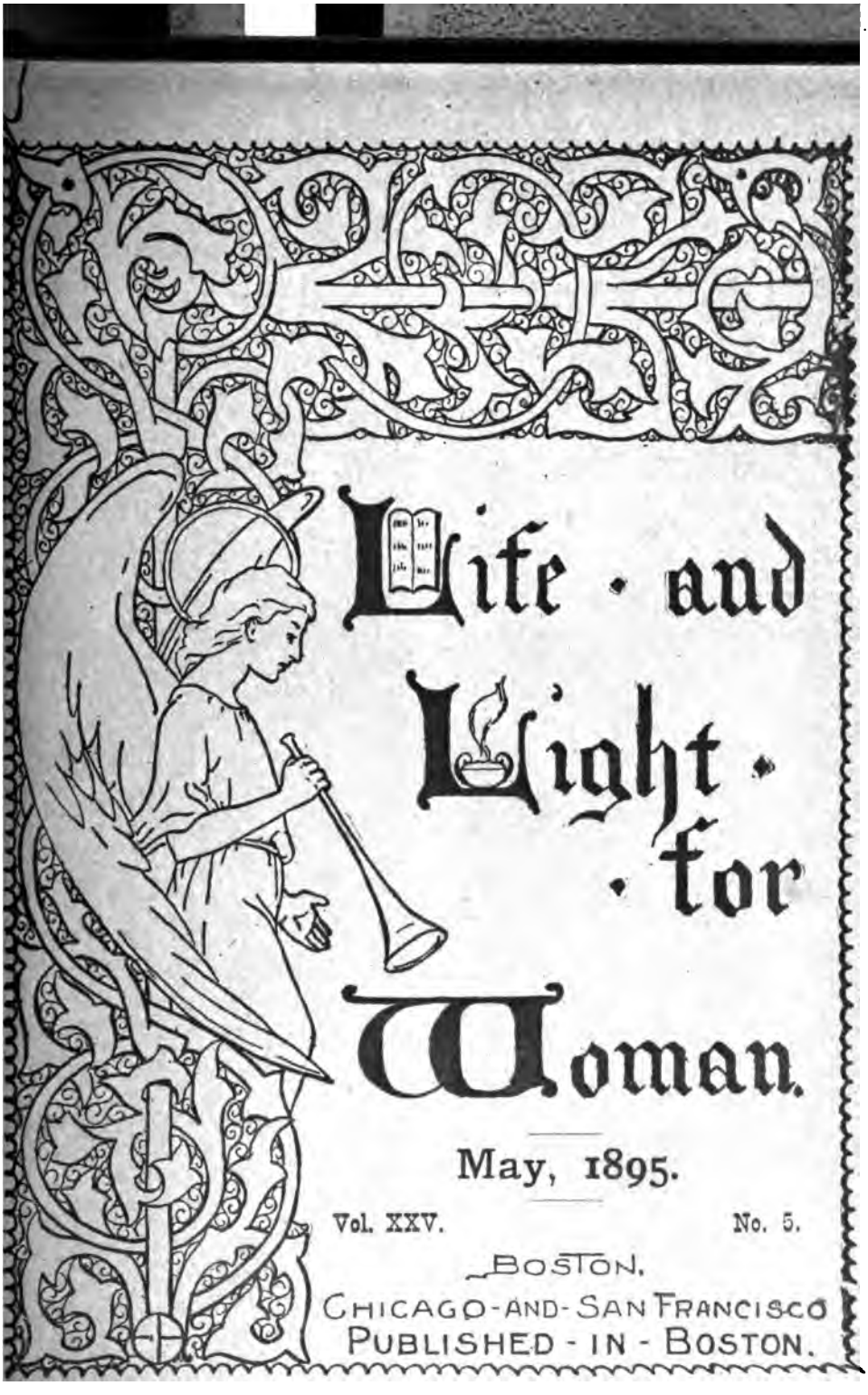
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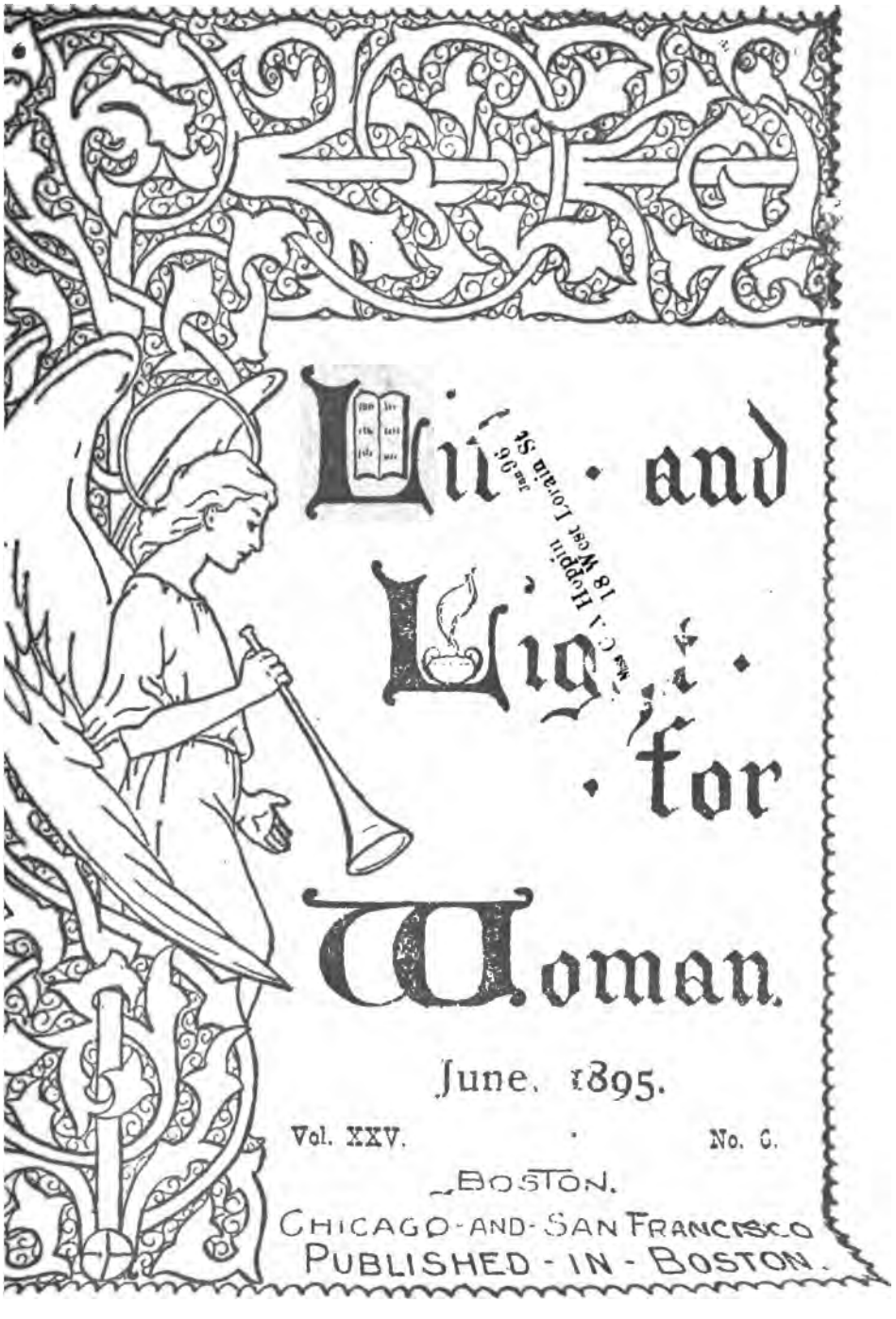
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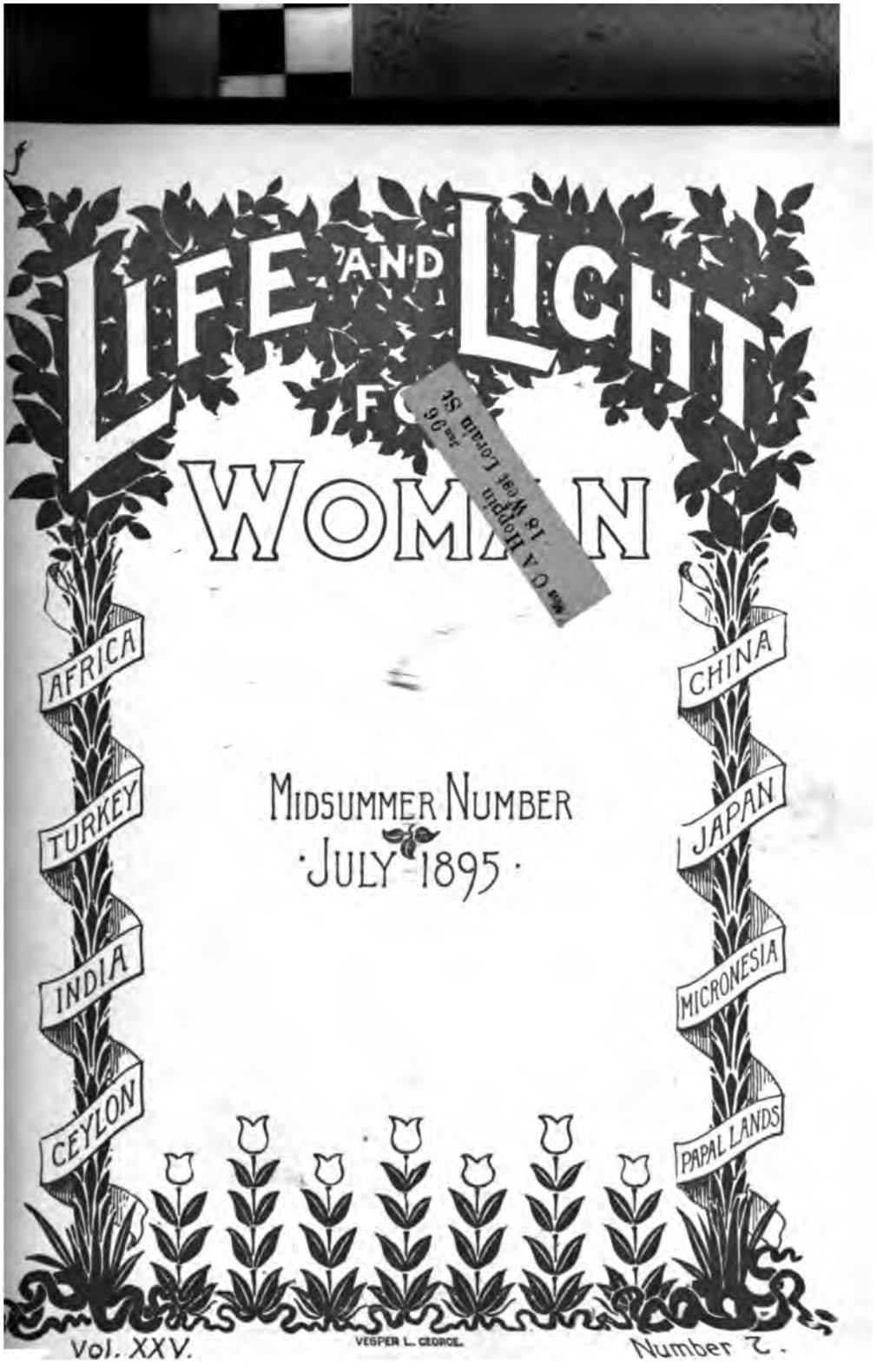
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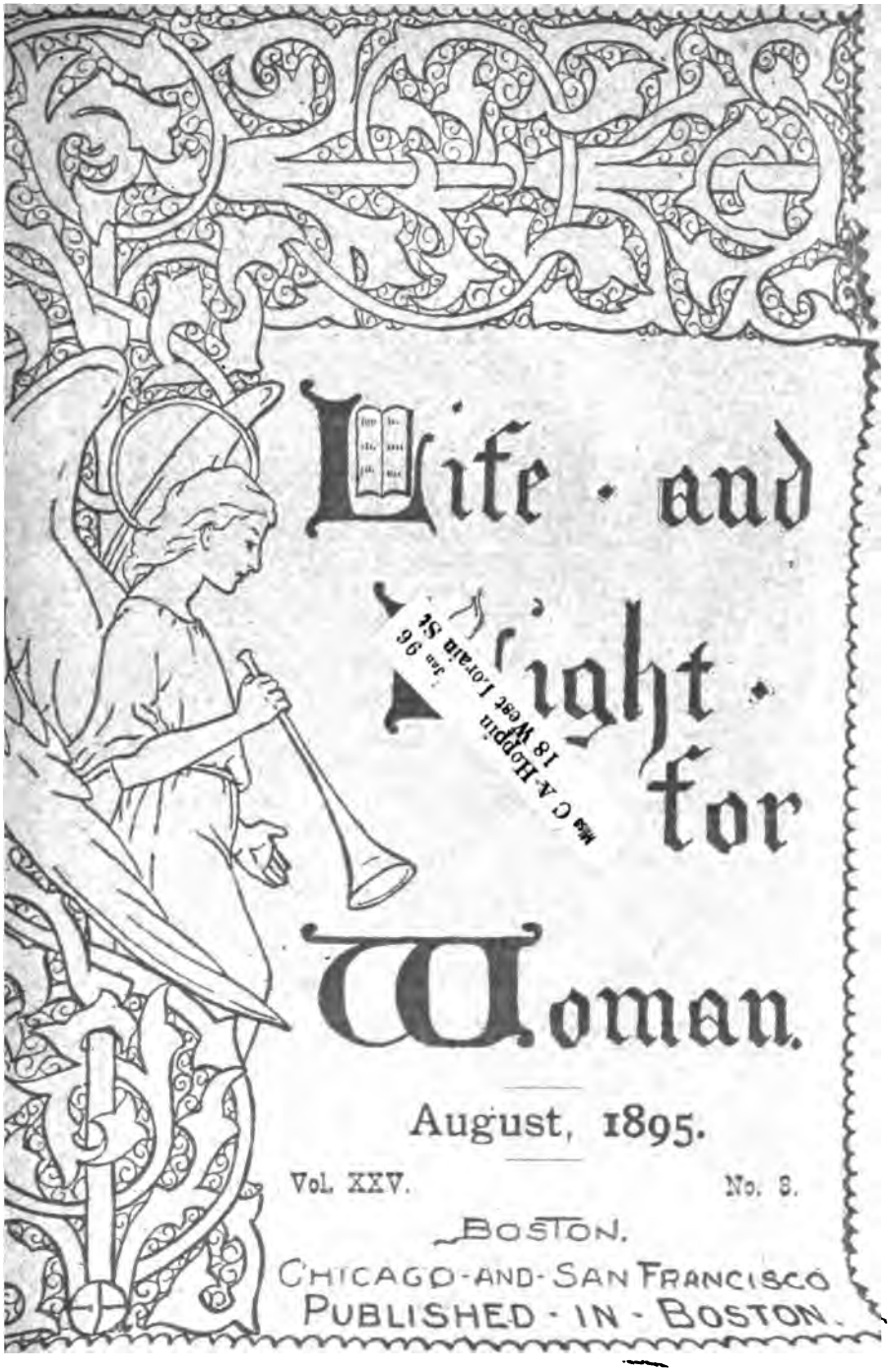
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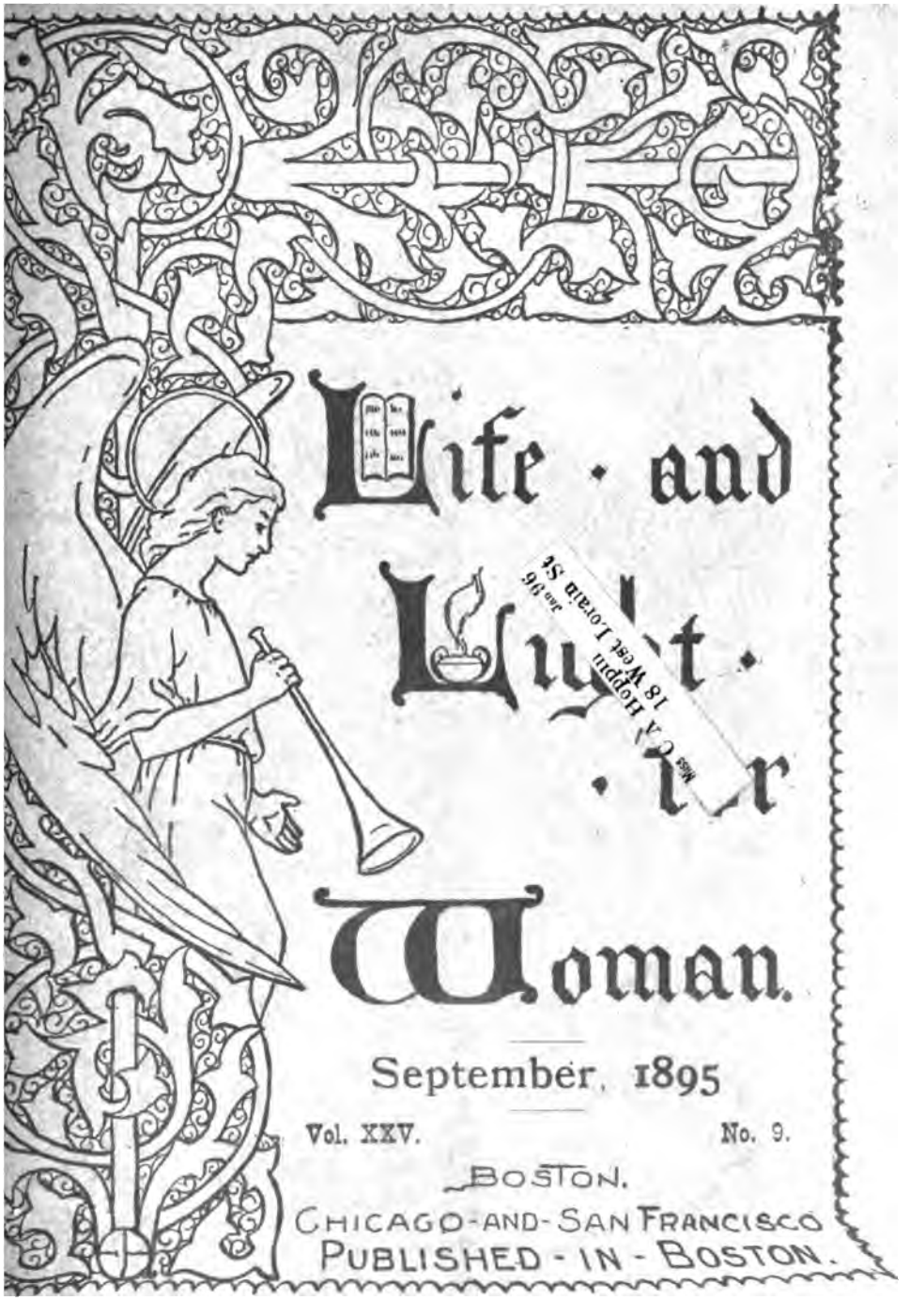
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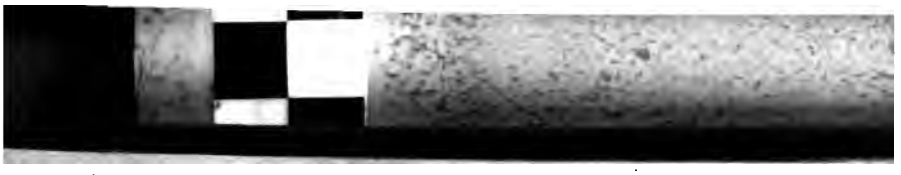
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